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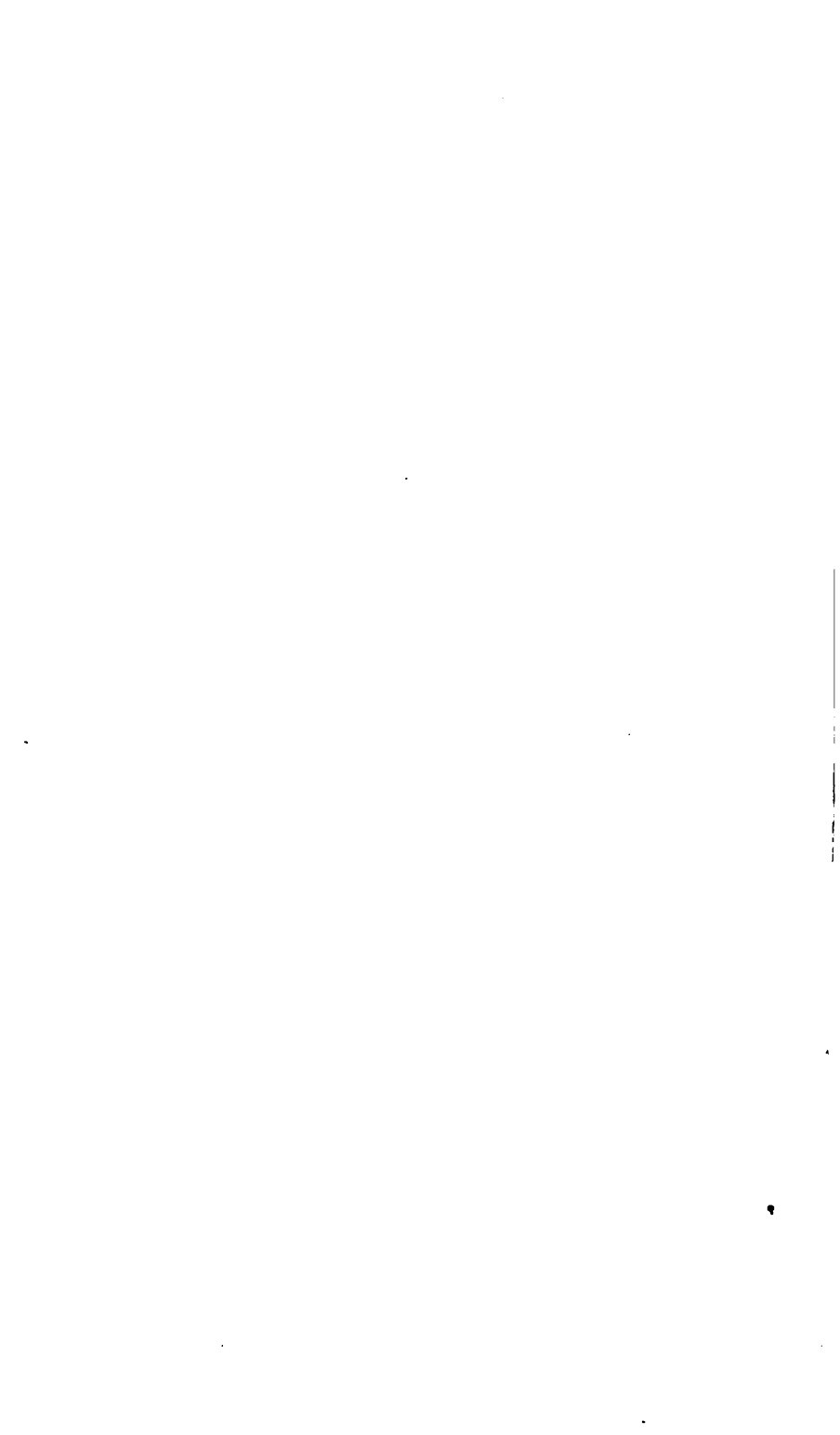
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**THE GENERAL  
BIOGRAPHICAL DICTIONARY.**

**A NEW EDITION.**

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**VOL. XIX.**



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Printed by NICHOLS, SON, and BENTLEY,  
Red Lion Passage, Fleet Street, London

**THE GENERAL  
BIOGRAPHICAL DICTIONARY:**

CONTAINING

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**AN HISTORICAL AND CRITICAL ACCOUNT**

**OF THE**

**LIVES AND WRITINGS**

**OF THE**

**MOST EMINENT PERSONS**

**IN EVERY NATION;**

**PARTICULARLY THE BRITISH AND IRISH;**

**FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.**

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**A NEW EDITION,**

**REVISED AND ENLARGED BY**

**ALEXANDER CHALMERS, F. S. A.**

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A NEW AND GENERAL  
BIOGRAPHICAL DICTIONARY.

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**J**EPHSON (ROBERT), the author of some dramas and poems of considerable merit, was a native of Ireland, where he was born in 1736. He appears to have profited by a liberal education, but entered early into the army, and attained the rank of captain in the 73d regiment of foot on the Irish establishment. When that regiment was reduced in 1763, he was put on the half-pay list. In 1763 he became acquainted with the late William Gerard Hamilton, esq. who was charmed with his liveliness of fancy and uncommon talents, and for about five years they lived together in the greatest and most unreserved intimacy; Mr. Jephson usually spending the summer with Mr. Hamilton at his house at Hampton-court, and also giving him much of his company in town during the winter. In 1767, Mr. Jephson married one of the daughters of Sir Edward Barry, bart. a celebrated physician, and author of various medical works; and was obliged to bid a long farewell to his friends in London, Dr. Johnson, Mr. Burke, Mr. Charles Townsend, Garrick, Goldsmith, &c. in consequence of having accepted the office of master of the horse to lord viscount Townsend, then appointed lord lieutenant of Ireland. Mr. Hamilton also used his influence to procure Mr. Jephson a permanent provision on the Irish establishment, of 300*l.* a year, which the duke of Rutland, from personal regard, and a high admiration of Mr. Jephson's talents, increased to 600*l.* per annum, for the joint lives of himself and Mrs. Jephson. In addition to this proof of his kindness and esteem, Mr. Hamilton never ceased, without any kind of solicitation, to watch over Mr. Jephson's interest with the most lively solicitude; constantly apply-

ing in person, in his behalf, to every new lord lieutenant, if he were acquainted with him; or, if that were not the case, contriving by some circuitous means to procure Mr. Jephson's re-appointment to the office originally conferred upon him by lord Townsend; and by these means chiefly he was continued for a long series of years, under twelve successive governors of Ireland, in the same station, which always before had been considered a temporary office. In Mr. Jephson's case, this office was accompanied by a seat in the house of commons, where he occasionally amused the house by his wit, but does not at any time appear to have been a profound politician. His natural inclination was for literary pursuits; and he supported lord Townsend's government with more effect in the "Bachelor," a set of periodical essays which he wrote in conjunction with Mr. Courtenay, the Rev. Mr. Burroughs, and others. He died at his house at Blackrock, near Dublin, of a paralytic disorder, May 31, 1803.

As a dramatic writer, his claims seem to be founded chiefly on his tragedies of "Braganza," and "The Count of Narbonne." "Braganza" was very successful on its original appearance, but fell into neglect after the first season, in 1775. Horace Walpole, whose admiration of it is expressed in the most extravagant terms, addressed to the author "Thoughts on Tragedy," in three letters, which are included in his printed works. In return, Mr. Jephson took the story of his "Count of Narbonne" from Walpole's "Castle of Otranto," and few tragedies in our times have been more successful. It was produced in 1781, and continued to be acted until the death of Mr. Henderson, the principal performer. Of Mr. Jephson's other dramas it may be sufficient to give the names: "The Law of Lombardy," a tragedy, 1779; "The Hotel," a farce, 1783; "The Campaign," an opera, 1785; "Julia," a tragedy, 1787; "Love and War," 1787, and "Two Strings to your Bow," 1791, both farces; and "The Conspiracy," a tragedy. Mr. Jephson afterwards acquired a considerable share of poetical fame from his "Roman Portraits," a quarto poem, or rather collection of poems, characteristic of the Roman heroes, published in 1794, which exhibited much taste and elegance of versification. About the same time he published anonymously, "The Confession of James Baptiste Couteau," 2 vols. 12mo, a kind of satire on the perpetrators of the revolutionary

atrocities in France, and principally the wretched duke of Orleans.<sup>1</sup>

JEREMIAH, metropolitan of Larissa, was raised to the patriarchal chair of Constantinople in 1572, when only in the thirty-sixth year of his age. The Lutherans presented to him the confession of Augsburg, in hopes of his approbation; but he opposed it, both in his speeches and writings. He seemed even not far from uniting the Greek to the Roman church, and had adopted the reformation of Gregory XIII. in the calendar; but some persons, who were envious of him, taking occasion from thence to accuse him of corresponding with the pope, procured his banishment in 1585. Two years after he was recalled and restored to his dignity, but from that time we find no account of him. His correspondence with the Lutherans was printed at Wittemberg, in Greek and Latin, 1584, folio. It had previously been published by a Catholic, in Latin, 1581.<sup>2</sup>

JERNINGHAM (EDWARD), an elegant English poet, descended from an ancient Roman catholic family in Norfolk, was the youngest brother of the late sir William Jerningham, bart. and was born in 1727. He was educated in the English college at Douay, and from thence removed to Paris, where he improved himself in classical attainments, becoming a good Latin scholar, and tolerably well acquainted with the Greek, while the French and Italian languages, particularly the former, were nearly as familiar to him as that of his native country. In his mind, benevolence and poetry had always a mingled operation. His taste was founded upon the best models of literature, which, however, he did not always follow, with respect to style, in his latter performances. The first production which raised him into public notice, was a poem in recommendation of the Magdalen hospital; and Mr. Jonas Hanway, one of its most active patrons, often declared, that its success was very much promoted by this poem. He continued occasionally to afford proofs of his poetical genius; and his works, which passed through many editions, are uniformly marked by taste, elegance, and a pensive character, that always excites tender and pleasing emotions; and in some of his works, as in "The Shakspeare Gallery," "Enthu-

<sup>1</sup> Malone's Life of the Hon. W. G. Hamilton.—Biog. Dram.—Lord Orford's Works, vol. II. p. 305.—Davies's Life of Garrick, vol. II. p. 296.

<sup>2</sup> Moreri.—Dict. Hist.

siasm," and "The Rise and Fall of Scandinavian Poetry," he displays great vigour, and even sublimity. The first of these poems had an elegant and spirited compliment from Mr. Burke, in the following passage:—"I have not for a long time seen any thing so well-finished. He has caught new fire by approaching in his perihelium so near to the Sun of our poetical system."—His last work, published a few months before his death, was entitled "The Old Bard's Farewell." It is not unworthy of his best days, and breathes an air of benevolence and grateful piety for the lot in life which Providence had assigned him.—In his later writings it has been objected that he evinces a species of liberal spirit in matters of religion, which seems to consider all religions alike, provided the believer is a man of meekness and forbearance. With this view in his "Essay on the mild Tenour of Christianity" he traces historically the efforts to give an anchorite-cast to the Christian profession, and gives many interesting anecdotes derived from the page of Ecclesiastical history, but not always very happily applied. His "Essay on the Eloquence of the Pulpit in England," (prefixed to bishop Bossuet's Select Sermons and Orations) was very favourably received by the public, but his notions of pulpit eloquence are rather French than English. Mr. Jerningham had, during the course of a long life, enjoyed an intimacy with the most eminent literary characters in the higher ranks, particularly the celebrated earl of Chesterfield, and the present earl of Carlisle. The illness which occasioned his death, had continued for some months, and was at times very severe; but his sufferings were much alleviated by a course of theological study he had imposed on himself, and which he considered most congenial to a closing life. He died Nov. 17, 1812. He bequeathed all his manuscripts to Mr. Clarke, New Bond-street. Mr. Jerningham's productions are as follow:

1. "Poems and Plays," 4 vols. 9th edition, 1806.
2. "Select Sermons and Funeral Orations, translated from the French of Bossuet, bishop of Meaux," third edition, 1801.
3. "The mild Tenour of Christianity, an Essay, (elucidated from Scripture and History; containing a new illustration of the characters of several eminent personages,)" second edition, 1807.
4. "The Dignity of Human Nature, an Essay," 1805.
5. "The Alexandrian School; or, a narrative of the first Christian Professors in Alexandria," third edition, 1810.
6. "The Old Bard's Fare-

well," a Poem, second edition, with additional passages, 1812. His dramatic pieces, "The Siege of Berwick," the "Welsh Heiress," and "The Peckham Frolic," have not been remarkably successful.<sup>1</sup>

JEROM, or HIERONYMUS, a very celebrated father of the church, was born of Christian parents at Stridon, a town situated upon the confines of Pannonia and Dalmatia, in the year 331. His father Eusebius, who was a man of rank and substance, took the greatest care of his education; and, after grounding him well in the language of his own country, sent him to Rome, where he was placed under the best masters in every branch of literature. Donatus, well known for his "Commentaries upon Virgil and Terence," was his master in grammar, as Jerom himself tells us: and under this master he made a prodigious progress in every thing relating to the belles lettres. He had also masters in rhetoric, Hebrew, and in divinity, who conducted him through all parts of learning, sacred and profane; through history, antiquity, the knowledge of languages, and of the discipline and doctrines of the various sects in philosophy; so that he might say of himself, as he afterwards did, with some reason, "Ego philosophus, rhetor, grammaticus, dialecticus, Hebræus, Græcus, Latinus, &c." He was particularly careful to accomplish himself in rhetoric, or the art of speaking, because, as Erasmus says in the life which he prefixed to his works, he had observed, that the generality of Christians were despised as a rude illiterate set of people; on which account he thought, that the unconverted part of the world would sooner be drawn over to Christianity, if it were but set off and enforced in a manner suitable to the dignity and majesty of it. But though he was so conversant with profane learning in his youth, he renounced it entirely afterwards, and did all he could to make others renounce it also; for he relates a vision, which he pretended was given to him, "in which he was dragged to the tribunal of Christ, and terribly threatened, and even scourged, for the grievous sin of reading secular and profane writers, Cicero, Virgil, and Horace, whom for that reason he resolved never to take into his hands any more."

When he had finished his education at Rome, and reaped all the fruits which books and good masters could afford,

<sup>1</sup> Gent. Mag. vol. LXXXIII.



he resolved, for his further improvement, to travel. After being baptized therefore at Rome, when an adult, he went into France with Bonosus, a fellow-student, and remained a considerable time in every city through which he passed, that he might have opportunity and leisure to examine the public libraries, and to visit the men of letters, with which that country then abounded. He staid so long at Treveris, that he transcribed with his own hand a large volume of Hilary's concerning Synods, which some time after he ordered to be sent to him in the deserts of Syria. From hence he went to Aquileia, where he became first acquainted with Ruffinus, who was a presbyter in that town, and with whom he contracted an intimate friendship. When he had travelled as long as he thought expedient, and seen every thing that was curious and worth his notice, he returned to Rome; where he began to deliberate with himself, what course of life he should take. Study and retirement were what he most desired, and he had collected an excellent library of books; but Rome, he thought, would not be a proper place to reside in: it was not only too noisy and tumultuous for him, but as yet had too much of the old leaven of Paganism in it. He had objections likewise against his own country, Dalmatia, whose inhabitants he represents, in one of his epistles, as entirely sunk in sensuality and luxury, regardless of every thing that was good and praise-worthy, and gradually approaching to a state of barbarism. After a consultation therefore with his friends, he determined to retire into some very remote region; and therefore leaving his country, parents, substance, and taking nothing with him but his books, and money sufficient for his journey, he set off from Italy for the eastern parts of the world. Having passed through Dalmatia, Thrace, and some provinces of Asia Minor, his first care was to pay a visit to Jerusalem, which was then considered as a necessary act of religion. From Jerusalem he went to Antioch, where he fell into a dangerous fit of illness; but having the good fortune to recover from it, he left Antioch, and set forward in quest of some more retired habitation; and after rambling over several cities and countries, with all which he was dissatisfied on account of the customs and manners of the people, he settled at last in a most frightful desert of Syria, which was scarcely inhabited by any thing but wild beasts. This however was no objection to Jerom: it was rather a recommendation of the place to him; for,

says Erasmus, "he thought it better to cohabit with wild beasts and wild men, than with such sort of Christians as were usually found in great cities; men half Pagan, half Christian; Christians in nothing more than in name."

He was in his 31st year, when he entered upon this monastic course of life; and he carried it, by his own practice, to that height of perfection, which he ever after enforced upon others so zealously by precept. He divided all his time between devotion and study: he exercised himself much in watchings and fastings; slept little, ate less, and hardly allowed himself any recreation. He applied himself very severely to the study of the Holy Scriptures, which he is said to have gotten by heart, as well as to the study of the Oriental languages, which he considered as the only keys that could let him into their true sense and meaning, and which he learned from a Jew who visited him privately lest he should offend his brethren. After he had spent four years in this laborious way of life, his health grew so impaired, that he was obliged to return to Antioch: where the church at that time was divided by factious, Meletius, Paulinus, and Vitalis all claiming a right to the bishopric of that place. Jerom being a son of the church of Rome, where he was baptized, would not espouse any party, till he knew the sense of his own church upon this contested right. Accordingly, he wrote to Damasus, then bishop of Rome, to know whom he must consider as the lawful bishop of Antioch; and upon Damasus's naming Paulinus, Jerom acknowledged him as such, and was ordained a presbyter by him in 378, but would never proceed any farther in ecclesiastical dignity. From this time his reputation for piety and learning began to spread abroad, and he was known in the world. He went soon after to Constantinople, where he spent a considerable time with Gregory Nazianzen; whom he did not disdain to call his master, and owned, that of him he learned the right method of expounding the Holy Scriptures. Afterwards, in the year 382, he went to Rome with Paulinus, bishop of Antioch, and Epiphanius, bishop of Salamis in the isle of Cyprus; where he soon became known to Damasus, and was made his secretary. He acquitted himself in this post very well, and yet found time to compose several works. Upon the death of Damasus, which happened in the year 385, he began to entertain thoughts of travelling again to the East; to which he was

moved chiefly by the disturbances and vexations he met with from the followers of Origen, at Rome. For these, when they had in vain endeavoured, says Cave, to draw him over to their party, raised infamous reports and calumnies against him. They charged him, among other things, with a criminal passion for one Paula, an eminent matron, in whose house he had lodged during his residence at Rome, and who was as illustrious for her piety as for the splendor of her birth, and the dignity of her rank. For these and other reasons he was determined to quit Rome, and accordingly embarked for the East in August in the year 385, attended by a great number of monks and ladies, whom he had persuaded to embrace the ascetic way of life. He sailed to Cyprus, where he paid a visit to Epiphanius; and arrived afterwards at Antioch, where he was kindly received by his friend Paulinus. From Antioch he went to Jerusalem; and the year following from Jerusalem into Egypt. Here he visited several monasteries: but finding to his great grief the monks every where infatuated with the errors of Origen, he returned to Bethlehem, a town near Jerusalem, that he might be at liberty to cherish and propagate his own opinions, without any disturbance or interruption from abroad. This whole peregrination is particularly related by himself, in one of his pieces against Ruffinus; and is very characteristic, and shews much of his spirit and manner of writing.

He had now fixed upon Bethlehem, as the properest place of abode for him, and best accommodated to that course of life which he intended to pursue; and was no sooner arrived here, than he met with Paula, and other ladies of quality, who had followed him from Rome, with the same view of devoting themselves to a monastic life. His fame for learning and piety was indeed so very extensive, that numbers of both sexes flocked from all parts and distances, to be trained up under him, and to form their manner of living according to his instructions. This moved the pious Paula to found four monasteries; three, for the use of females, over which she herself presided, and one for males, which was committed to Jerom. Here he enjoyed all that repose which he had long desired; and he laboured abundantly, as well for the souls committed to his care, as in composing great and useful works. He had enjoyed this repose probably to the end of his life, if Origenism had not prevailed so mightily in those parts: but,

as Jerom had an abhorrence for every thing that looked like heresy, it was impossible for him to continue passive, while these asps, as he calls them, were insinuating their deadly poison into all who had the misfortune to fall in their way. This engaged him in violent controversies with John bishop of Jerusalem, and Ruffinus of Aquileia, which lasted many years. Ruffinus and Jerom had of old been intimate friends; but Ruffinus having of late years settled in the neighbourhood of Jerusalem, and espoused the part of the Origenists, the enmity between them was on that account the more bitter, and is a reproach to both their memories. Jerom had also several other controversies, particularly with Jovinian, an Italian monk, whom he mentions in his works with the utmost intemperance of language, without exactly informing us what his errors were. In the year 410, when Rome was besieged by the Goths, many fled from thence to Jerusalem and the Holy Land, and were kindly received by Jerom into his monastery. He died in 422, in the ninety-first year of his age; and is said to have preserved his vivacity and vigour to the last.

Erasmus, who wrote his life, and gave the first edition of his works in 1526, says, that he was "undoubtedly the greatest scholar, the greatest orator, and the greatest divine that Christianity had then produced." But Cave, who never yet was charged with want of justice to the fathers, says, that Jerom "was, with Erasmus's leave, a hot and furious man, who had no command at all over his passions. When he was once provoked, he treated his adversaries in the roughest manner, and did not even abstain from invective and satire: witness what he has written against Ruffinus, who was formerly his friend; against John, bishop of Jerusalem, Jovinian, Vigilantius, and others. Upon the slightest provocation, he grew excessively abusive, and threw out all the ill language he could rake together, without the least regard to the situation, rank, learning, and other circumstances, of the persons he had to do with. And what wonder," says Cave, "when it is common with him to treat even St. Paul himself in very harsh and insolent terms? charging him, as he does, with solecisms in language, false expressions, and a vulgar use of words?" We do not quote this with any view of detracting from the real merit of Jerom, but only to note the partiality of Erasmus, in defending, as he does very strenuously, this most exceptionable part of his character, his want of can-

dour and spirit of persecution; to which Erasmus himself was so averse, that he has ever been highly praised by protestants, and as highly dispraised by papists, for placing all his glory in moderation.

Jerom was as exceptionable in many parts of his literary character, as he was in his moral, whatever Erasmus or his panegyrists may have said to the contrary: instead of an orator, he was rather a declaimer; and, though he undertook to translate so many things out of Greek and Hebrew, he was not accurately skilled in either of those languages; and did not reason clearly, consistently, and precisely, upon any subject. This has been shewn in part already by Le Clerc, in a book entitled "Quæstiones Hieronymianæ," printed at Amsterdam in 1700, by way of critique upon the Benedictine edition of his works. In the mean time we are ready to acknowledge, that the writings of Jerom are useful, and deserve to be read by all who have any regard for sacred antiquity. They have many uses in common with other writings of ecclesiastical authors, and many peculiar to themselves. The writings of Jerom teach us the doctrines, the rites, the manners, and the learning of the age in which he lived; and these also we learn from the writings of other fathers. But the peculiar use of Jerom's works is, 1. Their exhibiting to us more fragments of the ancient Greek translators of the Bible, than the works of any other father; 2. Their informing us of the opinions which the Jews of that age had of the signification of many Hebrew words, and of the sense and meaning they put upon many passages in the Old Testament; and, 3. Their conveying to us the opinion of Jerom himself; who, though he must always be read with caution, on account of his declamatory and hyperbolical style, and the liberties he allowed himself of feigning and prevaricating upon certain occasions, will perhaps, upon the whole, be found to have had more judgment as well as more learning than any father who went before him.

The principal of his works, which are enumerated by Cave and Dupin, are, a new Latin version of the whole "Old Testament," from the Hebrew, accompanied with a corrected edition of the ancient version of the "New Testament," which, after having been at first much opposed, was adopted by the Catholic church, and is commonly distinguished by the appellation of "Vulgate;" "Commentaries" on most of the books of the Old and

New Testament; "A Treatise on the Lives and Writings of Ecclesiastical Authors;" "A continuation of the Chronicle of Eusebius;" moral, critical, historical, and miscellaneous "Letters." The first printed edition of his works was that at Basil, under the care of Erasmus, 1516—1526, in six vols. folio, of which there have been several subsequent impressions at Lyons, Rome, Paris, and Antwerp. The most correct edition is that of Paris, by father Martianay, a Benedictine monk of the congregation of St. Maur, and Anthony Pouget, 1693—1706, in 5 vols. folio. There is, however, a more recent edition, with notes by Vallarsius, printed at Verona in 1734—42, in eleven volumes, folio. The eleventh contains the life of Jerom, certain pieces attributed to him on doubtful authority, and an Index. Of his "Letters, or Epistles," there are many editions executed about the infancy of printing, which are of great beauty, rarity, and value.<sup>1</sup>

JEROME of Prague, so called from the place of his birth, where he is held to be a Protestant martyr. It does not appear in what year he was born, but it is certain that he was neither a monk nor an ecclesiastic: but that, being endowed with excellent natural parts, he had a learned education, and studied at Paris, Heidelberg, Cologne, and perhaps at Oxford. The degree of M. A. was conferred on him in the three first-mentioned universities, and he commenced D. D. in 1396. He began to publish the doctrine of the Hussites in 1408, and it is said he had a greater share of learning and eloquence than John Huss himself. In the mean time, the council of Constance kept a watchful eye over him; and, looking upon him as a dangerous person, cited him before them April 17, 1415, to give an account of his faith. In pursuance of the citation, he went to Constance, in order to defend the doctrine of Huss, as he had promised; but, on his arrival, April 24, finding his master Huss in prison, he withdrew immediately to Uberlingen, whence he sent to the emperor for a safe conduct, which was refused. The council, very artfully, were willing to grant him a safe-conduct to come to Constance, but not for his return to Bohemia. Upon this he caused to be fixed upon all the churches of Constance, and upon the gates of the cardinal's house, a paper, declaring that

<sup>1</sup> Life by Erasmus.—Dupin.—Cave.—Lardner's Works.—Mosheim and Milner's Church Hist.—Saxii Onomast.

he was ready to come to Constance, to give an account of his faith, and to answer, not only in private and under the seal, but in full council, all the calumnies of his accusers, offering to suffer the punishment due to heretics, if he should be convinced of any errors; for which reason he had desired a safe-conduct both from the emperor and the council; but that if, notwithstanding such a pass, any violence should be done to him, by imprisonment or otherwise, all the world might be a witness of the injustice of the council. No notice being taken of this declaration, he resolved to return into his own country: but the council dispatched a safe-conduct to him, importing, that as they had the extirpation of heresy above all things at heart, they summoned him to appear in the space of fifteen days, to be heard in the first session that should be held after his arrival; that for this purpose they had sent him, by those presents, a safe-conduct so far as to secure him from any violence, but they did not mean to exempt him from justice, as far as it depended upon the council, and as the catholic faith required. This pass and summons came to his hands, yet he was arrested in his way homewards, April 25, and put into the hands of the prince of Sultzbach; and, as he had not answered the citation of April 17, he was cited again May 2, and the prince of Sultzbach, sending to Constance in pursuance of an order of the council, he arrived there on the 23d, bound in chains. Upon his examination, he denied receiving of the citation, and protested his ignorance of it. He was afterwards carried to a tower of St. Paul's church, there fastened to a post, and his hands tied to his neck with the same chains. He continued in this posture two days, without receiving any kind of nourishment; upon which he fell dangerously ill, and desired a confessor might be allowed, which being granted, he obtained a little more liberty. On July 19, he was interrogated afresh, when he explained himself upon the subject of the Eucharist to the following effect: That, in the sacrament of the altar, the particular substance of that piece of bread which is there, is transubstantiated into the body of Christ, but that the universal substance of bread remains\*. Thus, with John

\* It is not easy for a person, unskilled in logic, to comprehend the meaning of this visionary distinction. It is enough to observe, that, accord-

ing to the doctrine of the schools, universals have a proper and real existence of their own, independent of, and in the nature of things prior to the exis-

Huss, he maintained the "*universalia ex parte rei*." It is true, on a third examination, Sept. 11, he retracted this opinion, and approved the condemnation of Wickliff and John Huss; but, on May 26, 1416, he condemned that recantation in these terms: "I am not ashamed to confess here publicly my weakness. Yes, with horror, I confess my base cowardice. It was only the dread of the punishment by fire, which drew me to consent, against my conscience, to the condemnation of the doctrine of Wickliff and John Huss." This was decisive, and accordingly, in the 21st session, sentence was passed on him; in pursuance of which, he was delivered to the secular arm, May 30. As the executioner led him to the stake, Jerome, with great steadiness, testified his perseverance in his faith, by repeating his creed with a loud voice, and singing litanies and a hymn to the blessed Virgin; and, being burnt to death, his ashes, like those of Huss, were thrown into the Rhine.

In common with many of the early martyrs, his consistency has been attacked by the Romish writers; but one of their number, the celebrated Poggio Bracciolini, in a letter he wrote to Leonard Aretin, has delineated his character in language of the highest admiration. Poggio was present at the council when Jerome made his defence, and immediately wrote the letter we speak of, which has been translated by Mr. Gilpin with an elegance corresponding to the fervent glow of the original. We shall transcribe only one passage which respects the eloquence of this martyr, and the impression it made on the liberal and learned Poggio: "His voice was sweet, distinct, and full: his action every way the most proper, either to express indignation, or to raise pity: though he made no affected application to the passions of his audience. Firm and intrepid, he stood before the council; collected in himself; and not only contemning, but seeming even desirous of death. The greatest character in ancient story could not possibly go beyond him. If there is any justice in history, this man will be admired by all posterity—I speak not of his errors: let these rest with him. What I admired was his learning, his eloquence, and amazing acuteness. God knows whether these things were not the ground-work of

tence of the individuals, whose genera and species they constituted. But these universals are now well known to

be nothing else but abstract ideas, existing only in the mind, which is their sole creator.



his ruin." After giving an account of his death, Poggio adds, "Thus died this prodigious man. The epithet is not extravagant. I was myself an eye-witness of his whole behaviour. Whatever his life may have been, his death, without doubt, is a lesson of philosophy."—Of his recantation it may be remarked, that like Cranmer, and a few others, who in their first terror offered to exchange principles for life, they became afterwards, and almost immediately afterwards, more confident in the goodness of their cause, and more willing to suffer in defence of it.<sup>1</sup>

JERVAS (CHARLES), a painter of this country, more known from the praises of Pope, who took instructions from him in the art of painting, and other wits, who were influenced probably by the friendship of Pope, than for any merits of his own, was a native of Ireland, and studied for a year under sir Godfrey Kneller. Norris, framer and keeper of the pictures to king William and queen Anne, was the first friend who essentially served him, by allowing him to study from the pictures in the royal collection, and to copy them. At Hampton-cour he made small copies of the cartoons, and these he sold to Dr. George Clark of Oxford, who then became his protector, and furnished him with money to visit France and Italy. In the eighth number of the Tatler, (April 18, 1709), he is mentioned as "the last great painter Italy has sent us." Pope speaks of him with more enthusiasm than felicity, and rather as if he was determined to praise, than as if he felt the subject. Perhaps some of the unhappiest lines in the works of that poet are in the short epistle to Jervas. Speaking of the families of some ladies, he says,

" Oh, lasting as thy colours may they shine,  
Free as thy stroke, yet faultless as thy line;  
New graces yearly, like thy works, display,  
Soft without weakness, without glaring gay,  
Led by some rule, that guides, but not constrains,  
And finish'd more through happiness than pains."

In this passage the whole is obscure, the connection with the preceding part particularly so; and part is parodied from Denham. It is no wonder that Jervas did not better inspire his friend to praise him, if the judgment of lord Orford be accurate, on which we may surely rely. He says,

<sup>1</sup> Cave.—Freheri Theatrum.—Life by Gilpin.—Shepherd's Life of Poggio.

that "he was defective in drawing, colouring, and composition, and even in that most necessary, and perhaps most easy talent of a portrait-painter, likeness. In general, his pictures are a light, flimsy kind of fan-painting, as large as life." His vanity, inflamed perhaps by the undeserved praises he received from wits and poets, was excessive. He affected to be violently in love with lady Bridgewater; yet, after dispraising the form of her ear, as the only faulty part about her face, he ventured to display his own as the complete model of perfection. Jervas appeared as an author in his translation of *Don Quixote*, which he produced, as Pope used to say of him, without understanding Spanish. Warburton added a supplement to the preface of Jervas's translation, on the origin of romances of chivalry, which was praised at the time, but has since been totally extinguished by the acute criticisms of Mr. Tyrwhitt. Jervas died about 1740.<sup>1</sup>

**JERUSALEM (JOHN-FREDERICK WILLIAM)**, an eminent-German divine, was born at Osnaburgh, in 1709, and died in 1789. Of his life we have no farther account than that his talents raised him to the offices of vice-president of the consistory of Brunswick, abbot of Marienthal, court preacher, and director of the Caroline-college at Brunswick, of which, in 1745, he wrote an account. He was reckoned in his country one of the most original and most excellent defenders of religion that the eighteenth century had produced. His principal works were, 1. Two volumes of "Sermons," Brunswick, 1756—69. 2. "Letters on the Mosaic Religion and Philosophy," 1773. This work contains a demonstration that Moses really wrote the books attributed to him: and observations on his being the author of the book of Genesis, and of the style of that book, &c. 3. "Life of prince Albert-Henry of Brunswick Lunenburgh." 4. "Thoughts on the principal Truths of Religion," Brunswick, 1768, &c. in several volumes, reckoned a very capital performance. The abbot Jerusalem had been tutor to the late duke of Brunswick, and his highness desired him to digest the instructions he had given him on the Christian religion in a regular form; and afterwards gave him leave to publish them. 5. "Character of prince William-Adolphus of Brunswick," Berlin, 1771.

<sup>1</sup> Bowles's edition of Pope, see index.—Ruffhead's *Life of Pope*, p. 147, 4to edit.—Walpole's *Anecdotes*.

6. "Thoughts on the Union of the Church;" and 7. a very elegant and judicious letter "concerning German literature," addressed to her royal highness the duchess dowager of Brunswick-Wolfenbuttel, 1781.<sup>1</sup>

JESUA (LEVITA), a learned Spanish rabbi in the fifteenth century, is the author of a book, entitled "Halicoth olam," "The Ways of Eternity;" a very useful piece for understanding the Talmud. It was translated into Latin by Constantin l'Empereur; and Bashuysen printed a good edition of it in Hebrew and Latin, at Hanover, 1714, 4to.<sup>2</sup>

JEUNE (JOHN LE), a celebrated French divine, was born in 1592, at Poligni in Franche-Comté. His father was a counsellor in the parliament at Dole. The piety of Le Jeune was of the most exemplary kind. He delighted in the most arduous offices of his profession; and refused a canonry of Arbois, to enter into the then rising, but strict society of the oratory. His patience and humility were no less remarkable than his piety. He lost his sight at the age of thirty-five, yet did not suffer that great misfortune to depress his spirits. He was twice cut for the stone, without uttering a single murmur of impatience. As a preacher he was highly celebrated, but totally free from all ostentation. As a converter of persons estranged from religion, or those esteemed heretical, he is said to have possessed wonderful powers of persuasion. Many dignitaries of the church were highly sensible of his merits; particularly cardinal Berulle, who regarded him as a son, and La Fayette bishop of Limoges, who finally persuaded him to settle in his diocese. Le Jeune died Aug. 19, 1672, at the age of eighty. There are extant ten large volumes of his sermons, in 8vo, which were studied and admired by Massillon, and have been also translated into Latin. His style is simple, insinuating, and affecting, though now a little antiquated. He published also a translation of Grotius's tract "De Veritate Religionis Christianæ."<sup>3</sup>

JEWEL (JOHN), a learned prelate, and deservedly reputed one of the fathers of the English church, was descended from an ancient family at Buden in Devonshire, where he was born May 24, 1522. After learning the rudiments of grammar under his maternal uncle Mr. Bellamy, rector of Hamton, and being put to school at Barnstaple, he

<sup>1</sup> Maty's Review, vol. VIII.—Saxii Onomast.

<sup>2</sup> Moreri.—Dict. Hist.—Wotton's Misc. Discourses, vol. I. ch. iii.

<sup>3</sup> Moreri.—Dict. Hist.

was sent to Oxford, and admitted a postmaster of Merton college, in July 1535, under the tuition of Parkhurst, afterwards bishop of Norwich, who entertained a very high opinion of him from the beginning, and had great pleasure in cultivating his talents. After studying four years at this college, he was, in August 1539, chosen scholar of Corpus Christi college, where he pursued his studies with indefatigable industry, usually rising at four in the morning, and studying till ten at night; by which means he acquired a masterly knowledge in most branches of learning: but, taking too little care of his health, he contracted such a cold as fixed a lameness in one of his legs, which accompanied him to his grave. In Oct. 1540, he proceeded B. A. became a celebrated tutor, and was soon after chosen reader of humanity and rhetoric in his college. In Feb. 1544, he commenced M. A. the expence of taking which degree was borne by his tutor Parkhurst.

He had early imbibed Protestant principles, and inculcated them among his pupils; but this was carried on privately till the accession of Edward VI. in 1546, when he made a public declaration of his faith, and entered into a close friendship with Peter Martyr, who was professor of divinity at Oxford. Mr. Jewel was one of his most constant hearers, and used to take down his lectures, by means of a kind of short-hand invented by himself, with so much accuracy, that he was frequently afterwards employed in taking down the substance of public debates on religion, which were then common. In 1551 he took the degree of B. D. and frequently preached before the university with great applause. At the same time he preached and catechised every other Sunday at Sunningwell in Berkshire, of which church he was rector. Thus he zealously promoted the Reformation during this reign, and, in a proper sense, became a confessor for it in the succeeding\*; so early, as to be expelled the college by the fellows, upon their private authority, before any law was made, or order given by

\* In the primitive church, the title of Confessor was given not only to those who actually suffered torture for the faith, but to such as were imprisoned in order to suffer torture or death. See *Cyprian* "de unitate eccles." And perhaps Jewel was not inferior to any of the ancients in point of piety, and much superior in regard to learning. Prince, in his "Worthies of De-

vonshire," tells us, that Mr. Jewel's life, during his residence in college, was so exemplary, that Moren, the dean of it, used to say to him, "I should love thee, Jewel, if thou wert not a Zuinglian; in thy faith I hold thee an heretic, but surely in thy life thou art an angel; thou art very good and honest, but a Lutheran."

queen Mary. On this occasion, they had nothing to object against him, but, 1. His following of Peter Martyr. 2. His preaching some doctrines contrary to popery. 3. His taking orders according to the laws then in force. 4. And, according to Fuller, his refusal to be present at mass, and other popish solemnities. At his departure he took leave of the college in a Latin speech, full of pathetic eloquence. Unwilling, however, to leave the university, he took chambers in Broadgate-hall, now Pembroke college, where many of his pupils followed him, besides other gentlemen, who were induced by the fame of his learning to attend his lectures. But the strongest testimony to his literary merit was given by the university, who made him their orator, and employed him to write their first congratulatory address to her majesty. Wood indeed observes, that this task was evidently imposed upon him by those who meant him no kindness; it being taken for granted, that he must either provoke the Roman catholics, or lose the good opinion of his party. If this be true, which is probable enough, he had the dexterity to escape the snare; for the address, being both respectful and guarded, passed the approbation of Tresham the commissary, and some other doctors, and was well received by the queen; but his latest biographer attributes the appointment solely to the opinion the university had of him as an elegant writer, and therefore the most fit to pen an address on such an occasion.

Burnet informs us, that her majesty declared, at her accession, that she would force no man's conscience, nor make any change in religion. These specious promises, joined to Jewel's fondness for the university, seem to have been the motives which disposed him to entertain a more favourable opinion of popery than before. In this state of his mind, he went to Clive, to consult his old tutor Dr. Parkhurst, who was rector of that parish; but Parkhurst, upon the re-establishment of popery, having fled to London, Jewel returned to Oxford, where he lingered and waited, till, being called upon in St. Mary's church to subscribe some of the popish doctrines under the several penalties, he took his pen and subscribed with great reluctance. Yet this compliance, of which his conscience severely accused him, was of no avail; for the dean of Christ church, Dr. Martial, alleging his subscription to be insincere, laid a plot to deliver him into the hands of bishop

Bonner; and would certainly have caught him in the snare, had he not set out the very night in which he was sent for, by a bye-way to London. He walked till he was forced to lay himself on the ground, quite spent and almost breathless: where being found by one Augustine Berner, a Swiss, first a servant of bishop Latimer, and afterwards a minister, this person provided him a horse, and conveyed him to lady Warcup, by whom he was entertained for some time, and then sent safely to the metropolis. Here he lay concealed, changing his lodgings twice or thrice for that purpose, till a ship was provided for him to go abroad, together with money for the journey, by sir Nicholas Throgmorton, a person of great distinction, and at that time in considerable offices. His escape was managed by one Giles Lawrence, who had been his fellow-collegian, and was at this time tutor to sir Arthur Darcy's children, living near the Tower of London. Upon his arrival at Francfort, in 1554, he made a public confession of his sorrow for his late subscription to popery; and soon afterwards went to Strasburgh, at the invitation of Peter Martyr, who kept a kind of college for learned men in his own house, of which he made Jewel his vice-master: he likewise attended this friend to Zurich, and assisted him in his theological lectures. It was probably about this time that he made an excursion to Padua, where he contracted a friendship with Sig. Scipio, a Venetian gentleman, to whom he afterwards addressed his "Epistle concerning the Council of Trent." During all the time of his exile, which was about four years, he studied hard, and spent the rest of his time in consoling and confirming his friends, frequently telling them that when their brethren endured such "bitter tortures and horrible martyrdoms at home, it was not reasonable they should expect to fare deliciously in banishment," always concluding with "These things will not last an age," which he repeated so often as to impress their minds with a firm belief that their deliverance was not far off. This, however, was not peculiar to Jewel. Fox was likewise remarked for using the same language, and there was among these exiles in general a very firm persuasion that the dominion of popery and cruelty, under queen Mary, would not be of long duration.

The much wished-for event at length was made known, and upon the accession of the new queen, or rather the year after, 1559, Jewel returned to England; and we find

his name, soon after, among the sixteen divines appointed by queen Elizabeth to hold a disputation in Westminster-abbey against the papists. In July 1559, he was in the commission constituted by her majesty to visit the dioceses of Sarum, Exeter, Bristol, Bath and Wells, and Gloucester, in order to exterminate popery in the west of England; and he was consecrated bishop of Salisbury on Jan. 21 following, and had the restitution of the temporalities April 6, 1560. This promotion was presented to him as a reward for his great merit and learning; and another attestation of these was given him by the university of Oxford, who, in 1565, conferred on him, in his absence, the degree of D. D. in which character he attended the queen to Oxford the following year, and presided at the divinity disputations held before her majesty on that occasion. He had, before, greatly distinguished himself, by a sermon preached at St. Paul's-cross, soon after he had been made a bishop, in which he gave a public challenge to all the Roman catholics in the world, to produce but one clear and evident testimony out of any father or famous writer who flourished within 600 years after Christ, of the existence of any one of the articles which the Romanists maintain against the church of England; and two years afterwards he published his famous "Apology" for that church. In the mean time he gave a particular attention to his diocese, where he began in his first visitation, and completed in his last, a great reformation, not only in his cathedral and parochial churches, but in all the courts of his jurisdiction. He watched so narrowly the proceedings of his chancellor and archdeacons, and of his stewards and receivers, that they had no opportunities of being guilty of oppression, injustice, or extortion, nor of being a burden to the people, or a scandal to himself. To prevent these, and the like abuses, for which the ecclesiastical courts are often censured, he sat in his consistory court, and there saw that all things were conducted rightly: he also sat often as an assistant on the bench of civil justice, being himself a justice of the peace.

Amidst these important employments, the care of his health was too much neglected. He rose at four o'clock in the morning; and after prayers with his family at five, and in the cathedral about six, he was so intent on his studies all the morning, that he could not, without great violence, be drawn from them. After dinner, his doors and

ears were open to all suitors; and it was observed of him, as of Titus, that he never sent any sad from him. Suitors being thus dismissed, he heard, with great impartiality and patience, such causes debated before him, as either devolved on him as a judge, or were referred to him as an arbitrator; and, if he could spare any time from these, he reckoned it as clear gain to his study. About nine at night, he called all his servants to an account how they had spent the day, and then went to prayers with them: from the chapel he withdrew again to his study, till near midnight, and from thence to his bed; in which when he was laid, the gentleman of his bed-chamber read to him till he fell asleep. Mr. Humfrey, who relates this, observes, that this watchful and laborious life, without any recreation at all, except what his necessary refreshment at meals, and a very few hours of rest, afforded him, wasted his life too fast, and undoubtedly hastened his end. In his fiftieth year, he fell into a disorder which carried him off in Sept. 1571. He died at Monkton Farley, in his diocese, and was buried in his cathedral, where there is an inscription over his grave, written by Dr. Laurence Humfrey, who also wrote an account of his life, to which are prefixed several copies of verses in honour of him. Dr. Jewel was of a thin habit of body, which he exhausted by intense application to his studies. In his temper he was pleasant and affable, modest, meek, temperate, and perfectly master of his passions. In his morals he was pious and charitable; and when bishop, became most remarkable for his apostolic doctrine, holy life, prudent government, incorrupt integrity, unspotted chastity, and bountiful liberality. He had naturally a very strong memory, which he greatly improved by art; so that he could exactly repeat whatever he had written after once reading; and therefore generally at the ringing of the bell, he began to commit his sermons to his memory; which was so firm, that he used to say, that "if he were to deliver a premeditated speech before a thousand auditors, shouting or fighting all the while, yet he could say all that he had provided to speak." On one occasion, when the bishop of Norwich proposed to him many barbarous words out of a Kalendar, and Hooper bishop of Gloucester forty strange words, Welsh, Irish, and foreign terms, he after once or twice reading at the most, and a little recollection, repeated them all by heart backward and forward. Another time, when sir



Nicholas Bacon, lord keeper of the great seal, read to him only the last clauses of ten lines in Erasmus's Paraphrase, confused and dismembered on purpose, he, sitting silent a while, and covering his face with his hand, on the sudden rehearsed all those broken parcels of sentences the right way, and the contrary, without any hesitation. He professed to teach others this art, and taught it his tutor Parkhurst beyond the seas; and in a short time learned all the Gospel forward and backward. He was also a great master of the ancient languages, and skilled in the German and Italian.

Dr. Humfrey, in the Life of our bishop, has endeavoured to represent him a favourer of the nonconformists. But it is certain, that he opposed them in his exile, when they began their disputes at Francfort; and in a sermon of his preached at Paul's Cross, not long before his death, and printed among his Works in 1609, he defended the rites and ceremonies of the church against them. He had likewise a conference with some of them concerning the ceremonies of the present state of the church, which he mentioned with such vigour, that though upon his death-bed he professed that neither his sermon nor conference were undertaken to please any mortal man, or to trouble those who thought differently from him; yet the puritans could not forbear shewing their resentments against him. "It was strange to me," says Dr. Whitgift, "to hear so notable a bishop, so learned a man, so stout a champion of true religion, so painful a prelate, as bishop Jewel, so ungratefully and spitefully used by a sort of wavering wicked tongues." He is supposed likewise to have been the author of a paper, entitled "A brief and lamentable Consideration of the Apparel now used by the Clergy of England," written in 1566, in which he addresses the nonconformists in a style which evidently shews his dislike of their obstinacy in matters of trivial importance, and his dread of what might be the consequences to the church in future times.

Dr. Jewel's writings, which have rendered his name celebrated over all Europe, are: 1. "Exhortatio ad Oxonienses." The substance printed in Humfrey's Life of him, p. 35, 1573, 4to. 2. "Exhortatio in collegio CC. sive concio in fundatoris Foxi commemorationem," p. 45, &c. 3. "Concio in templo B. M. Virginis," Oxon. 1550, preached for his degree of B. D. reprinted in Humfrey,

p. 49. 4. "Oratio in aula collegii CC." His farewell speech on his expulsion in 1554, printed by Humfrey, p. 74, &c. 5. A short tract, "De Usura," *ibid.* p. 217, &c. 6. "Epistola ad Scipionem Patritium Venetum," &c. 1559, and reprinted in the appendix to father Paul's "History of the Council of Trent," in English, by Brent, third edition, 1629, folio. 7. "A Letter to Henry Bullinger at Zurich, concerning the State of Religion in England," dated May 22, 1559, printed in the appendix to Strype's "Annals," No. xx. 8. Another letter to the same, dated Feb. 8, 1566, concerning his controversy with Hardynge, *ibid.* No. 36, 37. 9. "Letters between him and Dr. Henry Cole," &c. 1560," 8vo. 10. "A Sermon preached at St. Paul's Cross, the second Sunday before Easter, anno 1560," 8vo. Dr. Cole wrote several letters to him on this subject. 11. "A Reply to Mr. Hardynge's Answer, &c." 1566; fol. and again in Latin, by Will. Whitaker, fellow of Trinity college, Cambridge, at Geneva, 1578, 4to; and again in 1585, in folio, with our author's "Apologia Ecclesiæ Anglicanæ." 12. "Apologia Ecclesiæ Anglicanæ," 1562, 8vo; several times printed in England, and translated into German, Italian, French, Spanish, and Dutch; and a Greek translation of it was printed at Oxford, in 1614, 8vo. It was likewise translated into Welsh, Oxford, 1571. The English translation by the lady Bacon, wife to sir Nicolas Bacon, was entitled "An Apology or Answer in Defence of the Church of England, &c." 1562, 4to. This "Apology" was approved by the queen, and set forth with the consent of the bishops. 13. "A Defence of the Apology, &c." 1564, 1567, folio; again in Latin, by Tho. Braddock, fellow of Christ's college, Cambridge, at Geneva, 1600, fol. The "Apology" was ordered by queen Elizabeth, king James, king Charles, and four successive archbishops, to be read and chained up in all parish churches throughout England and Wales. 14. "An Answer to a book written by Mr. Hardynge, entitled 'A Detection of sundry foul Errors,' &c." 1568 and 1570, folio. 15. "A View of a seditious Bull sent into England from Pius V. &c." 1582, 8vo. 16. "A Treatise of the Holy Scriptures," 8vo. 17. "Exposition on the two Epistles to the Thessalonians," 1594, 8vo. 18. "A Treatise of the Sacraments, &c." 1583. 19. "Certain Sermons preached before the queen's majesty at Paul's Cross, and elsewhere." All these books (except the first eight), with the "Sermons" and "Apology," were printed

at London, 1609, in one volume, folio, with an abstract of the author's life, by Dan. Featly; but full of faults, as Wood says. There is a better life prefixed to the octavo edition of the Apology, 1685. 20. "An Answer to certain frivolous Objections against the Government of the Church of England," 1641, 4to, a single sheet. 21. Many letters in the collection of records in Part III. of Burnet's "History of the Reformation."<sup>1</sup>

JOACHIM, abbot of Corazzo, and afterwards of Flora in Calabria, distinguished for his pretended prophecies and remarkable opinions, was born at Celico near Cosenza, in 1130. He was of the Cistercian order, and had several monasteries subject to his jurisdiction, which he directed with the utmost wisdom and regularity. He was revered by the multitude as a person divinely inspired, and even equal to the most illustrious of the ancient prophets. Many of his predictions were formerly circulated, and indeed are still extant, having passed through several editions, and received illustration from several commentators. He taught erroneous notions respecting the holy Trinity, which amounted fully to tritheism; but what is more extraordinary, he taught that the morality of the Gospel is imperfect, and that a better and more complete law is to be given by the Holy Ghost, which is to be everlasting. These reveries gave birth to a book attributed to Joachim, entitled "The Everlasting Gospel," or "The Gospel of the Holy Ghost." "It is not to be doubted," says Mosheim, "that Joachim was the author of various predictions, and that he, in a particular manner, foretold the reformation of the church, of which he might see the absolute necessity. It is, however, certain, that the greater part of the predictions and writings which were formerly attributed to him, were composed by others. This we may affirm even of the "Everlasting Gospel," the work undoubtedly of some obscure, silly, and visionary monk, who thought proper to adorn his reveries with the celebrated name of Joachim, in order to gain them credit, and render them more agreeable to the multitude. The title of this senseless production is taken from Rev. xiv. 6; and it contained three books.

<sup>1</sup> Life prefixed to the octavo edition of the Apology, 1685, reprinted by Dr. Wordsworth in his Ecclesiastical Biography.—Ath. Ox. vol. I.—Fuller's *Abel Redivivus*.—Biog. Brit.—Strype's *Life of Cranmer*, pp. 337, 357;—of Parker, pp. 53, 76, 99, 111, 178, 180, 185, 263, 317, 368, 369, 460.—Prince's *Worthies of Devon*,

The first was entitled "Liber concordie veritatis," or the book of the harmony of truth; the second, "Apocalypsis Nova," or new revelation; and the third, "Psalterium decem Chordarum." This account was taken from a MS. of that work in the library of the Sorbonne." It is necessary, we should observe, to distinguish this book from the "Introduction to the Everlasting Gospel," written by a friar named Gerhard, and published in 1250. Joachim died in 1202, leaving a number of followers, who were called Joachimites. His works have been published in Venice, 1516, folio, &c. and contain propositions which have been condemned by several councils. The part of his works most esteemed is his commentaries on Isaiah, Jeremiah, and the Apocalypse. His life was written by a Dominican named Gervaise, and published in 1745, in 2 vols. 12mo.<sup>1</sup>

JOACHIM, GEORGE. See RHETICUS.

JOAN (POPE), called by Platina John VIII. seems to require some notice in this work, although her history is involved in much doubt, and even her existence is thought by some uncertain. This subject has been treated with as much animosity on both sides, between the papists and the protestants, as if the whole of religion depended on it. There are reckoned upwards of sixty of the Romish communion, and among them several monks and canonized saints, by whom the story is related thus:

About the middle of the ninth century, viz. between the pontificates of Leo IV. and Benedict III. \* a woman, called Joan, was promoted to the pontificate, by the name of John; whom Platina, and almost all other historians, have reckoned as the VIIIth of that name, and others as the VIIth: some call her only John. This female pope was born at Mentz, where she went by the name of English John †; whether because she was of English extraction, or for what other reason, is not known: some modern historians say she was called Agnes, that is, the chaste, by way of irony, perhaps, before her pontificate. She had from her infancy an extraordinary passion for learning and travelling, and in order to satisfy this inclination, put on the

\* See Moreri. N. B. Blondel, Desmaretz, and Bayle, are the chief of those who absolutely denied it. Spanheim, *L'Enfant des Vignelles*, among those who have affirmed it.

† Her true name was Gilberta, and it is said she took the name of English, or Anglus, from Anglus, a monk of the abbey of Fulda, whom she loved, and who was her instructor, and travelled with her. *Crespin's L'etat de l'English*.

<sup>1</sup> Mosheim.—Cave, *vol. II.*—Dupin.—Moreri.

male habit, and went to Athens, in company with one of her friends, who was called her favourite lover. From Athens she went to Rome, where she taught divinity; and, in the garb of a doctor, acquired so great reputation for understanding, learning, and probity, that she was unanimously elected pope in the room of Leo IV.

To this story several modern historians add many particulars of a more delicate nature, and assert that she formed an improper connexion with the friend to whose assistance she owed her advancement in learning. This commerce, however, might have remained a secret, had not Joan, mistaken without doubt in her reckoning, ventured to go to a procession, where she had the misfortune to be brought to bed in the middle of the street, between the Colosseum and the church of St. Clement; and it is added that she died there in labour, after having held the pontifical see about two years.

Such is the story, as related in the history of the popes, which was certainly received and avowed as a truth for some centuries. Since it became a matter of dispute, some writers of the Romish church have denied it; some have apologized for it absurdly enough; others in a way that might be admitted, did not that church claim to be infallible: for it was that claim which first brought the truth of this history under examination. The protestants alleged it as a clear proof against the claim; since it could not be denied that in this instance the church was deceived by a woman in disguise. This induced the Roman catholics to search more narrowly than before into the affair; and the result of that inquiry was, first a doubt, and next an improbability, of Joan's real existence. This led to a further inquiry into the origin of the story; whence it appeared, that there were no footsteps of its being known in the church for near 200 years after it was said to have happened\*. Æneas Sylvius, who was pope in the fifteenth century under the name of Pius II. was the first who called it in question, and he touched it but slightly, observing, that in the election of that woman there was no error in a matter of faith, but only an ignorance as to a matter of fact; and also that the story was not certain. Yet this very Sylvius suffered Joan's name to be placed

\* Marianus is the first who mentions it, and he lived 200 years after. Blondel's *Eclaircissement de la question*: Si une femme a este assise au siege papal, p. 17.

among those of the other popes in the register of Siena, and transcribed the story in his historical work printed at Nuremburg in 1493. The example of Sylvius emboldened others to search more freely into the matter, who, finding it to have no good foundation, thought proper to give it up.

But the protestants thought themselves the more obliged to labour in support of it, as an indelible blot and reproach upon their adversaries; and to aggravate the matter, several circumstances were mentioned with the view of exposing the credulity and weakness of that church, which, it was maintained, had authorized them. In this spirit it was observed, that Joan, being installed in her office, admitted others into orders, after the manner of other popes; made priests and deacons, ordained bishops and abbots, sung mass, consecrated churches and altars, administered the sacraments, presented her feet to be kissed, and performed all other actions which the popes of Rome are wont to do, with other particulars not now worth reciting, as the best informed historians seem to give the whole up as a fable.<sup>1</sup>

JOAN of ARC, commonly called the Maid of Orleans, one of the most remarkable heroines in history, was the daughter of James d'Arc, and of Isabella Romé his wife, two persons of low rank, in the village of Domremi, near Vaucouleurs, on the borders of Lorraine, where she was born in 1402. The instructions she received during her childhood and youth were suited to her humble condition. She quitted her parents at an early age, as they were ill able to maintain her, and engaged herself as a servant at a small inn. In this situation she employed herself in attending the horses of the guests, and in riding them to the watering-place, and by these exercises she acquired a robust and hardy frame. At this time the affairs of France were in a desperate condition, and the city of Orleans, the most important place in the kingdom, was besieged by the English regent, the duke of Bedford, as a step to prepare the way for the conquest of all France. The French king used every expedient to supply the city with a garrison and provisions; and the English left no method unemployed for reducing it. The eyes of all Europe were

<sup>1</sup> Gen. Dict.—*Platina de vitis Pontificum*.—Bower's *Hist. of the Popes*.—*Mosheim's Ch. Hist.*

turned towards this scene of action, and after numberless feats of valour on both sides, the attack was so vigorously pushed by the English, that the king (Charles VII.) gave up the city as lost, when relief was brought from a very unexpected quarter. Joan, influenced by the frequent accounts of the rencounters at this memorable siege, and affected with the distresses of her country and king, was seized with a wild desire of relieving him; and as her inexperienced mind worked day and night on this favourite object, she fancied she saw visions, and heard voices, exhorting her to re-establish the throne of France; and expel the English invaders. Enthusiastic in these notions, she went to Vaucouleurs, and informed Baudricourt, the governor, of her inspirations and intentions, who sent her to the French court, then at Chinon. Here, on being introduced to the king, she offered, in the name of the Supreme Being, to raise the siege of Orleans, and conduct his majesty to Rheims, to be there crowned and anointed; and she demanded, as the instrument of her future victories, a particular sword which was kept in the church of St. Catherine de Fierbois. The king and his ministers at first either hesitated or pretended to hesitate; but after an assembly of grave and learned divines had pronounced her mission to be real and supernatural, her request was granted, and she was exhibited to the whole people, on horseback in military habiliments. On this sight, her dexterity in managing her steed, though acquired in her former station, was regarded as a fresh proof of her mission; her former occupation was even denied; she was converted into a shepherdess, an employment more agreeable to the fancy. Some years were subtracted from her age, in order to excite still more admiration; and she was received with the loudest acclamations, by persons of all ranks.

The English at first affected to speak with derision of the maid and her heavenly mission; but were secretly struck with the strong persuasion which prevailed in all around them. They found their courage daunted by degrees, and thence began to infer a divine vengeance hanging over them. A silent astonishment reigned among those troops formerly so elated with victory, and so fierce for the combat. The maid entered the city of Orleans at the head of a convoy, arrayed in her military garb, and displaying her consecrated standard. She was received as a celestial

deliverer by the garrison and its inhabitants; and with the instructions of count Dunois, commonly called the Bastard of Orleans, who commanded in that place, she actually obliged the English to raise the siege of that city, after driving them from their entrenchments, and defeating them in several desperate attacks.

Raising the siege of Orleans was one part of the maid's promise to Charles; crowning him at Rheims was the other; and she now vehemently insisted that he should set out immediately on that journey. A few weeks before, such a proposal would have appeared altogether extravagant. Rheims lay in a distant quarter of the kingdom; was then in the hands of a victorious enemy; the whole road that led to it was occupied by their garrisons; and no imagination could have been so sanguine as to hope that such an attempt could possibly be carried into execution. But, as it was the interest of the king of France to maintain the belief of something extraordinary and divine in these events, he resolved to comply with her exhortations, and avail himself of the present consternation of the English. He accordingly set out for Rheims, at the head of 12,000 men, and scarcely perceived as he passed along, that he was marching through an enemy's country. Every place opened its gates to him; Rheims sent him its keys, and the ceremony of his inauguration was performed with the holy oil, which a pigeon is said to have brought from heaven to Clovis, on the first establishment of the French monarchy.

As a mark of his gratitude, Charles had a medal struck in her honour. On one side was her portrait, on the other a hand holding a sword with these words, *Consilio confirmata Dei*. "Sustained by the assistance of God." The king also ennobled all her family, as well in the male as in the female line; the former became extinct in 1760. In 1614 the latter, at the request of the procurator-general, were deprived of their privilege of ennobling their children, independent of their husband. The town of Domremi, also, where she was born, was exempted from all taxes, aids, and subsidies for ever.

The Maid of Orleans, as she is called, declared after this coronation, that her mission was now accomplished; and expressed her inclination to retire to the occupations and course of life which became her sex. But Dunois, sensible of the great advantages which might still be reaped



from her presence in the army, exhorted her to persevere till the final expulsion of the English. In pursuance of this advice, she threw herself into the town of Compiègne; at that time besieged by the duke of Burgundy, assisted by the earls of Arundel and Suffolk. The garrison, on her appearance, believed themselves invincible; but Joan, after performing prodigies of valour, was taken prisoner in a sally, and no efforts having been made by the French court to deliver her, was condemned by the English to be burnt alive, which sentence she sustained with great courage in the nineteenth year of her age, 1431. Such are the outlines of the history of this extraordinary heroine, which however is involved in many doubts and difficulties, and has too many of the features of romance for serious belief. It has lately even been doubted whether she was actually put to death; and some plausible evidence has been brought forward to prove that the judges appointed by the duke of Bedford to try her, passed a sentence from which they saved her on the day of execution by a trick, and that she afterwards made her appearance, was married to a gentleman of the house of Amboise in 1436, and her sentence was annulled in 1456. Be this as it may, her memory has long been consecrated by her countrymen, none of whom, however, have done her so much honour as our present poet-laureat, in his admirable poem of "Joan of Arc."<sup>1</sup>

**JOBERT (LOUIS)**, a pious and learned jesuit, was a native of Paris, where he was born in 1647. He taught polite literature in his own order, and distinguished himself as a preacher. He died at Paris in 1719. There are several tracts of piety of his writing, besides a piece entitled "La Science des Medailles," of which the best edition is that of Paris, in 1739, 2 vols. 12mo, but this superiority it owes to the editor, M. le Baron Bimard de la Bastie; and even of this edition, the second volume is a mere farrago of useless lumber. Pinkerton, who expresses a very low opinion of this work, affirms that Jobert borrowed much from Charles Patin's "Introduction to the History of Medals," without any acknowledgment.<sup>2</sup>

**JOCONDUS, or JUCUNDUS (JOHN)**, an eminent antiquary, architect, and critic, was probably a native of

<sup>1</sup> Histories of England and France.—Southey's Joan of Arc.—Gleig's Supplement to the Encyclopædia Briannica.

<sup>2</sup> Mereri.—Dict. Hist.—Pinkerton's Medals, preface.

Verona, and flourished in the sixteenth century. He was of the order of the Dominicans, but in his travels, and during his scientific labours, wore the habit of a secular priest. When at Rome, where he was first known as an architect, he began to apply to the study of classical antiquities, and made a judicious collection of inscriptions, which he dedicated to Lorenzo de Medici. He was some time at the court of the emperor Maximilian I. and thence went to France about 1500, where Louis X. appointed him royal architect. He built at Paris two bridges over the Seine, that of Notre Dame, and the little bridge. In the mean time, while he had leisure, he employed it in examining ancient manuscripts, and had the felicity to recover all the letters of Pliny the younger, and the work of Julius Obsequens on prodigies. These he arranged for publication, and sent them to Aldus Manutius, by whom they were both printed in 1508, 8vo. He also collated several other classics, and illustrated Cæsar's Commentaries by useful notes and figures, and was the first to give a design of the famous bridge which Cæsar built across the Rhine. On his return to Italy, he edited the fine edition of Vitruvius, printed by Aldus in 1511, and enriched it with designs. When the famous bridge the Rialto was burnt down in 1513, he gave a magnificent design for a new one; but that of an inferior architect being preferred, he quitted Venice, and went to Rome, where, after the death of Bramante, he was employed on St. Peter's church. His last work was the bridge over the Adige, at Verona, which he built in 1520. He died about 1530, at a very advanced age.<sup>1</sup>

JODELLE (STEPHEN), a celebrated French poet, was born of a noble family at Paris, in 1532. He was esteemed by Henry II. and Charles IX. but so entirely devoted to poetry and luxury, that he reaped no advantage from their patronage, but lived in poverty. He was one of the earliest tragic poets of France, but abused the uncommon facility he had in writing verses; so that though his French poems were much admired when their author was living, it now requires great patience to read them. The same cannot, however, be said of his Latin poetry, which is written in a more pure and easy style, and in a better taste. Jodelle was well acquainted with Greek and Latin, had a genius

<sup>1</sup> Tiraboschi.—Moreri.—Niceron, vol. XXX.—Saxii Onomast.

for the arts, and is said to have understood architecture, painting, and sculpture; he was one of the poets in the Pleiades fancied by Ronsard, and is considered as the inventor of the *Vers rapportés*. This author died very poor, July 1573. The collection of his poems was published at Paris, 1574, 4to, and at Lyons, 1597, 12mo. It contains two tragedies, Cleopatra, and Dido; Eugene, a comedy; sonnets, songs, odes, elegies, &c. Cardinal du Perron valued this poet's talents so little, that he used to say Jodelle's verses were but *pois pîles*.<sup>1</sup>

JOHN of SALISBURY. See SALISBURY.

JOHNSON (CHARLES), a dramatic writer, was originally bred to the law, and a member of the Middle temple, but being a great admirer of the muses, and finding in himself a strong propensity to dramatic writing, he quitted his profession, and by contracting an intimacy with Mr. Wilks, the manager of the theatre, found means, through that gentleman's interest, to get his plays on the stage without much difficulty. Some of them met with very good success, and being a constant frequenter of the meetings of the wits at Will's and Button's coffee-houses, he, by a polite and inoffensive behaviour, formed so extensive an acquaintance and intimacy, as constantly insured him great emoluments on his benefit night; by which means, being a man of œconomy, he was enabled to subsist very genteelly. He at length married a young widow, with a tolerable fortune, on which he set up a tavern in Bow-street, Covent-garden, but quitted business at his wife's death, and lived privately on an easy competence which he had saved. At what time he was born we know not, but he lived in the reigns of queen Anne, king George I. and part of George II. and died March 11, 1748. As a dramatic writer, he is far from deserving to be placed amongst the lowest class; for though his plots are seldom original, yet he has given them so many additions, and has clothed the designs of others in so pleasing a dress, that a great share of the merit they possess ought to be attributed to him.

Though, as we have observed, he was a man of a very inoffensive behaviour, he could not escape the satire of Pope, who, too ready to resent even any supposed offence, has, on some trivial pique, immortalized him in the "Dun-

<sup>1</sup> Gen. Dict.—Niceron, vol. XXVIII.—Moreri.—Dict. Hist.

siad ;” and in one of the notes to that poem has quoted from another piece, called “The Characters of the Times,” the following account of him : “ Charles Johnson, famous for writing a play every year, and for being at Button’s every day. He had probably thriven better in his vocation, had he been a small matter leaner ; he may be justly called a martyr to obesity, and be said to have fallen a victim to the rotundity of his parts.” The friends of Johnson knew that part of this account was false, and probably did not think very ill of a man of whom nothing more degrading could be said than that he was fat. The dramatic pieces this author produced, nineteen in all, are enumerated in the *Biographia Dramatica*.<sup>1</sup>

JOHNSON (JOHN), an eminent divine among the non-jurors, the only son of the rev. Thomas Johnson, vicar of Frindsbury, near Rochester, was born Dec. 30, 1662, and was educated in the king’s school in Canterbury, where he made such progress in the three learned languages, Latin, Greek, and Hebrew, under Mr. Loyejoy, then master of that school, that when he was very little more than fifteen years of age, he was sent to the university of Cambridge, where he was admitted in the college of St. Mary Magdalen, under the tuition of Mr. Turner, fellow of that house, March the 4th, 1677-8. In Lent term 1681-2, he took the degree of B. A. and soon after was nominated by the dean and chapter of Canterbury to a scholarship in Corpus Christi college in that university, of the foundation of archbishop Parker, to which he was admitted April the 29th, 1682, under the tuition of Mr. Beck, fellow of that house. He took the degree of M. A. at the commencement 1685. Soon after he entered into deacon’s orders, and became curate to the rector of Upper and Lower Hardres, near Canterbury. He was ordained priest by the right rev. Dr. Thomas Sprat, lord bishop of Rochester and dean of Westminster, December the 19th, 1686 ; and July the 9th, 1687, he was collated to the vicarage of Boughton under the Blean, by Dr. Sancroft, archbishop of Canterbury, and at the same time he was allowed by the same archbishop to hold the adjoining vicarage of Hern-hill by sequestration ; both which churches he supplied himself. About 1689 one Sale, a man who had counterfeited holy orders, having forged

<sup>1</sup> Cibber’s Lives, vol. V.—Biog. Dramatica.

letters of ordination both for himself and his father, came into this diocese, and taking occasion from the confusion occasioned by the revolution during the time archbishop Sancroft was under suspension, and before Dr. Tillotson was consecrated to the archbishopric, made it his business to find out what livings were held by sequestration only, and procured the broad seal for one of these for himself, and another for his father. On this Mr. Johnson thought it necessary to secure his vicarage of Hern-hill, that he might prevent Sale from depriving him of that benefice; and archbishop Sancroft being then deprived *ab officio* only, but not *a beneficio*, presented him to Hern-hill, to which he was instituted October the 16th, 1689, by Dr. George Oxenden, vicar-general to the archbishop, but at that time to the dean and chapter of Canterbury; guardians of the spiritualities during the suspension of the archbishop. But as the living had been so long held by sequestration that it was lapsed to the crown, he found it necessary to corroborate his title with the broad seal, which was given him April the 12th, 1690. In 1697 the vicarage of St. John in the Isle of Thanet, to which the town of Margate belongs, becoming void, archbishop Tenison, the patron, considering the largeness of the cure, was desirous to place there a person better qualified than ordinary to supply it, and could think of no man in his diocese more fit than Mr. Johnson, and therefore entreated him to undertake the pastoral care of that large and populous parish. And because the benefice was but small, and the cure very great, the archbishop, to induce him to accept of it, collated him to the vicarage of Appledore (a good benefice) on the borders of Romney Marsh, on the 1st of May, 1697: but Mr. Johnson chose to hold Margate by sequestration only. And having now two sons ready to be instructed in learning, he would not send them to school, but taught them himself; saying that he thought it as much the duty of a father to teach his own children, if he was capable of doing it, as it was of the mother to suckle and nurse them in their infancy, if she was able; and because he believed they would learn better in company than alone, he took two or three boarders to teach with them, the sons of some particular friends. He was much importuned by several others of his acquaintance to take their sons, but he refused. At length, finding he could not attend the pupils

he had, his great cure, and his studies, in such a manner as he was desirous to do, he entreated his patron the archbishop, to give him leave entirely to quit Margate, and to retire to his cure of Appledore, which, with some difficulty, was at last granted him; but not till his grace had made inquiry throughout his diocese and the university of Cambridge for one who might be thought qualified to succeed him. He settled at Appledore in 1703, and as soon as his eldest son was fit for the university (which was in 1705) he sent him to Cambridge, and his other son to school till he was of age to be put out apprentice; and dismissed all the rest of his scholars. He seemed much pleased with Appledore at his first retirement thither, as a place where he could follow his studies without interruption. But this satisfaction was not of long continuance; for that marshy air, in a year or two, brought a severe sickness on himself and all his family, and his constitution (which till then had been very good) was so broken, that he never afterwards recovered the health he had before enjoyed. This made him desirous to remove from thence as soon as he could; and the vicarage of Cranbrook becoming void, he asked the archbishop to bestow it on him, which his grace readily did, and accordingly collated him to it April the 13th, 1707, where he continued till his death, holding Appledore with it. In 1710, and again in 1713, he was chosen by the clergy of the diocese of Canterbury to be one of their proctors for the convocation summoned to meet with the parliament in those years. And as the first of these convocations was permitted to sit and act, and to treat of matters of religion (though they brought no business to any perfection, owing to the differences that had been raised between the two houses) he constantly attended the house of which he was a member whilst any matter was there under debate; and his parts and learning came to be known and esteemed by the most eminent clergy of the province, as they had been before by those of the diocese where he lived; so that from this time he was frequently resorted to for his opinion in particular cases, and had letters sent to him from the remotest parts of the province of Canterbury, and sometimes from the other province also, requiring his opinion in matters of learning, especially as to what concerned our religion and ecclesiastical laws. He continued at Cranbrook about eighteen years; and as he

had been highly valued, esteemed, and beloved at all other places where he had resided, so was he here also by all that were true friends, says his biographer, "to the pure catholic religion of Jesus Christ, as professed and established in the church of England. But as there were many dissenters of all denominations in that place, and some others, who (though they frequented the church, yet) seemed to like the Dissenters better, and to side with them upon all occasions, except going to their meetings for religious worship, I cannot say how they loved and esteemed him. However, he was so remarkably upright in his life and conversation, that even they could accuse him of no other fault, except his known hearty zeal for the church of England, which all impartial persons would have judged a virtue. For certainly those that have not an hearty affection for a church ought not to be made priests of it. Some of those favourers of the dissenters studied to make him uneasy, by endeavouring to raise a party in his parish against him, merely because they could not make him, like themselves, a latitudinarian in matters of religion; but they failed in their design, and his friends were too many for them\*." A little before he left Appledore, he began to discover that learning to the world, which till this time was little known beyond the diocese where he lived, except to some particular acquaintance, by printing several tracts; though his modesty was such, that he would not put his name to them, till they had at least a second edition. The first of these was a "Paraphrase with Notes on the Book of Psalms according to the Translation retained in our Common Prayer-Book," published in 1706. The next book he wrote was the "Clergyman's Vade-Mecum," 1708, which went through five editions, and was followed, in 1709, by a second part. In 1710 he published the "Propitiatory Oblation in the Eucharist;" in 1714, "The Unbloody Sacrifice," part I.; and in 1717, part II.; in 1720, "A Collection of Ecclesiastical Laws."

In 1728, Mary his daughter and only surviving child, being his executrix, published some posthumous discourses of his which he had designed for the press; and as no man was more careful and diligent to instruct those

\* It was in his latter years that he (probably from his intimacy with Dr. Hickee) became a nonjuror in principle and practice, denying the king's supremacy, and refusing to read the

prayers enjoined on the accession of George I. This occasioned him some trouble, and he was forced to submit, which he did very reluctantly.

committed to his care in the knowledge of their duty by his sermons and discourses, so was he no less careful to instruct them by his example in a regular Christian life; and therefore none was better beloved by his parishioners in general. This learned divine, of whom his biographer, Dr. Brett, has given a very high, although perhaps somewhat partial character, died Dec. 15, 1725, and was buried in Cranbrook church-yard.

In 1689 he married Margaret, the daughter of Thomas Jenkin, gent. of the isle of Thanet, and half-sister of Dr. Robert Jenkin, master of St. John's college in Cambridge. He had some children; and among them a son, who died in 1723, after having been fellow of the above college, and rector of Standish in Lancashire,

In 1748 was published "The Life of the late Rev. J. Johnson, &c. by the late Rev. Thomas Brett," with three of Mr. Johnson's posthumous tracts, and part of his correspondence with Dr. Hickeys, Mr. Nelson, and Dr. Brett.<sup>1</sup>

JOHNSON (MAURICE), an excellent antiquary, and founder of the Gentleman's Society at Spalding, was descended from a family much distinguished in the last century. At Berkhamstead, the seat of one of his relations, were half-length portraits of his grandfather, old Henry Johnson and his lady, and sir Charles and lady Bickerstaff, and their daughter, who was mother to sir Henry Johnson, and to Benjamin Johnson, poet-laureat to James I. who, agreeably to the orthography of that age, spelt his name Jonson. Sir Henry was painted half-length, by Frederick Zucchero; and the picture was esteemed capital. The family of Johnson were also allied to many other families of consideration. Mr. Johnson, born at Spalding, a member of the Inner Temple, London, and steward of the soke or manor of Spalding, married early in life a daughter of Joshua Ambler, esq. of that place. She was the granddaughter of Sir Anthony Oldfield, and lineally descended from Sir Thomas Gresham, the founder of Gresham-college, and of the Royal Exchange, London. By this lady he had twenty-six children, of whom sixteen sat down together to his table.

Mr. Johnson in the latter part of his life was attacked with a vertiginous disorder in his head, which frequently interrupted his studies, and at last put a period to his life,

<sup>1</sup> Life by Dr. Brett.—Gen. Dict.—Biog. Brit.



Feb. 6, 1755. He acquired a general esteem from the frankness and benevolence of his character, which displayed itself not less in social life than in the communication of his literary researches. Strangers who applied to him for information, though without any introduction except what arose from a genuine thirst for knowledge congenial with his own, failed not to experience the hospitality of his board. While their spirit of curiosity was feasted by the liberal conversation of the man of letters, their social powers were at the same time gratified by the hospitable frankness of the benevolent Englishman. The following eulogium on him by Dr. Stukeley, is transcribed from the original in the "Minutes of the Society of Antiquaries:" "Maurice Johnson, esq. of Spalding in Lincolnshire, counsellor at law, a fluent orator, and of eminence in his profession; one of the last of the founders of the Society of Antiquaries, 1717, except Br. Willis and W. Stukeley; founder of the literary society at Spalding, Nov. 3, 1712, which, by his unwearied endeavours, interest, and application in every kind, infinite labours in writing, collecting, methodizing, has now [1755] subsisted forty years in great reputation, and excited a great spirit of learning and curiosity in South Holland [in Lincolnshire]. They have a public library, and all conveniences for their weekly meeting. Mr. Johnson was a great lover of gardening, and had a fine collection of plants, and an excellent cabinet of medals. He collected large memoirs for the 'History of Carausius,' all which, with his coins of that piece, he sent to me, particularly a brass one which he supposed his son, resembling those of young Tetricus. A good radiated CAES SPFA. Rev. a woman holds a cornucopiæ, resting her right hand on a pillar or rudder, LOCIS or CISLO. In general the antiquities of the great mitred priory of Spalding, and of this part of Lincolnshire, are for ever obliged to the care and diligence of Maurice Johnson, who has rescued them from oblivion."

An accurate account of his many learned communications to the Society of Antiquaries of London, as well as of those which he made to the society he founded at Spalding, may be seen in the curious work which furnishes this article.<sup>1</sup>

JOHNSON (SAMUEL), an English divine of remarkable learning and steadiness in suffering for the principles of the

<sup>1</sup> History of the Spalding Society.—Nichols's Bowyer.

Revolution in 1688, was born in 1649, in Warwickshire; and being put to St. Paul's school in London, studied with such success and reputation, that as soon as he was fit for the university, he was made keeper of the library to that school. In this station he applied himself to the Oriental languages, in which he made great progress. He was of Trinity-college, Cambridge, but left the university without taking a degree. He entered into orders, and was presented by a friend, Mr. Robert Biddulph, in 1669-70, to the rectory of Corringham in Essex. This living, worth only 80*l.* a year, was the only church preferment he ever had; and, as the air of the place did not agree with him, he placed a curate upon the spot, and settled himself at London; a situation so much the more agreeable to him, as he had a strong disposition for politics, and had even made some progress in that study before he was presented to this living.

The times were turbulent; the duke of York declaring himself a Papist, his succession to the crown began to be warmly opposed; and this brought the doctrine of inalienable hereditary right into dispute, which was strongly disrelished by Johnson, who was naturally of no submissive temper\*. This inclination was early observed by his patron, who warned him against the danger of it to one of his profession, and advised him, if he would turn his thoughts to that subject, to read Bracton and Fortescue "*de laudibus legum Angliæ*," &c. that so he might be acquainted with the old English constitution; but by no means to make politics the subject of his sermons, for that matters of faith and practice formed more suitable admonitions from the pulpit. Johnson, it is said, religiously

\* Of this truth we cannot have a stronger evidence than from himself. In a piece printed 1689, speaking of bishop Burnet's Pastoral Letter, published a little before, in order to place king William's right to the crown upon conquest, he expresses himself thus: "I will presently join issue with this conquering bishop, for I have not been afraid of a conqueror these 18 years; for long since I used to walk by the New Exchange gate, where stood an overgrown porter with his gown and staff, giving him a resemblance of authority, whose business it was to regulate the coachmen before the entrance; and

would make nothing of lifting a coachman off his box, and beating him, and throwing him into his box again. I have several times looked up at this tall mattering fellow; and put the case: Suppose this conqueror should take me up under his arm, like a gizzard, and run away with me; am I his subject? No, thought I, I am my own, and not his; and, having thus invaded me, if I could not otherwise rescue myself from him, I would smite him under the fifth rib. The application is easy." Tract concerning king James's Abrogation, in our author's works, p. 207, 268.

observed this advice; and though, by applying himself to the study of the books recommended to him, he became well versed in the English constitution, yet he never introduced it in his sermons, but employed these, with zeal, to expose the absurdity and mischief of the Popish religion, which was then too much encouraged, and would, he thought, unavoidably be established if the next heir to the crown was not set aside. This point he laboured incessantly in his private conversation, and became so good a master of the arguments for it, that the opposers of the court gave him suitable encouragement to proceed. The earl of Essex admitted him into his company; and lord William Russel, respecting his parts and probity, made him his domestic chaplain. This preferment placed him in a conspicuous point of view; and in 1679 he was appointed to preach before the mayor and aldermen at Guildhall-chapel, on Palm-Sunday. He took that opportunity of preaching against Popery; and from this time, he tells us himself, "he threw away his liberty with both hands, and with his eyes open, for his country's service." In short, he began to be regarded by his party as their immovable bulwark; and to make good that character, while the bill of exclusion was carried on by his patron at the head of that party in the House of Commons, his chaplain, to promote the same cause, engaged the ecclesiastical champion of passive obedience, Dr. Hicke\*, in a book entitled "Julian the Apostate, &c." published in 1682. This tract being written to expose the doctrine, then generally received, of passive obedience, was answered by Dr. Hicke, in a piece entitled "Jovian, &c." to which Johnson drew up a reply, under the title of "Julian's arts to undermine and extirpate Christianity," &c. This was printed and entered at Stationers'-hall, 1683, in order to be published; but, seeing his patron lord Russel seized and imprisoned, Johnson thought proper to check his zeal, and take the advice of his friends in suppressing it.

The court, however, having information of it, he was summoned, about two months after lord Russel was beheaded, to appear before the king and council, where the lord keeper North examined him upon these points: 1. "Whether he was the author of a book called 'Julian's

\* Dr. Hicke's production here attacked, was a sermon preached before the lord mayor in 1681, and published in 1682.

Arts and Methods to undermine and extirpate Christianity'?" To which having answered in the affirmative, he was asked, "Why, after the book had been so long entered at Stationers'-hall, it was not published?" To which he replied, "That the nation was in too great a ferment to have the matter further debated at that time." Upon this he was commanded to produce one of those books to the council, being told that it should be published if they approved it; but he answered, "he had suppressed them himself, so that they were now his own private thoughts, for which he was not accountable to any power upon earth." The council then dismissed him; but he was sent for twice afterwards, and the same questions urged, to which he returned the same answers, and was then sent prisoner to the Gatehouse, by a warrant of commitment dated Aug. 3, 1683, and signed by sir Leoline Jenkins, one of the privy council, and principal secretary of state. He was bailed out of prison by two friends, and the court used all possible means to discover the book; but, being disappointed in the search, recourse was had to promises, and a considerable sum, besides the favour of the court, was offered for one of the copies, to the person in whose hands they were supposed to be lodged. This was refused; and, as neither threats nor promises prevailed, the court was obliged to drop the prosecution upon that book, and an information against Johnson was lodged in the King's-bench, for writing "Julian the Apostate," &c. The prosecution was begun and carried on by the interest of the duke of York. The following was one of the first of the passages on which the information was founded: "And therefore, I much wonder at those men who trouble the nation at this time of day, with the unseasonable prescription of prayers and tears, and the passive obedience of the Thebean legion, and such-like last remedies, which are proper only at such a time as the laws of our country are armed against our religion." The attack of this apparently innocent sentence gives a strong idea of the violence of the times.

When Mr. Johnson was brought to trial, he employed Mr. Wallop as his counsel, who urged for his client, that he had offended against no law of the land; that the book, taken together, was innocent; but that any treatise might be made criminal, if treated as those who drew up the information had treated this. The judges, however, had orders to proceed in the cause, and the chief justice Jef-

fries upbraided Johnson for meddling with what did not belong to him, and scoffingly told him, that he would give him a text, which was, "Let every man study to be quiet, and mind his own business:" to which Johnson replied, that he did mind his business as an Englishman when he wrote that book. He was condemned, however, in a fine of 500 marks, and committed prisoner to the King's-bench till he should pay it. Here he lay in very necessitous circumstances, it being reckoned criminal to visit or shew him any kindness; so that few had the courage to come near him, or give him any relief; by which means he was reduced very low. Notwithstanding which, when his mother, whom he had maintained for many years, sent to him for subsistence, such was his filial affection, that though he knew not how to supply his own wants, and those of his wife and children, and was told on this occasion, that "charity begins at home," he sent her forty shillings, though he had but fifty in the world, saying, he would do his duty, and trust Providence for his own supply. The event shewed that his hopes were not vain; for the next morning he received 10*l.* by an unknown hand, which he discovered at a distant period to have been sent by Dr. Fowler, afterwards bishop of Gloucester.

Having, by the bonds of himself and two friends, obtained the liberty of the rules, he was enabled to incur still further dangers, by printing some pieces against Popery in 1685, and dispersing several of them about the country at his own expence. These being answered in three "Observers," by sir Roger L'Estrange, who also, discovering the printer, seized all the copies that were in his hands, Johnson caused a paper to be posted up everywhere, entitled "A Parcel of wry Reasons and wrong Inferences, but right Observator." Upon the encampment of the army the following year, 1686, on Hounslow-heath, he drew up "An humble and hearty Address to all the Protestants in the present Army," &c. He had dispersed about 1000 copies of this paper, when the rest of the impression was seized, and himself committed to close custody, to undergo a second trial at the King's-bench; where he was condemned to stand in the pillory in Palace-yard, Westminster, Charing-cross, and the Old Exchange, to pay a fine of 500 marks, and to be whipped from Newgate to Tyburn, after he had been degraded from the priesthood. This last ought to have been done, according to the canons, by his own dio-

cesan, the bishop of London, Dr. Compton; but that prelate being then under suspension himself (for not obeying the king's order to suspend Dr. Sharp, afterwards archbishop of York, for preaching against Popery in his own parish church of St. Giles's in the Fields), Dr. Crewe, bishop of Durham, Dr. Sprat, bishop of Rochester, and Dr. White, bishop of Peterborough, who were then commissioners for the diocese of London, were appointed to degrade Mr. Johnson. This they performed in the chapter-house of St. Paul's, where Dr. Sherlock, and other clergymen, attended; but Dr. Stillingfleet, then dean of St. Paul's, refused to be present. Johnson's behaviour on this occasion was observed to be so becoming that character of which his enemies would have deprived him, that it melted some of their hearts, and forced them to acknowledge, that there was something very valuable in him. Among other things which he said to the divines then present, he told them, in the most pathetic manner, "It could not but grieve him to think, that, since all he had wrote was designed to keep their gowns on their backs, they should be made the unhappy instruments to pull off his; and he begged them to consider whether they were not making rods for themselves." When they came to the formality of putting a Bible in his hand and taking it from him again, he was much affected, and parted from it with difficulty; kissed it, and said, with tears, "That they could not, however, deprive him of the use and benefit of that sacred depositum." It happened, that they were guilty of an omission, in not stripping him of his cassock; which, slight as such a circumstance may seem, rendered his degradation imperfect, and afterwards saved him his living\*.

A Popish priest made an offer for 200*l.* to get the whipping part of the sentence remitted: the money was accordingly lodged, by one of Johnson's friends, in a third hand, for the priest, if he performed what he undertook; but to no purpose; the king was deaf to all intreaties: the answer was, "That since Mr. Johnson had the spirit of martyrdom, it was fit he should suffer." Accordingly, Dec. 1, 1686, the sentence was rigorously put in execution; which yet he bore with great firmness, and went through:

\* He came with it on to the pillory, where Mr. Rouse, the under-sheriff, tore it off, and put a frize coat upon him. Report of the committee in 1689.

even with alacrity. He observed afterwards to an intimate friend, that this text of Scripture which came suddenly into his mind, "He endured the cross, despising the shame," so much animated and supported him in his bitter journey, that, had he not thought it would have looked like vain-glory, he could have sung a psalm while the executioner was doing his office, with as much composure and cheerfulness as ever he had done in the church; though at the same time he had a quick sense of every stripe which was given him, to the number of 317, with a whip of nine cords knotted. This was the more remarkable in him, because he had not the least tincture of enthusiasm\*. The truth is, he was endued with a natural hardness of temper to a great degree; and being inspirited by an eager desire to suffer for the cause he had espoused, he was enabled to support himself with the firmness of a martyr. After the execution of this sentence, the king gave away his living; and the clergyman who had the grant of it, made application to the three bishops above-mentioned for institution; but they, being sensible of his imperfect degradation, would not grant it without a bond of indemnity; after which, when he went to Corringham for induction, the parishioners opposed him, so that he could never obtain entrance, but was obliged to return *re infectâ*. Mr. Johnson thus kept his living, and with it, his resolution also to oppose the measures of the court; in-somuch that, before he was out of the surgeon's hands, he reprinted 3000 copies of his "Comparison between Popery and Paganism." These, however, were not then published; but not long after, about the time of the general toleration, he published "The Trial and Examination of a late Libel," &c. which was followed by others every year till the Revolution. The parliament afterwards, taking his case into consideration, resolved, June 11, 1689, that the judgement against him in the King's-bench, upon an information for a misdemeanor, was cruel and illegal; and a committee was at the same time appointed to bring in a bill for reversing that judgement: Being also ordered to inquire how Mr. Johnson came to be degraded, and by what authority it was done, Mr. Christy, the chairman, some days after reported his case, by which it ap-

\* Excepting this, he seems to have been cast in much such a mould as John Lilburn, to whom he bore a great re- semblance, both in the hardness of his temper, and in the quarrelsomeness of it.

pears, that a libel was then exhibited against him, charging him with great misdemeanors, though none were specified or proved; that he demanded a copy of the libel, and an advocate, both which were denied; that he protested against the proceedings, as contrary to law, and the 132d canon, not being done by his own diocesan; but his protestation was refused, as was also his appeal to the king in chancery; and that Mrs. Johnson had also an information exhibited against her, for the like matter as that against her husband. The committee came to the following resolutions, which were all agreed to by the house: "That the judgement against Mr. Johnson was illegal and cruel: that the ecclesiastical commission was illegal, and consequently, the suspension of the bishop of London, and the authority committed to three bishops, null and illegal: that Mr. Johnson's not being degraded by his own diocesan, if he had deserved it, was illegal: that a bill be brought in to reverse the judgement, and to declare all the proceedings before the three bishops null and illegal: and that an address be made to his majesty, to recommend Mr. Johnson to some ecclesiastical preferment, suitable to his services and sufferings." The house presented two addresses to the king, in behalf of Mr. Johnson: and, accordingly, the deanery of Durham was offered him, which however he refused, as an unequal reward for his services.

The truth is, he was his own chief enemy; and his disappointment, in his expectations of preferment, was the effect of his own temper and conduct. For, with very good abilities, considerable learning, and great clearness, strength, and vivacity of sentiment and expression, of which his writings are a sufficient evidence; and with a firmness of mind capable of supporting the severest trials, for any cause which he considered as important, he was passionate, impatient of contradiction, conceited in his own opinions, haughty, apt to overrate his own services, and undervalue those of others, whose advancement above himself was an insupportable mortification to him. The roughness of his temper, and turbulency of his genius, rendered him also unfit for the higher stations of the church, of which he was immoderately ambitious. Not being able to obtain a bishopric, lady Russel made use of the influence she had with Dr. Tillotson, to solicit a pension for him\*; and in consequence of this application, king William granted him

\* Tillotson laboured the matter very abusing him and reviling him all the heartily, though Johnson continued time. While he was in prison also,



300*l.* a year out of the post-office, for his own and his son's life, with 1000*l.* in money, and a place of 100*l.* a year for his son.

Violence produces violence; and his enemies were so much exasperated against him, that his life was frequently endangered. After publishing his famous tract, entitled "An Argument proving that the Abrogation of King James," &c. which was levelled against all those who complied with the Revolution upon any other principles than his own, in 1692, a remarkable attempt was actually made upon him. Seven assassins broke into his house in Bond-street, Nov. 27, very early in the morning; and five of them, with a lantern, got into his chamber, where he, with his wife and young son, were in bed. Mr. Johnson was fast asleep; but his wife, being awaked by their opening the door, cried out, Thieves; and endeavoured to awaken her husband: the villains in the mean time threw open the curtains, three of them placed themselves on that side of the bed where he lay, with drawn swords and clubs, and two stood at the bed's feet with pistols. Mr. Johnson started up; and, endeavouring to defend himself from their assaults, received a blow on the head, which knocked him backwards. His wife cried out with great earnestness, and begged them not to treat a sick man with such barbarity; upon which they paused a little, and one of the miscreants called to Mr. Johnson to hold up his face, which his wife begged him to do, thinking they only designed to gag him, and that they would rife the house and be gone. Upon this he sat upright; when one of the rogues cried, "Pistol him for the book he wrote;" which discovered their design; for it was just after the publishing of the book last mentioned. Whilst he sat upright in his bed, one of them cut him with a sword over the eye-brow, and the rest presented their pistols at him; but, upon Mrs. Johnson's passionate intreaties, they went off without doing him further mischief, or rifing the house. A surgeon was immediately sent for, who found two wounds in his head, and his body much bruised. With due care, however, he recovered; and though his health was much impaired and broken by this and other troubles, yet he handled his pen with the same unbroken spirit as before. He died in May 1703.

Tillotson had sent him 30*l.* which, though his necessities obliged him to accept, yet he did it with an air of the

utmost contempt. Birch's Life of Tillotson, p. 201.

In 1710 all his treatises were collected, and published in one folio volume; to which were prefixed some memorials of his life. The second edition came out in 1713, folio.<sup>1</sup>

JOHNSON (SAMUEL), one of the most eminent and highly-distinguished writers of the eighteenth century, was born on the 18th of September, 1709, at Lichfield in Staffordshire, where his father, Michael Johnson, a native of Derbyshire, of obscure extraction, was at that time a bookseller and stationer. His mother, Sarah Ford, was a native of Warwickshire, and sister to Dr. Ford, physician, who was father to Cornelius Ford, a clergyman of loose character, whom Hogarth has satirized in the print of *Modern Midnight Conversation*. Our author was the eldest of two sons. Nathaniel, the youngest, died in 1737 in his twenty-fifth year. The father was a man of robust body and active mind, yet occasionally depressed by melancholy, which Samuel inherited, and, with the aid of a stronger mind, was not always able to shake off. He was also a steady high-churchman, and an adherent of the house of Stuart, a prejudice which his son outlived in the nation at large, without entirely conquering in himself. Mrs. Johnson was a woman of good natural understanding, unimproved by education; and our author acknowledged with gratitude, that she endeavoured to instil sentiments of piety as soon as his mind was capable of any instruction. There is little else in his family history worthy of notice, nor had he much pleasure in tracing his pedigree. He venerated others, however, who could produce a recorded ancestry, and used to say, that in him this was disinterested; for he could scarcely tell who was his grandfather. That he was remarkable in his early years has been supposed, but many proofs have not been advanced by his biographers. He had, indeed, a retentive memory, and soon discovered symptoms of an impetuous temper; but these circumstances are not enough to distinguish him from hundreds of children who never attain eminence. In his infancy he was afflicted with the scrophula, which injured his sight, and he was carried to London to receive the royal touch from the hand of queen Anne, the last of our sovereigns who encouraged that popular superstition.

<sup>1</sup> Biog. Brit.—Gen. Diet.—Life prefixed to his Works.—Birch's *Life of Tillotson*.—Knight's *Life of Colet*.—Kettlewell's *Life*, p. 331.—Comber's *Life of Comber*, p. 222.

He was first taught to read English by a woman who kept a school for young children at Lichfield ; and afterwards by one Brown. Latin he learned at Lichfield school, under Mr. Hunter, a man of severe discipline, but an attentive teacher. Johnson owned that he needed correction, and that his master did not spare him ; but this, instead of being the cause of unpleasant recollections in his advanced life, served only to convince him that severity in school-education is necessary ; and in all his conversations on the subject, he persisted in pleading for a liberal use of the rod. At this school his superiority was soon acknowledged by his companions, who could not refuse submission to the ascendancy which he acquired. His proficiency, however, as in every part of his life, exceeded his apparent diligence. He could learn more than others in the same allotted time : and he was learning when he seemed to be idle. He betrayed an early aversion to stated tasks, but, if roused, he could recover the time he appeared to have lost with great facility. Yet he seems afterwards to have been conscious that much depends on regularity of study, and we find him often prescribing to himself stated portions of reading, and recommending the same to others. No man perhaps was ever more sensible of his failings, or avowed them with more candour ; nor, indeed, would many of them have been known, if he had not exhibited them as warnings. His memory was uncommonly tenacious, and to his last days he prided himself on it, considering a defect of memory as the prelude of total decay. Perhaps he carried this doctrine rather too far when he asserted, that the occasional failure of memory in a man of seventy must imply something radically wrong ; but it may be in general allowed, that the memory is a pretty accurate standard of mental strength. Although his weak sight prevented him from joining in the amusements of his schoolfellows, for which he was otherwise well qualified by personal courage and an ambition to excel, he found an equivalent pleasure in sauntering in the fields, or reading such books as came in his way, particularly old romances. For these he retained a fondness throughout life ; but was wise and candid enough to attribute to them, in some degree, that unsettled turn of mind which prevented his fixing in any profession.

About the age of fifteen he paid a long visit to his uncle Cornelius Ford ; but on his return, his master, Hunter,

refused to receive him again on the foundation of Lichfield school. What his reasons were is not known. He was now removed to the school of Stourbridge in Worcestershire, where he remained about a year, with very little acquisition of knowledge; but here, as well as at Lichfield, he gave several proofs of his inclination to poetry, and afterwards published some of these juvenile productions in the Gentleman's Magazine. From Stourbridge he returned home, where he remained about two years without any regular application. His time, however, was not entirely wasted, as he employed it in reading many of the ancient writers, and stored his mind with so much various information, that when he went to Oxford, Dr. Adams said he "was the best qualified for the university that he had ever known come there."

By what means his father was enabled to defray the expence of an university education has not been very accurately told. It is generally reported that he went to assist the studies of a young gentleman of the name of Corbet. His friend, Dr. Taylor, assured Mr. Boswell that he never could have gone to college, had not a gentleman of Shropshire, one of his schoolfellows, spontaneously undertaken to support him at Oxford, in the character of his companion, though, in fact, he never received any assistance whatever from that gentleman. He was, however, entered a commoner of Pembroke college on the 31st October, 1728. His tutor was Mr. Jordan, a fellow of Pembroke, a man whom Johnson mentioned with respect many years after, but to whose instructions he did not pay much regard, except that he formally attended his lectures, as well as those in the college hall. It was at Jordan's request that he translated Pope's Messiah into Latin verse, as a Christmas exercise. Pope is said to have expressed his high approbation of it; but critics in that language, among whom Pope could never be ranked, have not considered Johnson's Latin poems as the happiest of his compositions. When Jordan left college to accept of a living, Johnson became the scholar of Dr. Adams, who was afterwards the head of Pembroke, and with whom Johnson maintained a strict friendship to the last hour of his life.

During the vacation in the following year, he suffered severely by an attack of his constitutional melancholy, accompanied by alternate irritation, fretfulness, and languor. It

appears, however, that he resisted his disorder by every effort of a great mind, and proved that it did not arise from want of mental resources, or weakness of understanding. On his return to the university, he probably continued his desultory manner of reading, and occasionally formed resolutions of regular study, in which he seldom persisted. Among his companions he was looked up to as a young man of wit and spirit, singular and unequal in temper, impatient of college rules, and not over-respectful to his seniors. Such at least seems to be the result of Mr. Boswell's inquiries, but little is known with certainty, except what is painful to relate, that he either put on an air of gaiety to conceal his anxious cares, or secluded himself from company that that poverty might not be known, which at length compelled him to leave college without a degree.

He now (1731) returned to Lichfield, with very gloomy prospects. His father died a few months after his return, and the little he left behind him was barely sufficient for the temporary support of his widow. In the following year he accepted the place of usher of the school of Market Bosworth in Leicestershire, an employment which the pride of Sir Wolstan Dixie, the patron, soon rendered irksome, and he threw it up in a disgust which recurred whenever he recollected this part of his history. For six months after he resided at Birmingham as the guest of Mr. Hector, an eminent surgeon, and is supposed during that time to have furnished some periodical essays for a newspaper printed by Warren, a bookseller in Birmingham. Here, too, he abridged and translated Father Lobo's Voyage to Abyssinia, which was published in 1735 by Bettesworth and Hitch in Paternoster-row, London. For this, his first literary performance, he received the small sum of five guineas. In the translation there is little that marks the hand of Johnson; but in the preface and dedication are a few passages in the same energetic and manly style which he may be said to have invented, and to have taught to his countrymen.

In 1734 he returned to Lichfield, and issued proposals for an edition of the Latin poems of Politian, with the history of Latin poetry, from the æra of Petrarch to the time of Politian, and also the life of Politian; the book to be printed in thirty octavo sheets, price five shillings. Those who have not attended to the literary history of this

country will be surprized that such a work could not be undertaken without the precaution of a subscription; and they will regret that in this case the subscription was so inadequate to the expence of printing, as to deter our author from executing what probably would have made him known and patronized by the learned world.

Disappointed in this scheme, he offered his services to Mr. Cave, the proprietor and editor of the Gentleman's Magazine, who had given some proofs of a liberal spirit of enterprize, in calling forth the talents of unknown and ingenious writers. On this occasion he suggested some improvements in the management of the Magazine, and specified the articles which he was ready to supply. Cave answered his letter, but it does not appear that any agreement was formed at this time. He soon, however, entered into a connection of a more tender kind, which ended in marriage. His wife, who was about twenty years older than himself, was the widow of Mr. Porter, a mercer, of Birmingham, a lady whose character has been variously represented, but seldom to her discredit. She was, however, the object of his first passion, and although they did not pass the whole time of their union in uninterrupted harmony, he lamented her death with unfeigned sorrow, and retained an enthusiastic veneration for her memory.

She had a fortune of eight hundred pounds, and with part of this, he hired a large house at Edial near Lichfield, which he fitted up as an academy where young gentlemen were to be boarded and taught the Latin and Greek languages. Gilbert Walmsley, a man of learning and worth, whom he has celebrated by a character drawn with unparalleled elegance, endeavoured to promote this plan, but it proved abortive. Three pupils only appeared, one of whom was David Garrick. With these he made a shift to keep the school open for about a year and a half, and was then obliged to discontinue it, perhaps not much against his inclination. No man knew better than Johnson what ought to be taught, but the business of education was confessedly repugnant to his habits and his temper. During this short residence at Edial, he wrote a considerable part of his "Irene," which Mr. Walmsley advised him to prepare for the stage, and it was probably by this gentleman's advice that he determined to try his fortune in London. His pupil Garrick had formed the same resolution; and in March 1737, they arrived in London together. Garrick,

after some farther preparatory education, was designed for the study of the law, but in three or four years went on the stage, and obtained the highest honours that dramatic fame could confer, with a fortune splendid beyond all precedent. The difference in the lot of these two young men might lead to many reflections on the taste of the age, and the value of its patronage; but they are too obvious to be obtruded on any reader of feeling or judgment, and to others they would be unintelligible.

In what manner Johnson was employed for some time after his arrival in London, is not known. He brought a small sum of money with him, and he husbanded it with frugality, while he mixed in such society as was accessible to a friendless and uncourtly scholar, and amused himself in contemplating the manners of the metropolis. It appears that at one time he took lodgings at Greenwich, and proceeded by fits to complete his tragedy. He renewed his application also to Cave, sending him a specimen of a translation of the "History of the Council of Trent," and desiring to know if Cave would join in the publication of it. Cave appears to have consented, for twelve sheets were printed, for which our author received forty-nine pounds; but another translation being announced about the same period (1738) by a rival whose name was also Samuel Johnson, librarian of St. Martin's in the Fields, our author desisted, and this other design was also dropped.

In the course of the summer he went to Lichfield, where he had left Mrs. Johnson, and there, during a residence of three months, finished his tragedy for the stage. On his return to London with Mrs. Johnson, he endeavoured to prevail on Fleetwood, the patentee of Drury-lane theatre, to accept "Irene," but in this was unsuccessful, and having no interest with any other manager, he laid aside his play in pursuit of literary employment. He had now become personally known to Cave, and began to contribute to the Magazine original poetry, Latin and English, translations, biographical sketches, and other miscellaneous articles, particularly the debates in parliament, under the name of the Senate of Lilliput. At that time the debates were not allowed to be published, as now, the morning after the day of meeting, and the only safe mode of conveying the substance of them to the public was by adopting a historical form at more distant periods. At first

Johnson merely revised the manuscript as written by Guthrie\*, who then supplied this department of the Magazine; but when he had attained a higher rank among authors, the whole devolved on his coadjutor. His only materials were a few notes supplied by persons who attended the houses of parliament, from which, and sometimes from information even more scanty, he compiled a series of speeches, of which the sentiments as well as the style were often his own. In his latter days he disapproved of this practice, and desisted from writing the speeches as soon as he found they were thought genuine.

The value of his contributions to this Magazine must have been soon acknowledged. It was then in its infancy, and there is a visible improvement from the time he began to write for it. Cave had a contriving head, but with too much of literary quackery. Johnson, by recommending original or selected pieces calculated to improve the taste and judgment of the public, raised the dignity of the Magazine above its contemporaries; and to him we certainly owe, in a great measure, the various information and literary history for which that miscellany has ever been distinguished, and in which it has never been interrupted by a successful rival. By some manuscript memorandums concerning Dr. Johnson, written by the late Dr. Farmer, and obligingly given to the writer of this life by Mr. Nichols, it appears that he was considered as the conductor or editor of the Magazine for some time, and received an hundred pounds per annum from Cave.

In 1738 he made his name at once known and highly respected among the eminent men of his time, by the publication of "London," a poem in imitation of the third satire of Juvenal. The history of this publication is not uninteresting. Young authors did not then present themselves to the public without much cautious preparation. Johnson conveyed his poem to Cave as the production of another, of one who was "under very disadvantageous circumstances of fortune;" and as some small encouragement to the printer, he not only offered to correct the press, but even to alter any stroke of satire which he might dislike. Cave, whose heart appears to more advantage in this than in some other of his transactions with authors,

\* Guthrie composed the parliamentary speeches from July 1736, and Johnson succeeded him November 1740, and continued them to February 1742-3.



sent a present to Johnson for the use of his poor friend, and afterwards, it appears, recommended Dodsley as a purchaser. Dodsley had just begun business, and had speculated but on a few publications of no great consequence. He had, however, judgment enough to discern the merit of the poem now submitted to him, and bargained for the whole property. The sum Johnson received was ten guineas, and such were his circumstances, or such the state of literary property at that time, that he was fully content, and was ever ready to acknowledge Dodsley's useful patronage. The poem was accordingly published in May 1738, and on the same morning with Pope's satire of "Seventeen hundred and thirty-eight." Johnson's was so eagerly bought up, that a second edition became necessary in less than a week. Pope behaved on this occasion with great liberality. He bestowed high praise on the "London," and intimated that the author, whose name had not yet appeared, could not be long concealed.—In this poem may be observed some of those political prejudices for which Johnson frequently contended afterwards. He thought proper to join in the popular clamour against the administration of sir Robert Walpole; but lived to reflect with more complacency on the conduct of that minister, when compared with some of his successors.

His "London" procured him fame, and Cave was not sorry to have engaged the services of a man whose talents had now the stamp of public approbation. Whether he had offers of patronage, or was thought a formidable enemy to the minister, is not certain; but, having leisure to calculate how little his labours were likely to produce, he soon began to wish for some establishment of a more permanent kind. With this view an offer was made to him of the mastership of the school of Appleby in Leicestershire, the salary of which was about sixty pounds, but the laws of the school required that the candidate should be a master of arts. The university of Oxford, when applied to, refused to grant this favour. Earl Gower was then solicited, in behalf of Johnson, by Pope, who knew him only as the author of "London." His lordship accordingly wrote to Swift, soliciting a diploma from the university of Dublin, but, for what reason we are not told, this application, too, was unsuccessful. Mr. Murphy says, "There is reason to think, that Swift declined to meddle in the business; and to that circumstance Johnson's known dislike of Swift has

been often imputed." That Swift declined to meddle in the business is not improbable, for it appears by his letters of this date (August 1738) that he was incapable of attending to any business; but Johnson's Life of Swift proves that his dislike had a more honourable foundation.

About this time Johnson formed a design of studying the civil law, in order to practise in the Commons, yet this also was rendered impossible for want of a degree, and he was obliged to resume his labours in the Gentleman's Magazine. The various articles which came from his pen are enumerated in chronological series by Mr. Boswell. It will be sufficient for our purpose to notice only his more important productions, or such as were of sufficient consequence to be published separately. In 1739, he wrote "A Complete Vindication of the Licensers of the Stage, from the malicious and scandalous aspersions of Mr. Brooke, author of *Gustavus Vasa*;" and a political tract entitled "Marmor Norfolciense, or an Essay on an ancient prophetic inscription, in monkish rhyme, lately discovered near Lynne in Norfolk, by Probus Britannicus." These pieces, it is almost needless to add, were ironical, a mode of writing in which our author was not eminently successful. Some notice has already been taken of "*Gustavus Vasa*" in the Life of Brooke. The "*Marmor Norfolciense*" was a severe attack on the Walpole administration, and on the reigning family; but whether it was not well understood, or when understood, considered as feeble, it certainly was not much attended to by the friends of government, nor procured to the author the reputation of a dangerous opponent. Sir John Hawkins indeed says that a prosecution was ordered, but of this no traces can be found in any of the public offices. One of his political enemies reprinted it in 1775, to shew what a change had been effected in his principles by a pension; but the publisher does not seem to have known what a very small change was really effected, and how little was necessary to render Johnson a loyal subject to his munificent sovereign, and a determined enemy of the popular politics of that time.

His next publication of any note was his "*Life of Savage*," which he afterwards prefixed to that poet's works when admitted into his collection. With Savage he had been for some time intimately acquainted, but how long is not known. They met at Cave's house. Johnson admired his abilities, and while he sympathized with the very sin-

gular train of misfortunes which placed him among the indigent, was not less touched by his pride of spirit, and the lofty demeanour with which he treated those who neglected him. In all Savage's virtues, there was much in common with Johnson, but his narrative shows with what nicety he could separate his virtues from his vices, and blame even firmness and independence when they degenerated into obstinacy and misanthropy. He has concealed none of Savage's failings; and what appears of the exculpatory kind is merely an endeavour to present a just view of that unfortunate combination of circumstances, by which Savage was driven from the paths of decent and moral life; and to incite every reflecting person to put the important question "who made me to differ?" This Life, of which two editions were very speedily sold, affords an extraordinary proof of the facility with which Johnson composed. He wrote forty-eight pages of the printed copy in the course of a day or night, for it is not very clear which. His biographer, who records this, enters at the same time into a long discussion intended to prove that Savage was not the son of the countess of Macclesfield; but had this been possible, it would surely have been accomplished when the proof might have been rendered unanswerable.

In 1745 he published "Miscellaneous Observations on the Tragedy of Macbeth, with remarks on sir Thomas Hanmer's edition of Shakspeare," to which he affixed proposals for a new edition of that poet; and it is probable that he was now devoting his whole time to this undertaking; as we find a suspension of his periodical contributions during the years 1745 and 1746. It is perhaps too rash to conclude that he declined writing in the Magazine, because he would not join in the support of government during the rebellion in Scotland; but there are abundant proofs in Mr. Boswell's Life, that his sentiments were favourable to that attempt. As to his plan of an edition of Shakspeare, he had many difficulties to encounter. Little notice was taken of his proposals, and Warburton was known to be engaged in a similar undertaking. Warburton, however, had the liberality to praise his "Observations on Macbeth," as the production of a man of parts and genius; and Johnson never forgot the favour. Warburton, he said, praised him when praise was of value.

In 1747 he resumed his labours in the Gentleman's Magazine, and although many entire pieces cannot be

ascertained to have come from his pen, he was frequently, if not constantly, employed to superintend the materials of the Magazine, and several introductory passages may be pointed out which bear evident marks of his composition. In this year his old pupil and friend, Garrick, became manager of Drury-lane theatre, and obtained from Johnson a prologue, which is generally esteemed one of the finest productions of that kind in our language. In this year also he issued his plan for a "Dictionary of the English language."

The design of this great work was at first suggested by Dodsley; and Johnson, having consented to undertake it, entered into an agreement with the booksellers for the sum of fifteen hundred guineas, which he was to receive in small payments proportioned to the quantity of manuscript sent to the press. The plan was addressed to the celebrated earl of Chesterfield, who had discovered an inclination to be the patron of the author; and Johnson, having made suitable preparations, hired a house in Gough-square, engaged amanuenses, and began a task which he carried on by fits, as inclination and health permitted, for nearly eight years. His amanuenses were six in number, and employed upon what may be termed the mechanical part of the work, but their expences and his own were so considerable, that before the work was concluded he had received the whole of the money stipulated for in his agreement with the proprietors. In what time it might have been completed, had he, to use his own phrase, "set doggedly about it," it is useless to conjecture, and it would perhaps have been hurtful to try. Whoever has been employed on any great literary work knows, not only the pleasure, but the necessity of occasional relaxation; and Johnson's mind, stored with various knowledge, and a rich fund of sentiment, afforded him many opportunities of this kind, in addition to the love of society, which was his predominant passion. We find accordingly that during the years in which his Dictionary was on hand, he accepted some inferior employment from the booksellers, and produced some of the most valuable of his original works.

In 1749 he published his second imitation of Juvenal, under the title of the "Vanity of Human Wishes," for which, with all the fame he had now acquired, he received only fifteen guineas. In his "London," we have the manners of common life; in the "Vanity of Human

Wishes," he has given us more of his own mind, more of that train of sentiment, excited sometimes by poverty, and sometimes by disappointment, which always inclined him to view the gloomy side of human affairs. In the same year Garrick offered to produce his "Irene" on the Drury-lane-theatre, but presumed at the same time to suggest such alterations as his superior knowledge of stage effect might be supposed to justify. Johnson did not much like that his labours should be revised and amended at the pleasure of an actor, and with some difficulty was persuaded to yield to Garrick's advice. The play, however, was at length performed, but without much success; although the manager contrived to have it played long enough to entitle the author to the profits of his three nights, and Dodsley bought the copyright for one hundred pounds. It has ever been admired in the closet, for the propriety of its sentiments and the elegance of its language.

In 1750 he commenced a work which raised his fame higher than it had ever yet reached, and will probably convey his name to the latest posterity. He appears to have entered on "The Rambler" without any communication with his friends, or desire of assistance. Whether he proposed the scheme himself, is uncertain, but he was fortunate in forming a connexion with Mr. John Payne, a bookseller in Paternoster-row, and afterwards chief accountant in the Bank of England, a man with whom he lived many years in habits of friendship, and who on the present occasion treated him with great liberality. He engaged to pay him two guineas for each paper, or four guineas *per* week, which at that time must have been to Johnson a very considerable sum; and he admitted him to a share of the future profits of the work, when it should be collected into volumes; this share Johnson afterwards sold. As a full history of this paper has been given in another work\*, it may suffice to add, that it began Tuesday, March 20, 1749-50, and closed on Saturday, March 14, 1752. So conscious was Johnson that his fame would in a great measure rest on this production, that he corrected the first two editions with the most scrupulous care, of which specimens are given in the volume referred to in the note.

\* In 1751 he was carrying on his "Dictionary" and "The

\* British Essayists, vol. XIX. Preface to the Rambler.

Rambler;" and besides some occasional contributions to the Magazine, assisted in the detection of Lauder, who had imposed on him and on the world by advancing forged evidence that Milton was a gross plagiarist. Dr. Douglas, the late bishop of Salisbury, was the first who refuted this unprincipled impostor; and Johnson, whom Lauder's ingenuity had induced to write a preface and postscript to his work, now dictated a letter addressed to Dr. Douglas, acknowledging his fraud in terms of contrition, which Lauder subscribed. The candour of Johnson on this occasion was as readily acknowledged at that time, as it has since been misrepresented by the bigotted adherents to Milton's politics. Lauder, however, returned to his "dirty work," and published in 1754, a pamphlet entitled "The Grand Impostor detected, or Milton convicted of forgery against Charles I." which was reviewed, with censure, in the Gentleman's Magazine of that year, and probably by Johnson.

"The Rambler" was concluded on March 14, 1752; and three days after, the author's wife died, a loss which he long deplored, and never, at the latest period of his life, recollected without emotion. Many instances of his affection for her occur in the collection of "Prayers and Meditations" published after his death, which, however they may expose him to ridicule, combine to prove that his attachment to her was uniformly sincere. She was buried at Bromley, and Johnson placed a Latin inscription on her tomb. She left a daughter by her former husband, and by her means our author became acquainted with Mrs. Anne Williams, the daughter of Zachary Williams, a physician who died about this time. Mrs. Williams was a woman of considerable talents, and her conversation was interesting. She was left in poverty by her father, and had the additional affliction of being totally blind. To relieve his melancholy reflections, Johnson took her home to his house in Gough-square, procured her a benefit play from Garrick, and assisted her in publishing a volume of poems, by both of which schemes she raised about three hundred pounds. With this fund she became an inmate in Johnson's house, where she passed the remainder of her days, protected and cheered by every act of kindness and tenderness which he could have showed to the nearest relation.

When he had in some measure recovered from the shock of Mrs. Johnson's death, he contributed several papers to

the "Adventurer," which was carried on by Dr. Hawkesworth and Dr. Warton. The profit of these papers he is said to have given to Dr. Bathurst, a physician of little practice, but a very amiable man, whom he highly respected. Mr. Boswell thinks he endeavoured to make them pass for Bathurst's, which is highly improbable\*. In 1754 we find him approaching to the completion of his "Dictionary." Lord Chesterfield, to whom he once looked up as to a liberal patron, had treated him with neglect, of which, after Johnson declined to pay court to such a man, he became sensible, and, as an effort at reconciliation, wrote two papers in the "World," recommending the Dictionary, and soothing the author by some ingenious compliments. Had there been no previous offence, it is probable this end would have answered, and Johnson would have dedicated the work to him. He loved praise, and from lord Chesterfield, the Mæcenas of the age, and the most elegant of noble writers, praise was at this time valuable. But Johnson never departed from exacting the just respect due to a man of letters, and was not to be appeased by the artifice of these protracted compliments. He could not even brook that his lordship should for a moment suppose him reconciled by his flattery, but immediately wrote that celebrated letter which has been so much admired as a model of dignified contempt. The allusion to the loss of his wife, and to his present situation, is exquisitely beautiful.—"The notice which you have been pleased to take of my labours, had it been early, had been kind; but it has been delayed till I am indifferent, and cannot enjoy it; till I AM SOLITARY, and cannot impart it; till I am known, and do not want it." Lord Chesterfield is said to have concealed his feelings on this occasion with his usual art, conscious, perhaps, that they were not to be envied.

In 1755 the degree of M. A. was conferred upon him by the university of Oxford, after which (in May) his "Dictionary" was published in two large volumes, folio. Of a work so well known it is unnecessary to say more in this place, than that after the lapse of half a century, neither envy has injured, nor industry rivalled its usefulness or popularity. In the following year he abridged his "Dic-

\* See this matter explained in the preface to the *Adventurer*, *British Essayists*, vol. XXIII.

tionary into an octavo size, and engaged to superintend a monthly publication entitled "The Literary Magazine, or Universal Register." To this he contributed a great many articles enumerated by Mr. Boswell, and several reviews of new books. The most celebrated of his reviews, and one of his most finished compositions, both in point of style, argument, and wit, was that of Soame Jenyns's "Free Inquiry into the nature and origin of Evil." This attracted so much notice that the bookseller was encouraged to publish it separately, and two editions were rapidly sold. The Magazine continued about two years, after which it was dropped for want of encouragement. He wrote also in 1756 some essays in the "Universal Visitor," another magazine, which lasted only a year. His friend Cave died in 1754, and, for whatever reason, Johnson's regular contributions appear no more in the Gentleman's Magazine. But he wrote a very elegant life of Cave, and was afterwards an occasional contributor. This, it would appear, was one of his worst years as to pecuniary matters. We find him, in the month of March, arrested for the sum of five pounds eighteen shillings! and relieved by Mr. Richardson. His proposal for an edition of Shakspeare was again revived, and subscription tickets issued out, but it did not go to press for many years after.

In 1758 the worthy John Newbery, bookseller, who frequently employed Johnson in his literary projects, began a news-paper called the "Universal Chronicle, or Weekly Gazette," in conjunction with Mr. John Payne. To give it an air of novelty, Johnson was engaged to write a short periodical paper, which he entitled "The Idler." Most of these papers were written in haste, in various places where he happened to be, on the eve of publication, and with very little preparation. A few of them exhibit the train of thought which prevails in the "Rambler," but in general they have more vivacity, and exhibit a species of grave humour in which Johnson excelled. When the "Universal Chronicle" was discontinued, these papers were collected into two small volumes, which he corrected for the press, making a few alterations, and omitting one whole paper, which has since been restored. No. 41 of the "Idler" alludes to the death of his mother, which took place in 1759. He had ever loved her with anxious affection\*, and had

\* See his very tender letters on this subject in Boswell's Life, vol. I. p. 315 et seqq. which are thus particularly

referred to, as they are not to be found before the edition of 1807.



contributed liberally to her support, often when he knew not where to recruit his finances. On this event he wrote his *Rasselas*, with a view to raise a sum sufficient to defray the expences of her funeral, and pay some little debts she had left. His mind appears to have been powerfully excited and enriched both with the subject and the motive, for he wrote the whole of this elegant and philosophical fiction during the evenings of one week, and sent it to press in portions as it was written. He received one hundred pounds from Messrs. Strahan, Johnston, and Dodsley, for the copy, and twenty-five more when it came, as it soon did, to a second edition. Few works of the kind have been more generally or more extensively diffused by means of translation. Yet the author, perhaps from the pain he felt in recollecting the melancholy occasion which called forth his pen, appears to have dismissed it with some degree of indifference, as soon as published; for from that time to 1781, when he found it accidentally in a chaise while travelling with Mr. Boswell, he declared he had never looked into it. His translation of "Lobo" probably suggested his placing the scene in Abyssinia, but there is a little scarce volume, unnoticed by his biographers, from which it may be suspected he took some hints. It is entitled "The late Travels of S. Giacomo Baratti, an Italian gentleman, into the remotest countries of the Abyssins, or of Ethiopia Interior," London, 1670, 12mo.

Among his occasional productions about this time were his translation of a "Dissertation on the Greek Comedy," for Mrs. Lennox's English version of Brumoy, the general conclusion of the book, and an introduction to the "World Displayed," a collection of voyages and travels, projected by his friend Newbery.—When a new bridge was about to be built over the Thames at Blackfriars, he wrote some papers against the plan of the architect, Mr. Mylne. His principal motive appears to have been his friendship for Mr. Gwyn, who had given in a plan; and probably he only clothed Gwyn's arguments in his own stately language. Such a contest was certainly not within his province, and he could derive little other advantage than the pleasure of serving his friend. He appeared more in character when he assisted his contemporaries with prefaces and dedications, which were very frequently solicited from him. Poor as he was at this time, he taught how dedications might be written without servile submission or flattery, and yet with

all the courtesy, compliment, and elegance which a liberal mind could expect.

But an end was now approaching to his pecuniary embarrassments. In 1762, while he was proceeding with his edition of Shakspeare, he was surprised by the information that his present majesty had been pleased to grant him a pension of three hundred pounds a year, not, as has been invidiously asserted, in order to induce him to write for administration, but as the reward of his literary merit. Had it been otherwise, he had surely the strongest inducement to have exerted his talents in favour of lord Bute, by whose recommendation the pension was granted, and who at this time wanted much abler support than the hired writers of government could supply. But it is well known that he wrote no political tract for nearly eight years afterwards. He now took a house in Johnson's court, Fleet-street, and allotted an apartment for Mrs. Williams. In 1765 he was introduced to the late Mr. Thrale and family, a circumstance which contributed much to alleviate the solitudes of life, and furnished him with the enjoyment of an elegant table and elegant society. Here an apartment was fitted up for him, which he occupied when he pleased, and he accompanied the family in their various summer excursions, which tended to exhilarate his mind and render the return of his constitutional melancholy less frequent.

In the same year he received a diploma from Trinity college, Dublin, complimenting him with the title of doctor of laws; and after many delays, his edition of Shakspeare was published in eight volumes octavo. The preface is universally acknowledged to be one of the most elegant and acute of all his compositions. But as an illustrator of the obscurities of Shakspeare, it must be allowed he has not done much, nor was this a study for which he was eminently qualified. He was never happy when obliged to borrow from others, and he had none of that useful industry which indulges in research. Yet his criticisms have rarely been surpassed, and it is no small praise that he was the precursor of Steevens and Malone. The success of the Shakspeare was not great, although upon the whole it increased the respect with which the literary world viewed his talents. Kenrick made the principal attack on this work, which was answered by an Oxford student named Barclay. But neither the attack nor the answer attracted much notice.

In 1766 he furnished the preface, and some of the pieces which compose a volume of poetical "Miscellanies" by Mrs. Anna Williams. This lady was still an inmate in his house, and was indeed absolute mistress. Although her temper was far from pleasant, and she had now gained an ascendancy over him which she often maintained in a fretful and peevish manner, he forgot every thing in her distresses, and was indeed in all his charities, which were numerous, the most remote that can be conceived from the hope of gratitude or reward. His house was filled by dependants whose perverse tempers frequently drove him out of it, yet nothing of this kind could induce him to relieve himself at their expence. His noble expression was, "If I dismiss them, who will receive them?" Abroad, his society was now very extensive, and included almost every man of the age distinguished for learning, and many persons of considerable rank, who delighted in his company and conversation.

In 1767, he had the honour to be admitted to a personal interview with his majesty, in the library of the queen's palace. Of the conversation which passed, Mr. Boswell has given a very interesting and authentic account, which, it may here be mentioned, he prized at so high a rate, as to print it separately in a quarto sheet, and enter it in that form at Stationers'-hall, a few days before the publication of his "Life of Johnson." He attempted in the same manner to secure Johnson's letter to lord Chesterfield.—In 1767, on the institution of the royal academy of arts, Johnson was appointed professor in ancient literature, and there probably was at that time some design of giving a course of lectures. But this, and the professorship of ancient history, are as yet mere sinecures.

In 1770, his first political pamphlet made its appearance, in order to justify the conduct of the ministry and the House of Commons in expelling Mr. Wilkes, and afterwards declaring col. Luttrell to be duly elected representative for the county of Middlesex, notwithstanding Mr. Wilkes had the majority of votes. The vivacity and pointed sarcasm of this pamphlet formed its chief recommendation, and it continues to be read as an elegant political declamation; but it failed in its main object. It made no converts to the right of incapacitating Mr. Wilkes by the act of expulsion, and the ministry had not the courage to try the question of absolute incapacitation. Wilkes

lived to see the offensive resolutions expunged from the Journals of the House of Commons; and what seemed yet more improbable, to be reconciled to Johnson, who, with unabated dislike of his moral character, could not help admiring his classical learning and social talents. His pamphlet, which was entitled the "False Alarm," was answered by two or three anonymous writers of no great note.

In 1771, he appeared to more advantage as the author of "Thoughts on the late Transactions respecting Falkland Islands," from materials partly furnished by the ministry, but highly enriched by his vigorous style and peculiar train of thought. The object of this pamphlet was to represent the dispute, respecting a barren island, as an insufficient cause for war; and in the course of his reasoning, he has taken an opportunity to depict the miseries as well as the absurdity of unnecessary war, in a burst of animated and appropriate language which will probably never be exceeded. His character of Junius in this pamphlet, is scarcely inferior. The sale of the first edition was stopped for a while by lord North, and a few alterations made before it appeared in a second. Johnson's opinion of these two pamphlets was, that "there is a subtlety of disquisition in the 'False Alarm,' which is worth all the fire of the other."

About this time, an ineffectual attempt was made by his steady friend Mr. Strahan, his majesty's printer, to procure him a seat in parliament. His biographers have amused their readers by conjectures on the probable figure he would make in that assembly, and he owned frequently that he should not have been sorry to try. Why the interference of his friends were ineffectual, the minister only could tell, but he was probably not ill advised. It is not improbable that Johnson would have proved an able assistant on some occasions, where a nervous and manly speech was wanted to silence the inferiors in opposition, but it may be doubted whether he would have given that uniform and open consent which is expected from a party man. Whatever aid he might be induced to give by his pen on certain subjects, which accorded with his own sentiments, and of which he thought himself master, he by no means approved of many parts of the conduct of those ministers who carried on the American war; and he was ever decidedly against the principle (if it may be so called), that a man should go along with his party right or wrong.

“This,” he once said, “is so remote from native virtue, from scholastic virtue, that a good man must have undergone a great change before he can reconcile himself to such a doctrine. It is maintaining that you may lie to the public, for you do lie when you call that right which you think wrong, or the reverse.”

In 1773, he carried into execution a design which he had long meditated, of visiting the western isles of Scotland. He arrived at Edinburgh on the 18th of August, and finished his journey on the 22d of November. During this time he passed some days at Edinburgh, and then went by St. Andrew's, Aberdeen, Inverness, and Fort Augustus, to the Hebrides, visiting the isles of Sky, Rasay, Col, Mull, Inchkenneth, and Icolmkill. He then travelled through Argyleshire by Inverary, and thence by Lochlomond and Dumbarton to Glasgow and Edinburgh. The popularity of his own account, which has perhaps been more generally read than any book of travels in modern times, and the “Journal” of his pleasant companion Mr. Boswell, render any farther notice of this journey unnecessary. The censure he met with is now remembered with indifference, and his “Tour” continues to be read without any of the unpleasant emotions which it first excited in those who contended that he had not stated the truth, or were unwilling that the truth should be stated.

During his absence, his humble friend and admirer, Thomas Davies, bookseller, ventured to publish two volumes, entitled “Miscellaneous and Fugitive Pieces,” which he advertised in the newspapers, as the productions of the “Author of the Rambler.” Johnson was inclined to resent this liberty, until he recollected Davies's narrow circumstances, when he cordially forgave him, and continued his kindness to him as usual. A third volume appeared soon after, but all its contents are not from Dr. Johnson's pen. On the dissolution of parliament in 1774, he published a short political pamphlet entitled “The Patriot,” the principal object of which appears to have been to repress the spirit of faction which at that time was too prevalent, especially in the metropolis. It was a hasty composition, called for, as he informed Mr. Boswell, on one day, and written the next. The success, since his days, of those mock-patriots whom he has so ably delineated, is too decisive a proof that the reign of political delusion is not to be shortened by eloquence or argument.

During his tour in Scotland, he made frequent inquiries respecting the authenticity of "Ossian's Poems," and received answers so unsatisfactory that both in his book of travels and in conversation, he did not hesitate to treat the whole as an imposture. This excited the resentment of Macpherson, the editor, to such a degree that he wrote a threatening letter to Johnson, who answered it in a composition, which in the expression of firm and unalterable contempt, is perhaps superior to that he wrote to lord Chesterfield. In it he mixed somewhat of courtesy; but Macpherson he despised both as a man and a writer, and treated him as a ruffian.

The rupture between Great Britain and America once more roused our author's political energies, and produced his "Taxation no Tyranny," in which he endeavoured to prove that distant colonies which had in their assemblies a legislature of their own, were notwithstanding liable to be taxed in a British parliament, where they had no representatives, and he thought that this country was strong enough to enforce obedience. This pamphlet, which appeared in 1775, produced a controversy, which was carried on for some time with considerable spirit, although Johnson took no share in it; but the right of taxation was no longer a question for discussion; the Americans were in arms, blood had been spilt, and "successful rebellion became revolution." No censure was more generally advanced at this time against our author, than that his opinions were regulated by his pension, and none could be more void of foundation. His opinion, whether just or not, of the Americans, was uniform throughout his life; and he continued to maintain them, when in strict prudence they might as well have been softened to the measure of changed times.

It is not improbable, however, that he felt the force of some of the replies made to his pamphlet, seconded as they were by the popular voice, and by the discomfiture of the measures of administration. It is certain that he complained, and perhaps about this time, of being called upon to write political pamphlets, and threatened to give up his pension. Whether this complaint was carried to the proper quarter, Mr. Boswell has not informed us; but he wrote no more in defence of the ministry, and he received no kind of reward for what he had done. His pension, neither he or his friends ever considered in

that light, although it might make him acquiesce more readily in what the minister required. He was willing to do something for gratitude, but nothing for hire.

A few months after the publication of his last pamphlet, he received his diploma of LL. D. from the university of Oxford, in consequence of a recommendation from the chancellor, lord North. It is remarkable, however, that he never assumed this title in writing notes or cards. In the autumn of this year, he went on a tour to France with Mr. and Mrs. Thrale. Of this tour Mr. Boswell has printed a few memorandums, which were probably intended as the foundation of a more regular narrative, but this he does not appear to have ever begun. As the tour lasted only about two months, it would probably have produced more sentiment than description.

In 1777, he was engaged by the London booksellers to write short lives or prefaces to an edition of the English Poets; and this being one of the most important of his literary undertakings, some account of its origin is necessary; especially as the precise share which belongs to him has been frequently misrepresented. It is perhaps too late now to inquire into the propriety of the decision of the House of Lords respecting literary property. It had not, however, taken place many months before some of the predicted consequences appeared. Among other instances, an edition of the English Poets was published at Edinburgh, in direct violation of that honourable compact by which the booksellers of London had agreed to respect each others' property, notwithstanding their being deprived of the more effectual support of the law. This, therefore, induced the latter to undertake an edition of the Poets in a more commodious form, and with suitable accuracy of text. A meeting was called of about forty of the most respectable booksellers of London, the proprietors, or the successors and descendants of the proprietors, of copyrights in these works; and it was agreed that an elegant and uniform edition of "The English Poets" should be printed, with a concise account of the life of each author, by Dr. Samuel Johnson, and that Messrs. Strahan, Cadell, and T. Davies, should wait upon him with their proposals.

Johnson was delighted with the task, the utility of which had probably occurred to his mind long before, and he had certainly more acquaintance than any man then living

with the poetical biography of his country, and appeared to be best qualified to illustrate it by judicious criticism, Whether we consider what he undertook, or what he performed, the sum of two hundred guineas, which he demanded, will appear a very trivial recompense. His original intention, and all indeed that was expected from him, was a very concise biographical and critical account of each poet; but he had not proceeded far before he began to enlarge the lives to the present extent, and at last presented the world with such a body of criticism as was scarcely to be expected from one man, and still less from one now verging on his seventieth year.

Of this edition it is yet necessary to say, that Dr. Johnson was not in all respects to be considered as the editor. He had not the choice of the poets to be admitted, although in addition to the list prepared by his employers, he recommended Blackmore, Watts, Pomfret, and Yalden. The selection was made by the booksellers, who appear to have been guided partly by the acknowledged merit of the poet, and partly by his popularity, a quality which is sometimes independent of the former. Our author, however, felt himself under no restraint in accepting the list offered, nor did he in any instance consider himself bound to lean with partiality to any author merely that the admission of his works might be justified. This absurd species of prejudice which has contaminated so many single lives and critical prefaces, was repugnant to his, as it must ever be to the opinion of every man who considers truth as essential to biography, and that the possession of talents, however brilliant, ought to be no excuse for the abuse of them. Every preliminary having been settled in the month of April, 1777, the new edition of the Poets was sent to press, and Johnson was informed that his lives might be written in the mean time, so as to be ready to accompany the publication.

Not long after he undertook this work, he was invited to contribute the aid of his eloquent pen in saving the forfeited life of Dr. William Dodd, a clergyman who was convicted of forgery. This unhappy man had long been a popular preacher in the metropolis; and the public sentiment was almost universal in deprecating so shameful a sight as that of a clergyman of the church of England suffering by a public execution. Whether there was much in Dodd's character to justify this sentiment, or to demand



the interference of the corporation of London, backed by the petitions of thousands of the most distinguished and wealthy citizens, may perhaps be doubted. Johnson, however, could not resist what put every other consideration out of the question, "a call for mercy," and accordingly contributed every thing that the friends of Dodd could suggest in his favour. He wrote his "Speech to the Recorder of London," delivered at the Old Bailey when sentence of death was about to be passed on him: "The Convict's Address to his unhappy brethren," a sermon delivered by Dodd in the chapel of Newgate: Two Letters; one to the Lord Chancellor Bathurst, and one to Lord Chief Justice Mansfield: A petition from Dr. Dodd to the King; another from Mrs. Dodd to the Queen; Observations inserted in the newspapers, on occasion of Earl Percy's having presented to his Majesty a petition for mercy to Dodd, signed by twenty thousand persons; a petition from the city of London; and Dr. Dodd's last solemn declaration, which he left with the sheriff at the place of execution. All these have been printed in Dr. Johnson's Works, with some additional correspondence which Mr. Boswell inserted in his Life. Every thing is written in a style of pathetic eloquence; but, as the author could not be concealed, it was impossible to impress a stronger sense of the value of Dodd's talents than had already been entertained. The papers, however, contributed to heighten the clamour, which was at that time raised against the execution of the sentence, and which was confounded with what was then thought more censurable, the conduct of those by whom the unhappy man might have been saved before the process of law had been begun.

In 1779 the first four volumes of his Lives of the Poets were published, and the remainder in 1781, which he wrote by his own confession, "dilatantly and hastily, unwilling to work, and working with vigour and haste." He had, however, performed so much more than was expected, that his employers presented him with an hundred pounds in addition to the stipulated sum. As he never was insensible to the pleasure or value of fame, it is not improbable that he was yet more substantially gratified by the eagerness with which his Lives of the Poets were read and praised. He enjoyed likewise another satisfaction, which it appears he thought not unnecessary to the reputation of a great writer. He was attacked on all sides for his con-

tempt for Milton's politics, and the sparing praise or direct censure he had bestowed on the poetry of Prior, Hammond, Collins, Gray, and a few others. The errors, indeed, which on any other subject might have passed for errors of judgment, were by the irascible tempers of his adversaries, magnified into high treason against the majesty of poetic genius. During his life, these attacks were not few, nor very respectful, to a veteran whom common consent had placed at the head of the literature of his country; but the courage of his adversaries was observed to rise very considerably after his death, and the name which public opinion had consecrated, was now reviled with the utmost malignity. Even some who during his life were glad to conceal their hostility, now took an opportunity to retract the admiration in which they had joined with apparent cordiality; and to discover faults in a body of criticism which, after all reasonable exceptions are admitted, was never equalled, and perhaps never will be equalled for justice, acuteness, and elegance. Where can we hope to find discussions that can be compared with those introduced in the lives of Cowley, Milton, Dryden, and Pope? His abhorrence, indeed, of Milton's political conduct, led him to details and observations which can never be acceptable to a certain class of politicians; but when he comes to analyze his poetry, and to fix his reputation on its proper basis, it must surely be confessed that no man, since the first appearance of *Paradise Lost*, has ever bestowed praise with a more munificent hand. He appears to have collected his whole energy to immortalize the genius of Milton; nor has any advocate for Milton's democracy appeared, who has not been glad to surrender the guardianship of his poetical fame to Johnson.

In 1781, the public demand rendered it necessary to print an edition of the *Lives* in four 8vo volumes, and in 1783, another edition of the same number, but considerably enlarged, altered, and corrected by the author. We cannot here suppress a circumstance communicated by our worthy friend Mr. Nichols, which may check the murmurs of the public, respecting improved editions. Although the corrections and alterations of the edition of 1783 were printed separately and offered *gratis* to the purchasers of the former, scarcely a single copy was called for!

With this work the public labours of Johnson ended; and when we consider his advanced time of life, and the

almost unabated vigour of his mind, it may be surely added, that his sun set with unrivalled splendour. But the infirmities of age were now undermining a constitution that had kept perpetual war with hereditary disease, and his most valued friends were dropping into the grave before him. He lost Mr. Thrale and Mrs. Williams; his home became cheerless, and much visiting was no longer convenient. His health began to decline more visibly from the month of June 1783, when he had a paralytic stroke; and although he recovered so far as to be able to take another journey to Lichfield and Oxford, towards the close of the year, symptoms of a dropsy indicated the probability of his dissolution at no distant period. Some relief, however, having been administered, he rejoined the society of his friends, and with a mind still curious, intelligent, and active, renewed his attention to the concerns of literature, dictating information whenever it was wanted, and trying his faculties by Latin translations from the Greek poets. Nothing was so much the subject of alarm with him, as the decay of memory and judgment, of which, however, to the last he never betrayed the least symptom.

In Midsummer 1784, he acquired sufficient strength to go for the last time into Derbyshire. During his absence, his friends, who were anxious for the preservation of so valuable a life, endeavoured to procure some addition to his pension, that he might be enabled to try the efficacy of a tour to the southern part of the continent. Application was accordingly made to the lord chancellor, who seconded it in the proper quarter, but without success. He evinced, however, his high respect for Johnson, by offering to advance the sum of five hundred pounds; and Johnson, when the circumstance was communicated, thanked his lordship in a letter elevated beyond the common expressions of gratitude, by a dignity of sentiment congenial to the feelings of his noble and liberal correspondent. Dr. Brocklesby also made a similar offer, although of a lesser sum; and such indeed was the estimation in which Johnson was held, that nothing would have been wanting which money or affection could procure, either to protract his days, or to make them comfortable.

But these offers were not accepted. The scheme of a continental tour, which he once thought necessary, was never much encouraged by his physicians, and had it promised greater effects, was now beyond his strength. The

dropsy and asthma were making hasty approaches, and although he longed for life, and was anxiously desirous that every means might be used to gain another day, he soon became convinced that no hopes were left. During this period, he was alternately resigned to die, and tenacious of life, tranquil in the views of eternity, and disturbed by gloomy apprehensions; but at last his mind was soothed with the consolatory hopes of religion, and although the love of life occasionally recurred, he adjusted his worldly concerns with composure and exactness, as one who was conscious that he was soon to give an account. On Monday the 13th of December, he tried to obtain a temporary relief by puncturing his legs, as had been before performed by the surgeon, but no discharge followed the operation, and about seven o'clock in the evening, he breathed his last, so gently that some time elapsed before his death was perceived.

On the 20th, his body was interred with great solemnity in Westminster-abbey, close to the grave of his friend Garrick\*. Of the other honours paid to his memory, it may suffice to say that they were more in number and quality than were ever paid to any man of literature. It was his singular fate that the age, which he contributed to improve, repaid him by a veneration of which we have no example in the annals of literature; and that when his failings as well as his virtues were exhibited without disguise and without partiality, he continued to be revered by the majority of the nation, and is now, after scrutiny and censure have done their worst, enrolled among the greatest names in the history of English genius.

But to delineate the character of Johnson is a task which the present writer wishes to decline. Five large editions of Mr. Boswell's Life have familiarized Johnson to the knowledge of the public so intimately, that it would be impossible to advance any thing with which every reader is not already acquainted. The suffrages of the nation have been taken, and the question is finally decided. On mature consideration, there appears no reason to depart

\* His monument was reserved for St. Paul's church; and the expences having been defrayed by a liberal and voluntary contribution, it stands with that of Howard, one of the first tributes of national admiration and gratitude admitted into that cathedral. The

sculpture was designed and finely executed by Bacon. The epitaph is the composition of Dr. Parr, and is concise, but strongly appropriated. The monument was completed early in 1796.

from the generally received opinions as to the rank Johnson holds among men of genius and virtue, a rank which those who yet capriciously dwell on his failings, will find it difficult to disturb. His errors have been brought forward with no sparing hand both by his friends and his enemies, yet when every fair deduction is made from the reputed excellence of his character as a man and a writer, enough in our opinion will remain to gratify the partiality of his admirers, and to perpetuate the public esteem.

It is unpleasant, however, to quit a subject, which, the more it is revolved, serves to gladden the mind with pleasing recollections. There are surely circumstances in the history of Johnson which compel admiration in defiance of prejudice or envy. That a man of obscure birth, of manners by no means prepossessing, whose person was forbidding, whose voice was rough, inharmonious, and terrifying, whose temper was frequently harsh and overbearing; that such a man should have forced his way into the society of a greater number of eminent characters than perhaps ever gathered round an individual; that he should not only have gained but increased their respect to a degree of enthusiasm, and preserved it unabated for so long a series of years; that men of all ranks in life, and of the highest degrees of mental excellence, should have thought it a duty, and found it a pleasure, not only to tolerate his occasional roughness, but to study his humour, and submit to his controul, to listen to him with the submission of a scholar, and consult him with the hopes of a client—All this surely affords the strongest presumption that such a man was remarkable beyond the usual standard of human excellence. Nor is this inference inconsistent with the truth, for it appears that whatever merit may be attributed to his works, he was perhaps yet more to be envied in conversation, where he exhibited an inexhaustible fertility of imagination, an elegance and acuteness of argument, and a ready wit, such as never appear to have been combined in one man. And it is not too much to say that whatever opinion was entertained by those who knew him only in his writings, it never could have risen to that pitch of admiration which has been excited by the labours of his industrious biographer.

His death formed a very remarkable æra in the literary world. For a considerable time the periodical journals, as

well as general conversation, were eagerly occupied on an event which was the subject of universal regret; and every man hastened with such contributions as memory supplied; to illustrate a character in which all took a lively interest. Numerous anecdotes were published, some authentic and some imaginary, and the general wish to know more of Johnson was for some years insatiable. At length the proprietors of his printed works met to consider of a complete and uniform edition, but as it was feared that the curiosity which follows departed genius might soon abate, some doubt was entertained of the policy of a collection of pieces, the best of which were already in the hands of the public in various forms; but this was fortunately overruled, and these collected Works have very recently been printed for the fifth time, and will probably be long considered as a standard book in every library. Less fortunately, however; sir John Hawkins, who was one of Johnson's executors; and professed to be in possession of materials for his Life; was engaged to write that Life, as well as to collect his Works. They accordingly appeared in 1787, in 11 vols. 8vo. Of the Life it is unnecessary to add any thing to the censure so generally passed. Sir John spoke his mind, perhaps honestly; but his judgment must have been as defective as his memory, when he decided with so much prejudice and so little taste or candour, on the merits of his author, and of other eminent persons; whom, as a critic humorously said, "he brought to be tried at the Middlesex quarter sessions." In collecting the Works, he inserted some which no man could suspect to be Johnson's, while he omitted other pieces that had been acknowledged. A more correct arrangement, however, has been since adopted.

Two years before this edition appeared, Mr. Boswell published his *Tour to the Hebrides*, and exhibited such a sample of Dr. Johnson's conversation-talents as raised very high expectations from the Life which he then announced to be in a state of preparation. Mr. Boswell's acquaintance with Dr. Johnson commenced in 1763; and from that time he appears to have meditated what he at length executed, the most complete and striking portrait ever exhibited of any human being. His "*Tour*" having shown the manner in which he was to proceed, Johnson's friends willingly contributed every document they could collect from memory or writing; and Mr. Boswell, who meditated one

volume only, was soon obliged to extend his work to two bulky quartos. These were published in 1791, and bought up with an avidity which their wonderful variety of entertainment, vivacity, anecdote, and sentiment, amply justified. Five or six very large editions have since appeared, and it seems to be one of those very fortunate and fascinating books of which the public is not likely to tire.

Mr. Boswell, indeed, has proved, contrary to the common opinion, and by means which will not soon be repeated, that the life of a mere scholar may be rendered more instructive, more entertaining, and more interesting, than that of any other human being. And although the "confidence of private conversation" has been thought to be sometimes violated in this work, for which no apology is here intended, yet the world seems agreed to forgive this failing in consideration of the pleasure it has afforded; that wonderful variety of subjects, of wit, sentiment, and anecdote, with which it abounds; and above all, the valuable instruction it presents on many of the most important duties of life. It must be allowed that it created some enemies to Dr. Johnson among those who were not enemies before this disclosure of his sentiments. Vanity has been sometimes hurt, and vanity has taken its usual revenge. It is generally agreed, however, that Mr. Boswell's account of his illustrious friend is impartial: he conceals no failing that revenge or animosity has since been able to discover; all his foibles of manner and conversation are faithfully recorded, and recorded so frequently that it is easier to form a just estimate of Dr. Johnson than of any eminent character in the whole range of biography.

One singular effect was produced by this extraordinary book. When it was determined to discard sir John Hawkins's Life of Johnson, application was made to Mr. Murphy to furnish another, to be prefixed to the second edition of the works published in 1793. This Mr. Murphy executed under the title (which he had used in the case of Fielding) of "An Essay on the Life and Genius of Dr. Johnson;" but he had conceived a prejudice of jealousy of Mr. Boswell's fame, and notwithstanding the latter has strengthened his narrative by every possible proof, Murphy persisted in taking his facts from the very inaccurate narrative of sir John Hawkins, and the more flippant anecdotes published by Mrs. Piozzi. In his Essay, therefore, it is not wonderful that many circumstances are grossly,

and considering that proofs were within his reach, we may add, wilfully misrepresented.<sup>1</sup>

JOHNSON (THOMAS), an English botanist, of the seventeenth century, was born at Selby, in Yorkshire, and bred an apothecary in London. He afterwards kept a shop on Snow-hill, where, says Wood, by his unwearied pains and good natural parts, he attained to be the best herbalist of his age in England. He was first known to the public by a small piece under the title of "*Iter in agrum Cantianum*," 1620; and "*Ericetum Hamstedianum*," 1632; which were the first local catalogues of plants published in England. He soon after acquired great credit by his new edition and emendation of Gerard's "*Herbal*." In the rebellion, his zeal for the royal cause led him into the army, in which he greatly distinguished himself; and the university of Oxford, in consideration of his merit, learning, and loyalty, conferred upon him the degree of M. D. May 9, 1643. In the army he had the rank of lieutenant-colonel to sir Marmaduke Rawdon, governor of Basinghouse. Near this place, in a skirmish with the enemy, in Sept. 1644, he received a shot in the shoulder, of which he died in a fortnight after, and, as there is reason to think, in the meridian of life. Besides the works above-mentioned, and his improved edition of Gerard's "*Herbal*," which was twice printed in his life-time, in 1633 and in 1636, fol. he published in 1634, "*Mercurius Botanicus, sive plantarum gratia suscepti Itineris, anno 1634, descriptio*," Lond. 8vo. This was the result of a journey, with some associates of the company of apothecaries, through Oxford, to Bath and Bristol, and back by Southampton, the Isle of Wight, and Guildford, with the professed design to investigate rare plants. To this was added his small tract, "*De Thermis Bathonicis*," with plans of the baths, and one of the city, which, to antiquaries, are now interesting. This was followed by a second part of his excursion, "*Pars altera*," which extends to Wales. He was among the earliest botanists who visited Wales and Snowdon, with the sole intention of discover-

<sup>1</sup> The principal of these are corrected in notes appended to the last edition of Johnson's Works. Murphy's narrative was in truth little more than what was compiled in 1787, from sir John Hawkins, by the Monthly Reviewers, whose style and reflections he has in general copied verbatim, without a word of acknowledgment.—Boswell's Life of Johnson.—Hawkins's.—Johnson and Chalmers's English Poets, 1810, 21 vols. for which edition this sketch was originally prepared.



ing the rarities of that country in the vegetable kingdom. He also translated the works of Ambrose Parey, the celebrated French surgeon, published at London in 1643, and reprinted in 1678. Miller consecrated the name of Johnson by assigning it to a berry-bearing shrub of Carolina, belonging to the *tetrandrous* class, but it has not been retained in the Linnæan system, where the plant is called *callicarpa*.<sup>1</sup>

JOHNSON (THOMAS), an excellent classical scholar and editor, was born at Stadhampton, in Oxfordshire, and educated at King's-college, Cambridge, as Mr. Cole says, but according to others, at Magdalen-college, of which he was afterwards a fellow. He took his bachelor's degree in 1688, and that of M. A. in 1692, after which he left the university, and married. He had also an Eton fellowship, and was assistant at the school. He was likewise usher of Ipswich school, and taught school once at Brentford, and in other places. Little else is known of his history, nor have we been able to ascertain the time of his death. Cole says his character is represented as having been dissolute, but he was an excellent scholar. He is best known as the editor of "Sophocles," Oxon. and London, 1705, and 1746, 3 vols. He published also "Gratius, de Venatione, cum notis," Lond. 1699, 8vo; "Cebetis Tabula," Lond. 1720, 8vo; "Novum Græcorum Epigrammatum delectus," for the use of Eton school, repeatedly printed from 1699, &c.; "The Iliad of Homer made English from the French version of Madame Dacier; revised and compared with the Greek;" "Questiones Philosophicæ in usum juventutis academicæ," 1735, 8vo, at that time a most useful manual; and an edition of "Puffendorff de Officio hominis et civis," 4to. To these may be added, "An Essay on Moral Obligation, with a view towards settling the controversy concerning moral and positive duties," Cambridge, 1731; "A letter to Mr. Chandler, in vindication of a passage in the bishop of London's second Pastoral Letter," 1734, 8vo. In this last-mentioned year appeared the new edition of Stephens's "Thesaurus Linguae Latinæ," of which our author was one of the editors.<sup>2</sup>

JOHNSTON (ARTHUR), was born at Caskieben, near Aberdeen, the seat of his ancestors, in 1587, and probably

<sup>1</sup> Ath. Ox. vol. II.—Lloyd's Memoirs, fol.—Pulteney's Sketches.

<sup>2</sup> Cole's MS Athens, in Brit. Mus.—Harwood's Alumni Etonenses.—Nichols's Bowyer.

was educated at Aberdeen, as he was afterwards advanced to the highest dignity in that university. The study to which he chiefly applied, was that of physic; and to improve himself in that science, he travelled into foreign countries. He was twice at Rome, but the chief place of his residence was at Padua, in which university the degree of M. D. was conferred on him in 1610, as appears by a MS copy of verses in the advocates' library in Edinburgh. After leaving Padua, he travelled through the rest of Italy, and over Germany, Denmark, England, Holland, and other countries, and at last settled in France, where he met with great applause as a Latin poet. He lived there twenty years, and by two wives had thirteen children. At last, after twenty-four years absence, he returned into Scotland, as some say in 1632, but probably much sooner, as there is an edition of his "Epigrammata," printed at Aberdeen in 1632, in which he is styled the king's physician. It appears by the council-books at Edinburgh, that the doctor had a suit at law before that court about the same time. In the year following, Charles I. went into Scotland, and made bishop Laud, then with him, a member of that council; and by this accident it is probable the acquaintance began between the doctor and that prelate, which produced his "*Psalmorum Davidis Paraphrasis Poëtica*." We find, that in the same year the doctor printed a specimen of his Psalms at London, and dedicated them to his lordship, which is considered as a proof that the bishop prevailed upon Johnston to remove to London from Scotland, and then set him upon this work; neither can it be doubted but, after he had seen this sample, he also engaged him to perfect the whole, which took him up four years; for the first edition of all the Psalms was published at Aberdeen in 1637, and at London in the same year. In 1641, Dr. Johnston being at Oxford on a visit to one of his daughters, who was married to a divine of the church of England in that place, was seized with a violent diarrhœa, of which he died in a few days, in the fifty-fourth year of his age, not without having seen the beginning of those troubles which proved so fatal to his patron. He was buried in the place where he died, which gave occasion to the following lines of his learned friend Wedderburn in his "Suspiria," on the doctor's death:

“*Scotiâ mœsta, dole, tanti viduata sepulchro  
Vatis; is Angligenis contigit altus honos.*”

In 1632, as already remarked, was published at Aberdeen “*Epigrammata Arturi Johnstoni;*” and in 1633, he translated Solomon’s Song into Latin elegiac verse, and dedicated it to his majesty; in 1637, he edited the “*Deliciæ Poetarum Scotticorum,*” to which he was himself a large contributor, and which, says Dr. Johnson, would have done honour to any country. His Psalms were reprinted at Middleburg, 1642; London, 1657; Cambridge, . . . ; Amsterdam, 1706; Edinburgh, by William Lauder, 1739; and at last on the plan of the Delphin classics, at London, 1741, 8vo, at the expence of auditor Benson, who dedicated them to his late majesty, and prefixed to this edition memoirs of Dr. Johnston, with the testimonies of various learned persons. A laboured, but partial and injudicious comparison between the two translations of Buchanan and Johnston, was printed the same year by Benson, in English, in 8vo, entitled “*A Prefatory Discourse to Dr. Johnston’s Psalms,*” &c. and “*A Conclusion to it.*” This was ably answered by the learned Ruddiman in “*A Vindication of Mr. George Buchanan’s Paraphrase of the Book of Psalms,*” 1745, 8vo. Johnston’s translations of the “*Te Deum, Creed, Decalogue,*” &c. were subjoined to the Psalms. His other poetical works are his “*Parerga,*” and his “*Musæ Aulicæ,*” or commendatory verses upon persons of rank in church and state at that time. Johnston is evidently entitled to very high praise as a Latin poet; and the late lord Woodhouselee seems to admit that from his days the Latin muses have deserted the northern part of our island: Benson’s comparison between Buchanan and Johnston was absurd enough, but it is not fair that Johnston should suffer by his editor’s want of taste. The abler critic we have just mentioned, does not think Johnston’s attempt to emulate Buchanan as a translator of the Psalms, greatly beyond his powers; for, although taken as a whole, his version is certainly inferior (as indeed what modern has, in Latin poetry, equalled Buchanan?) yet there are a few of his Psalms, such as the 24th, 30th, 74th, 81st, 82d, 102d, and above all, the 137th, which, on comparison, lord Woodhouselee says, will be found to excel the corresponding paraphrase of his rival. And Dr. Beattie seems to speak in one respect more decidedly. Johnston, he says, “is not so verbose as Buchanan, and has of course

more vigour ;” but he very justly censures the radical evil of Johnston’s Psalms, his choice of a couplet; which keeps the reader always in mind of the puerile epistles of Ovid.<sup>1</sup>

JOHNSTON, or JOHNSON (CHARLES), author of “Chrysal, or the Adventures of a Guinea,” and other works of a similar kind, was a native of Ireland, and descended from a branch of the Johnstons of Annandale. He was born in the early part of the last century, but in what year we have not been able to discover. After receiving a good classical education, he was called to the bar, and came over to England for practice in that profession, but being unfortunately prevented by deafness from attending the courts, he confined himself to the employment of a chamber counsel. It does not appear that his success was great, and embarrassed circumstances rendered him glad to embrace any other employment, in which his talents might have a chance to succeed. His “Chrysal” is said to have been his first literary attempt, two volumes of which he wrote while on a visit to Mount Edgecumbe, the seat of the late earl of Mount Edgecumbe. He appears to have had recourse to some degree of art, in order to apprise the public of what they were to expect from it. In the newspapers for April 1760, it is announced that “there will be speedily published, under the emblematical title of the ‘Adventures of a Guinea,’ a dispassionate, distinct account of the most remarkable transactions of the present times all over Europe, with curious and interesting anecdotes of the public and private characters of the parties principally concerned in these scenes, especially in England; the whole interspersed with several most whimsical and entertaining instances of the intimate connection between high and low life, and the power of little causes to produce great events.” This, while it has the air of a puff, is not an unfaithful summary of the contents of these volumes, which were published in May of the same year, and read with such avidity, that the author was encouraged to add two more volumes in 1765, not inferior to the former, in merit or success; and the work has often been reprinted since. The secret springs of some political intrigues on the continent, are perhaps unfolded in these volumes, but it was the personal characters of many distinguished statesmen,

<sup>1</sup> Memoirs by Benson.—Chalmers’s Life of Ruddiman, p. 42, 176. &c.—Tytler’s Life of Kames.—Beattie’s Dissertations, 4to, p. 645.

women of quality, and citizens, which rendered the work palatable. A few of these were depicted in such striking colours as not to be mistaken; and the rest, being supposed to be equally faithful, although less obvious, the public were long amused in conjecturing the originals. With some truth, however, there is so much fiction, and in a few instances so much of what deserves a worse epithet, that "Chrysal" does not appear entitled to much higher praise than that of the best "scandalous chronicle of the day." In one case, it may be remembered, the author occasioned no little confusion among the guilty parties, by unfolding the secrets of a club of profligates of rank, who used to assemble at a nobleman's villa in Buckinghamshire. In this, as well as other instances, it must be allowed, that although he describes his bad characters as worse than they were, he everywhere expresses the noblest sentiments of indignation against vice and meanness.

Mr. Johnston's other publications, of the same kind, delineating in caricature the striking outlines of popular characters and public vices, were, "The Reverie; or a Flight to the Paradise of Fools," 1762, 2 vols. 12mo; "The History of Arbases, prince of Betlis," 1774, 2 vols.; "The Pilgrim, or a Picture of Life," 1775, 2 vols.; and "The History of John Juniper, esq. alias Juniper Jack," 1781, 3 vols. None of these, however, attracted the attention of the public in any considerable degree. In 1782, he had some prospect of passing his days in comfort, if not in opulence, in India, and accordingly embarked for Bengal, with capt. Charles Mears, in the *Brilliant*, which was wrecked off Johanna, an island situated between Madagascar and the continent of Africa; but capt. Mears, with his son and daughter, and Mr. Johnston, and some others, were saved, and ultimately reached India. Here he employed his talents in writing essays for the Bengal newspapers, under the signature of "Oneiropolos," and at length became a joint proprietor of a paper, and by this and some other speculations, acquired considerable property. He died there about 1800. These memoirs of a man, certainly deserving of some notice, have been derived from various anonymous authorities, and are therefore given with diffidence.<sup>1</sup>

JOHNSTONE (JAMES), an eminent physician at Worcester, was the fourth son of John Johnstone, esq. of Gala-

<sup>1</sup> *Gent. Mag.* LXIV. p. 591, 780; LXXVII. p. 631; LXXX. 311.

bank, one of the most ancient branches of the family of Johnstone of Johnstone: he was born at Annan in 1730, and received the rudiments of his classical education under the rev. Dr. Henry, author of the History of Great Britain. In the school of Edinburgh, under Whytt, Plummer, Monro, and Rutherford, he learned the science of medicine; and in Paris, under Ferrein and Rouelle, he studied anatomy and chemistry. In 1750, before he had completed twenty-one years, he took the degree of doctor of medicine, publishing a thesis "De Aëris factitii imperio in corpore humano," which gained him much credit, and some valuable friends. The following year he seated himself at Kidderminster, in Worcestershire; which at that time, and some years afterwards, was subject to a putrid fever of such peculiar malignity, as to be called the Kidderminster fever. His name first became known by the successful treatment he adopted for the cure of this dreadful disorder. Instead of bleeding and purging, means then in common use, he recommended bark, wine, mineral acids, free ventilation of air, and the affusion of water and vinegar; and so prominent was his success, that he was immediately introduced into considerable practice. Of this fever, as it appeared in 1756, he published an account in 1758, which proves him to be the discoverer of the power of mineral acid vapours to correct or destroy putrid febrile contagion: He orders for this purpose, vitriolic acid to be poured upon common salt, in a convenient vessel, over a proper heat. It is not a little singular, that the same means should be recommended by the celebrated Guyton de Morveau for the same purpose, more than twenty years after they were published by Dr. Johnstone, and be then cried up as a great discovery.

The first sketches of Dr. Johnstone's physiological inquiry into the uses of the ganglions of the nerves, were published in the 54th, 57th, and 60th vols. of the Phil. Trans. They were afterwards enlarged, and printed separately. In this inquiry, he considers ganglions as "little brains, subordinate springs and reservoirs of nervous power, the immediate sources of the nerves sent to organs moved involuntarily, and the check or cause which hinders our volitions from extending to them. In a word, ganglions limit the exercise of the soul's authority in the animal œconomy, and put it out of our power, by a single volition, to stop the motions of the heart, and in one capricious

moment irrecoverably to end our lives." But his physiological researches did not stop here:—In a treatise on the Walton water, which in quality strongly resembles the Cheltenham, he has pointed out the probable function of the lymphatic glands, supposing them to be organs destined to purify, digest, and animalize the matters selected and absorbed by the lacteals and other lymphatics; thus fitting them for their union with the blood, and the nutrition of the body.

At Kidderminster Dr. Johnstone continued to act in a wide sphere of country practice, till the death of his eldest son, a physician fast rising into eminence, who fell a martyr to humanity in attending the prisoners at Worcester infected with jail-fever; and the coincidence of the death of his dearest friend the rev. Job Orton, induced him to remove to Worcester. In this city, famous from the days of Dr. Cole, the friend of Sydenham, for its physicians, he continued, vigorous, active, and sprightly, useful to the community, and beloved by his friends, to practise till a few days previous to his death. He had been subject to pulmonary complaints in his youth, which had been averted by temperance and caution. In his later years they recurred, and during the last spring he had bled himself rather too profusely. In the last attack, which was aggravated by excessive fatigue and exertion, his weakness was such as to forbid the repetition of more than one bleeding; and his strength gradually decayed, leaving his intellect clear and unimpaired. His death was a perfect *euthanasia*: he expired April 28, 1802, after a short and in no wise painful struggle, having sat up and conversed with his family, till within a few hours of the awful change, cheerful, patient, and resigned. He survived his wife, with whom he lived fifty years, only two months.

Dr. Johnstone was the correspondent and friend of Haller, Whytt, Cullen, and Fothergill; the bosom-friend of the virtuous Lyttelton and the pious Orton, and of many other wise and learned men, who still improve and adorn society:—the active and humane physician, the sagacious physiologist, the recondite antiquary; and few men have occupied a larger space of professional utility and private regard, than Dr. Johnstone. Firm and undeviating in his own moral carriage, his vigorous and manly mind was perhaps, on some occasions, too little accommodating to characters and circumstances. In his temper he was cheerful,

though sometimes hasty—in his conversation lively and instructive—in his affections warm and attached—in his domestic relations, he was the best of fathers, his whole life was a sacrifice to the advantage of his children—in fine, although the memory of his personal services cannot be soon forgotten, yet has he erected a still more durable monument to his fame, in those various practical improvements of the medical art, which rank his name among the benefactors of mankind.<sup>1</sup>

JOHNSTON (JOHN), an eminent naturalist, was born at Sambter, in Great Poland, in 1603: he received the greater part of his education in his own country; but in 1622, he came to England, and from thence he went to Scotland, where he studied with great diligence in the university of St. Andrew's till 1625. He afterwards studied at Leyden and Cambridge. He undertook the education of the two sons of the count de Kurtzbach, and accompanied them to Holland. While he resided with his pupils at Leyden, he took his degree as doctor of physic; and when he went a third time to England, the same honour was conferred on him by the university of Cambridge. He died in June 1675, in the seventy-second year of his age. He is known in the literary world by a number of works in the different departments of natural history, particularly "*Thaumatographia naturalis in classes decem divisa*," Amst. 1632, 12mo; "*Historia naturalis de Piscibus et Cetis, &c.*" Francfort, 1649, folio; "*Historia naturalis de Quadrupedibus*," *ibid.* 1652, folio; "*Hist. nat. de Insectibus*," *ibid.* 1653, folio; "*Hist. nat. de Avibus*," *ibid.* folio; "*Syntagma Dendrologicum*," and "*Dendrographia*," folio. He published also some historical works, and some on ethics, &c. enumerated in our authorities.<sup>2</sup>

JOINVILLE (JOHN, Sire de), an eminent French statesman, who flourished about 1260, was descended from one of the noblest and most ancient families at Champagne. He was seneschal, or high-steward, of Champagne, and one of the principal lords of the court of Louis IX. whom he attended in all his military expeditions; and was greatly beloved and esteemed for his valour, his wit, and the frankness of his manners. That monarch placed so much confidence in him, that all matters of justice, in the palace,

<sup>1</sup> *Gent. and Month. Magazines*, 1802.—*Doddridge's Letters*, p. 354.

<sup>2</sup> *Chaufepie*.—*Moreri*.—*Saxii Onomast.*



were referred to his decision; and his majesty undertook nothing of importance without consulting him. He died about 1318, at not much less than ninety years of age. Joinville is known as an author by his "History of St. Louis," in French, which he composed in 1305: a very curious and interesting work. The best edition is that of Du Cange, in 1668, folio, with learned remarks. On perusing this edition, however, it is easily seen, that the language of the Sire de Joinville has been altered. But an authentic MS. of the original was found in 1748, and was published without alteration, in 1761, by Mélot, keeper of the royal library at Paris. This edition is also in folio.<sup>1</sup>

JOLY (CLAUDE), a French writer, was born at Paris in 1607, and obtained a canonry in the cathedral there in 1631. Discovering also a capacity for state affairs, he was appointed to attend a plenipotentiary to Munster; and, during the commotions at Paris, he took a journey to Rome. In 1671, he was made precentor of his church, and several times official. He lived to the great age of ninety-three, without experiencing the usual infirmities of it; when, going one morning to matins, he fell into a trench, which had been dug for the foundation of the high altar. He died of this fall in 1700, after bequeathing a very fine library to his church. He was the author of many works in both Latin and French, and as well upon civil as religious subjects. One of them in French, 1652, in 12mo, is entitled "A Collection of true and important Maxims for the Education of a Prince, against the false and pernicious politics of cardinal Mazarine;" which, being reprinted in 1663, with two "Apologetical Letters," was burnt in 1665 by the hands of the common hangman. The same year, however, 1665, he published a tract called "Codicil d'Or, or the Golden Codicil," which relates to the former; being a further collection of maxims for the education of a prince, taken chiefly from Erasmus, whose works he is said to have read seven times over.<sup>2</sup>

JOLY (GUY), king's counsellor at the Châtelet, and syndic of the annuitants of the Hôtel de Ville at Paris, attached himself to cardinal de Retz, whom he attended a long time as secretary in his troubles and adventures, but quitted his eminence when he returned to Rome. There are some "Memoirs" by him, from 1648 to 1665, designed

<sup>1</sup> Moreri.—Dict. Hist.

<sup>2</sup> Gen. Dict.—Niceron, vol. IX. and X.—Moreri,

as an explanation and supplement to those of cardinal de Retz, with which they were printed in 2 vols. 12mo. These memoirs contain some very curious particulars. He also left some tracts, written by order of the court, in defence of the queen's rights, against Peter Stockmans, an eminent lawyer; particularly "The Intrigues of the Peace," and the "Negociations" made at court by the friends of M. the prince, after his retreat to Guienne, folio, with a sequel of the same "Intrigues," 4to.<sup>1</sup>

JOMELLI (NICOLO), one of the most intelligent, learned, and affecting dramatic composers of modern times, was born at Avellino, a town about twenty-five miles from Naples, in which city he had his musical education under Leo and Durante. The first opera to which we find his name, is "Riccimero Rè de' Goti," composed for the Argentina theatre at Rome, 1740: and between that period and 1758, he composed for that city fourteen operas, besides others for Venice and different Italian theatres.

From 1758 to about 1768, he resided in Germany, being engaged in the service of the duke of Wurtemberg, at Stutgardt, or rather at Ludwigsburg, his new capital, where Jomelli's works were performed. Here he produced a great number of operas and other compositions, by which he acquired great reputation, and totally changed the taste of vocal music in Germany. On his return to Italy, he left all these productions behind him, upon a supposition that he should again resume his station at Ludwigsburg, after visiting his native country. But as he never returned thither to claim these compositions, they fell into the hands of his patron, the duke of Wurtemberg, who preserved them as precious relics of this great master. Very few of his entire operas were ever performed in England. The first was "Attilio Regulo," in 1753, and the second, in 1755, "Andromaca." The operas of Jomelli will be always valuable to professors and curious collectors, for the excellence of the composition, though it has been thought necessary, in compliance with the general rage for novelty, to lay them aside and to have the same dramas new set for the stage, in order to display the talents, or hide the defects, of new singers.

As Jomelli was a great harmonist, and naturally grave and majestic in his style, he seems to have manifested

<sup>1</sup> Moreri.—Dict. Hist.

abilities in writing for the church superior even to those for the stage. Dr. Burney speaks of three, the only ones he had seen, all written by Metastasio, and all admirably set. Dr. Burney had also a "Te Deum," and a "Requiem" of his composition, which show him to have been a great master of the church style, although he appears not to have tried that species before 1751, when he, Perez, and Durante were employed to compose some music at Rome for passion week. But though he acquired considerable fame on this occasion, yet he was so far from being intoxicated by it, that in a visit to father Martini, at Bologna soon after, he told this learned contrapuntist that he had a scholar to introduce to him. Martini assured him that he should be glad to instruct any one so well recommended; and, a few days after, Martini asking who and where was the disciple he had talked of? Jomelli answered that it was himself; and pulling a *studio* of paper out of his pocket, on which he had been trying his strength in modulation and fugue upon *canto fermo*, begged of him to examine and point out his errors.

From this period he produced many admirable compositions for the church, in which he united elegance with learning, and grace with bold design. Among other productions of this kind, the two following merit commemoration. An "Offertorio," or motet, for five voices without instruments, followed by an Alleluja of four parts in chorus; and a "Missa pro defunctis," or burial service, which he composed at Stutgardt for the obsequies of a lady of high rank and favour at the court of his patron, the duke of Wurtemberg. These compositions, which are learned without pedantry, and grave without dullness, will be lasting monuments of his abilities as a contrapuntist.

But the most elaborate of all his compositions is the "Miserere," or fifty-first psalm, translated into Italian verse, by his friend Saverio Mattei, which he set for two voices, accompanied with instruments, in 1773, the year before his decease. In this production, which breathes a pious gravity, and compunction of heart suited to the contrite sentiments of the psalmist, there is a manifest struggle at extraneous modulation and new effects, perhaps too much at the expence of facility and grace. There are, however, admirable strokes of passion as well as science in it, which, though above the comprehension of common hearers, will afford great pleasure to those that

are able to read the score, or to follow the performers through the labyrinths of art. This admirable composer had, in general, such a facility in writing, that he seldom courted the muse at an instrument; and so tenacious a memory, that Sacchini said he frequently composed an air on opening a book of lyric poetry, while, like a peripatetic, he has been walking about a room, which he remembered a year after, and then committed it to paper as fast as he could write a letter.

As Raphael had three manners of painting, Jomelli had three styles of composition. Before he went to Germany the easy and graceful flow of Vinci and Pergolesi pervaded all his productions; but when he was in the service of the duke of Wurtemberg, finding the Germans were fond of learning and complication, he changed his style in compliance with the taste and expectations of his audience; and on his return to Italy he tried to thin and simplify his dramatic muse, which, however, was still so much too operose for Italian ears, that in 1770, upon a Neapolitan being asked how he liked Jomelli's new opera of "Demofonte," he cried out with vehemence, "è scelerata, Signore!" The health of Jomelli began to decline in 1770, and in 1771 he had a stroke of the palsy, which, however, did not impair his intellects, as he composed "Achille in Sciro" for the Roman theatre, and a cantata for the safe delivery of the queen of Naples, in 1772; and in 1773 his Italian "Miserere," the most elaborate and studied of all his works. He died in Sept. 1774.

His learned friend, Signor Saverio Mattei, the translator of the Psalms into Italian verse, from whose admirable version Jomelli had taken the "Miserere," or fifty-first psalm, drew up a very interesting account of the works and public funeral of the great musician, and printed it in his "Saggio di Poesia Latine et Italiane," published at Naples immediately after his decease.<sup>1</sup>

JONAS (ANAGRIMUS), a learned Icelander, who acquired a great reputation for astronomy and the sciences, was coadjutor to Gundeband of Thorbac, bishop of Holum in Iceland, who was also of that nation, a man of great learning and probity, had been a disciple of Tycho Brahe, and understood astronomy very well. After his death, the see of Holum was offered by the king of Denmark to Ana-

<sup>1</sup> By Dr. Burney, in Rees's Cyclopædia—and History of Music.

grimus; who begged to be excused; desiring to avoid the envy that might attend him in that high office, and to be at leisure to prosecute his studies. He chose therefore to continue as he was, pastor of the church of Melstadt, and intendant of the neighbouring churches of the last-mentioned diocese. He died in 1640, at the age of ninety-five.

He wrote several books in honour of his country, against the calumnies of Blefkenius and others, which are well esteemed; the titles whereof are, "Idea veri magistratus," Copenhagen, 1589, 8vo. "Brevis commentarius de Islandiâ, ibid. 1593," 8vo. "Anatome Blefkeniana \*. Holi in Iceland, 1612," 8vo, and at Hamburg, 1618, 4to. "Epistola pro patria defensoria," ibid. 1618. "Ἀποτίβη calumniæ," ibid. 1622, 4to. "Crymogæa, seu rerum Islandicarum libri tres, ibid. 1630," 4to. This was written in 1603, and printed at Hamburg in 1609, with a map of Denmark, and, in 1710, without the map. "Specimen Islandiæ historicum et magnâ ex parte chorographicum," Amstelod. 1634, 4to. This piece is a vindication of the author's opinion against the arguments of John Isaacus Pontanus. Anagrimus maintained that Iceland was not peopled till about the year 874, and therefore cannot be the ancient Thule. "Vita Gundebrandi Thorlacii," Lugd. Bat. 1630, 4to.<sup>1</sup>

JONAS (JUSTUS), an eminent German divine, and one of the first reformers, was born at Northausen, in Thuringia, June 5, 1493, where his father was chief magistrate. He first made considerable progress in the study of civil law, but relinquishing that, devoted his whole attention to theology, in which faculty he took his doctor's degree. This was about the time that the reformation was begun; and Jonas having been present at various disputations on the subject, espoused the principles of the reformers with great zeal, and, from his knowledge of civil law as well as divinity, was enabled to contribute very important assistance to their efforts, particularly Luther and Melancthon, with whom he became early acquainted. In 1521 he was made a canon of the collegiate church at Wittemberg, and appointed principal of the college and professor; and, with Spalatinus and Amsdorff, was employed by the elector of Saxony to reform the church in Misnia and Thuringia.

\* This book is a refutation of one "Islandia, seu descriptio populorum printed at Leyden in 1607, entitled et memorabilium hujus insulæ."

† Moreri.—Dict. Hist.—Gen. Dict.

From thence he was called to Halle in Saxony, where he greatly promoted the reformation. Luther sometimes resorted thither to him, and took him with him in his last journey to Isleben, where he died in his arms. After Luther's death he continued for some time in the duke of Saxony's court, and was at length appointed pastor of the church at Eisfield, where he died Oct. 9, 1555. Jonas has been ranked among the moderate reformers, being desirous of making no further alteration in the established modes of worship and even doctrine, than he thought absolutely necessary for the introduction of piety and truth. His death was therefore a serious loss to his brethren, whose cause suffered by the intemperate zeal of some of its supporters. Among his writings are enumerated a treatise in defence of the marriage of priests, against Faber; printed at Helmstadt, 1651, fol.; another upon the study of divinity; and notes upon the Acts of the Apostles; but of these his biographers have given very imperfect accounts.<sup>1</sup>

JONES (GRIFFITH), a pious divine and great benefactor to his country, Wales, was born in 1684, in the parish of Kilredin in the county of Carmarthen, and educated at Carmarthen school, where he made great proficiency in Greek, Latin, and other studies, but does not appear to have been at either university. Having, however, qualified himself for the ministry, he received deacon's orders from bishop Bull in Sept. 1708, and priest's orders from the same prelate in Sept. 1709. His learning and piety having recommended him to sir John Phillips, of Picton castle, bart. he was preferred by that gentleman to the rectory of Llanddowror, in Carmarthenshire. He was soon after fixed upon by the "Society for propagating the gospel in foreign parts," as a person every way qualified to be sent as a missionary amongst the Indians, and at first gave his consent, but circumstances occurred which prevented his country from being deprived of his services. In his parish he soon became popular by his fervent and well digested discourses, delivered with a voice and action tranquil, easy, yet strongly impressive; and by his affectionate discharge of the other duties of his station in visiting, catechizing, &c. But he was principally distinguished for his zeal in procuring subscriptions for the support of what were called *circulating* Welsh schools, to

<sup>1</sup> Melchior Adam.—Verheiden Effigies.—Saxii Onomast.

teach poor Welsh men, women, and children to read their native language; and such was his diligence, and the effect of his superintendence of these schools, that he could enumerate 158,000 poor ignorant persons who had been taught to read; and equal care was taken to catechize and instruct young people in the principles of the Christian religion. Having applied to the "Society for promoting Christian knowledge," of which he was a corresponding member, that body caused to be printed two large editions of the Welsh Bible, of 15,000 copies each, which were sold cheap for the benefit of the poor in Wales. He likewise wrote and published several instructive treatises in the Welsh as well as the English language; and was enabled by the assistance of some charitable friends to print editions of from 8000 to 12,000 of these useful manuals, which were distributed throughout all Wales. His own charitable exertions were extensive, and having studied medicine in a certain degree, he laid in a large stock of drugs, which he made up and dispensed to the poor *gratis*, taking that opportunity also to give them spiritual advice. This truly good man died April 8, 1761, lamented as a father to his flock, and a general benefactor to the whole country.<sup>1</sup>

JONES (GRIFFITH), who deserves a place in the catalogue of English writers for having first introduced the numerous and popular little books for the amusement and instruction of children, which have been received with universal approbation, was born in 1721, and served his apprenticeship to Mr. Bowyer, the learned printer. His education was probably not neglected, or at least it was very much improved by his own efforts. He was many years editor of the London Chronicle and Public Ledger. He was also associated with Dr. Johnson in the "Literary Magazine," and with Smollett and Goldsmith in "The British Magazine," and published a great number of translations from the French, to none of which, however, was his name prefixed. One little publication, entitled "Great events from little causes," was his composition, and met with a rapid and extensive sale. In conjunction with Mr. John Newbery, and a brother of his own, Mr. Giles Jones, he wrote many of those little books or Lilliputian histories which were the delight of the youth of many yet living. Mr. Jones, who was a very amiable man, died Sept. 12, 1786.

<sup>1</sup> Sketch of his Life and Character, 1762, 8vo.

Mr. Giles Jones, his brother (who was more than five-and-forty years secretary to the York Buildings Water company) left a son, Mr. Stephen Jones, who, among other literary productions, was editor of the last edition of the "Biographia Dramatica," which was consigned to his care by the late Mr. Isaac Reed.<sup>1</sup>

JONES (HENRY), a dramatic writer, was a native of Drogheda, in Ireland, and was bred a bricklayer; but, having a natural inclination for the muses, pursued his devotions to them even during the labours of his mere mechanical avocations, and composing a line of brick and a line of verse alternately, his walls and poems rose in growth together, but not with equal degrees of durability. His turn, as is most generally the case with mean poets, or bards of humble origin, was panegyric. This procured him some friends; and, in 1745, when the earl of Chesterfield went over to Ireland as lord-lieutenant, Mr. Jones was recommended to the notice of that nobleman, who, delighted with the discovery of this mechanic muse, not only favoured him with his own notice and generous munificence, but also thought proper to transplant this opening flower into a warmer and more thriving climate. He brought him with him to England, recommended him to many of the nobility there, and not only procured him a large subscription for the publishing a collection of his "Poems," but it is said, even took on himself the alteration and correction of his tragedy, and also the care of prevailing on the managers of Covent-garden theatre to bring it on the stage. This nobleman also recommended him in the warmest manner to Colley Cibber, whose friendly and humane disposition induced him to shew him a thousand acts of friendship, and even made strong efforts by his interest at court to have secured to him the succession of the laurel after his death. With these favourable prospects it might have been expected that Jones would have passed through life with so much decency as to have ensured his own happiness, and done credit to the partiality of his friends; but this was not the case. "His temper," says one, who seems to have known him, "was, in consequence of the dominion of his passions, uncertain and capricious; easily engaged, and easily disgusted; and, as œconomy was a virtue which could never be taken into his catalogue, he

<sup>1</sup> Nichole's Bowyer.



appeared to think himself born rather to be supported by others than under a duty to secure to himself the profits which his writings and the munificence of his patrons from time to time afforded." After experiencing many reverses of fortune, which an overbearing spirit, and an imprudence in regard to pecuniary concerns, consequently drew on him, he died in great want, in April 1770, in a garret belonging to the master of the Bedford coffee-house, by whose charity he had been some time supported, leaving an example to those of superior capacities and attainments, who, despising the common maxims of life, often feel the want of not pursuing them when it is too late. His principal performance, "The Earl of Essex," appeared in 1753, and he also left a tragedy unfinished, called "The Cave of Idra," which falling into the hands of Dr. Hiffernan, he enlarged it to five acts, and brought it out under the title of "The Heroine of the Cave." His last publications were, "Merit;" "The Relief;" and "Vectis, or the Isle of Wight," poems; but his poetical worth, though not contemptible, was far from being of the first-rate kind.<sup>1</sup>

JONES (JEREMIAH), a learned dissenting divine, was born in 1693, and received his academical learning under his uncle, the rev. Samuel Jones, first of Gloucester, then of Tewksbury; the tutor of Chandler, Butler, and Secker. He was fellow-student with the latter in 1711, and was a distinguished scholar, when he entered upon academical studies. It is apprehended, that he was a native of the North of England, and that his father was a gentleman in affluent circumstances. There was with him, at the above seminary, a younger brother, a youth of quick parts, who afterwards settled as a dissenting minister at Manchester. Mr. Jones, soon after he had finished his course of preparatory studies, became the minister of the congregation of Protestant dissenters, who assembled for worship in Forest Green, Avening, Gloucestershire, and resided at Nailsworth, where he also kept an academy. He had the character of being an eminent linguist. He was popular as a preacher; for the place of worship was considerably enlarged in his time. His discourses met with the approbation of the more judicious, for his salary amounted to one hundred pounds per annum, and the whole subscription came from persons of superior rank in life. Though

<sup>1</sup> Biog. Dram.

a deep scholar and hard student, he was not a man of severe manners; but of an open and social disposition, and one of a bowling party at a place still called the Lodge, on Hampton common, at which healthy exercise he relaxed from his studies, and by his presence and influence preserved decorum in the company. His character secured him the marked respect of a neighbouring clergyman. His anxiety to fulfil an engagement, which he had made, to perform some ministerial service at a place on the other side of the Severn, hastened his death. It escaped his recollection, till the time drew near; to prevent disappointment, he made so much speed, that his tender constitution was injured by it, and a complaint contracted, from which he never recovered. He died in 1724, aged 31.

Mr. Jones's first publication was "A Vindication of the former part of Saint Matthew's Gospel, from Mr. Whiston's charge of Dislocations, or an attempt to prove that our present Greek copies of that Gospel are in the same order wherein they were originally written by that Evangelist; in which are contained many things relating to the harmony and history of the Four Gospels, 1719." This work, says Dr. Harwood, is very valuable; it abounds with ingenious remarks, and displays the critical acumen of the author. He prepared for the press before his death another excellent performance, entitled "A New and Full Method of settling the Canonical Authority of the New Testament," which was published in 1726, in two volumes, 8vo. They were followed by a third volume. - In drawing up these works, he took care, it seems, to consult and examine the originals, instead of satisfying himself with the quotations of other learned men. They remain, as monuments of his learning, ingenuity, and indefatigable industry; and would have done credit, it has been observed, to the assiduity and ability of a literary man of sixty. They were become very scarce, and bore a high price, when, with the liberality and zeal which reflects honour on them, the conductors of the Clarendon press lately republished them at Oxford. Mr. Jones, observes Dr. Maltby, has brought together, with uncommon diligence and judgment, the external evidence for the authenticity and genuineness of the canonical books; and he has, with equal ability and fairness, stated his reasons for deciding against the authority of the apocryphal. In the prosecution of this

important design, he has not only quoted, but translated; the greater part of the contents of Fabricius's two first volumes. Mr. Jones intended another and distinct volume on the apostolical fathers.<sup>1</sup>

JONES (INIGO), a celebrated English architect, was born about 1572, in the neighbourhood of St. Paul's, London, where his father, Mr. Ignatius Jones, was a clothworker. At a proper age, it is said, he put his son apprentice to a joiner, a business that requires some skill in drawing: and in that respect suited well with our architect's inclination, which naturally led him to the art of designing. It is not probable, however, that he attended long to the mechanical part of his business; for we are told that he distinguished himself early by the extraordinary progress he made with his pencil, and was particularly noticed for his skill in landscape-painting, of which there is a specimen at Chiswick-house. These talents recommended him to the earl of Arundel, or, as some say, to William earl of Pembroke. It is certain, however, that at the expence of one or other of these lords he travelled over Italy, and the politer parts of Europe; saw whatever was recommended by its antiquity or value; and from these plans formed his own observations, which, upon his return home, he perfected by study. He was no sooner at Rome, says Walpole, than he found himself in his sphere, and acquired so much reputation that Christian IV. king of Denmark sent for him from Venice, which was the chief place of his residence, and where he had studied the works of Palladio, and made him his architect, but on what buildings he was employed in that country we are yet to learn. He had been some time possessed of this honourable post when that prince, whose sister Anne had married James I. made a visit to England in 1606; and our architect, being desirous to return to his native country, took that opportunity of coming home in the train of his Danish majesty. The magnificence of James's reign, in dress, buildings, &c. furnished Jones with an opportunity of exercising his talents, which ultimately proved an honour to his country. Mr. Seward says, we know not upon what authority, that the first work he executed after his return from Italy, was the decoration of the inside of the church of St. Catharine Cree, Leadenhall-street. We know, however, that the

<sup>1</sup> Gent. Mag. LXXIII. p. 501.

queen appointed him her architect, presently after his arrival; and he was soon taken, in the same character, into the service of prince Henry, under whom he discharged his trust with so much fidelity and judgment, that the king gave him the reversion of the place of surveyor-general of his majesty's works.

Prince Henry dying in 1612, Mr. Jones made a second visit to Italy; and continued some years there, improving himself farther in his favourite art, till the surveyor's place fell to him; on his entrance upon which he shewed an uncommon degree of generosity. The office of his majesty's works having, through extraordinary occasions, in the time of his predecessor, contracted a great debt, the privy-council sent for the surveyor, to give his opinion what course might be taken to ease his majesty of it; when Jones not only voluntarily offered to serve without pay himself, in whatever kind due, until the debt was fully discharged, but also persuaded his fellow-officers to do the like, by which means the whole arrears were soon cleared. It is to the interval between the first and second of Jones's travels abroad, that Walpole is inclined to assign those buildings of his which are less pure, and border too much on a bastard style of Gothic, which he reformed in his grander designs.

The king, in his progress 1620, calling at Wilton, the seat of the earl of Pembroke, among other subjects, fell into a discourse about that surprising group of stones called Stonehenge, upon Salisbury plain, near Wilton. Our architect was immediately sent for by lord Pembroke, and received his majesty's commands to make observations and deliver his sentiments on the origin of Stone-henge. In obedience to this command, he presently set about the work; and having, with no little pains and expence, taken an exact measurement of the whole, and diligently searched the foundation, in order to find out the original form and aspect, he proceeded to compare it with other antique buildings which he had any where seen. After much reasoning, and a long series of authorities, his head being full of Rome, and Roman edifices and precedents, he concluded, that this ancient and stupendous pile must have been originally a Roman temple, dedicated to Cœlus, the senior of the heathen gods, and built after the Tuscan order; that it was built when the Romans flourished in peace and prosperity in Britain, and, probably, betwixt

the time of Agricola's government and the reign of Constantine the Great. This account he presented to his royal master in the same year, 1620, and was immediately appointed one of the commissioners for repairing St. Paul's cathedral in London.

Upon the death of king James, he was continued in his post by Charles I. whose consort entertained him likewise in the same station. He had drawn the designs for the palace of Whitehall in his former master's time; and that part of it, the banqueting-house, in a most pure and beautiful taste, was now carried into execution. It was first designed for the reception of foreign ambassadors; and the cieling was painted, some years after, by Rubens, with the felicities of James's reign. In June 1633 an order was issued out, requiring him to set about the reparation of St. Paul's; and the work was begun soon after at the east end, the first stone being laid by Laud, then bishop of London, and the fourth by Jones. In this work, Mr. Walpole remarks that he made two capital faults. He first renewed the sides with very bad Gothic, and then added a Roman portico, magnificent and beautiful indeed, but which had no affinity with the ancient parts that remained, and made his own Gothic appear ten times heavier. He committed the same error at Winchester, thrusting a screen in the Roman or Grecian taste into the middle of that cathedral. Jones, indeed, was by no means successful when he attempted Gothic, the taste for which had declined before his time.

During this reign he gave many proofs of his genius and fancy in the pompous machinery for masques and interludes so much in vogue then. Several of these representations are still extant in the works of Chapman, Davenant, Daniel, and particularly Ben Jonson. The subject was chosen by the poet, and the speeches and songs were also of his composing; but the invention of the scenes, ornaments, and dresses of the figures, was the contrivance of Jones\*. And in this he acted in harmony with father Ben for a while; but, about 1614, there happened a quarrel between them, which provoked Jonson to ridicule his

\* In Jonson's "Masque of Queens," the first scene representing an ugly hell, which, flaming beneath, smoked unto the top of the roof, probably furnished Milton with the first hint of his

hell in "Paradise Lost;" there being a tradition, that he conceived the first idea of that hell from some theatrical representations invented by Inigo Jones.

associate, under the character of Lantern Leatherhead, a hobby-horse seller, in his comedy of "Bartholomew Fair." Nor did the rupture end but with Jonson's death; a very few years before which, in 1635, he wrote a most virulent coarse satire, called "An Expostulation with Inigo Jones;" and, afterwards, "An Epigram to a Friend;" and also a third, inscribed to "Inigo Marquis Would-be." The quarrel not improbably took its rise from our architect's rivalship in the king's favour; and it is certain the poet was much censured at court for this rough usage of his rival: of which being advised by Mr. Howell, he suppressed the whole satire\*.

In the mean time, Mr. Jones received such encouragement from the court, that he acquired a handsome fortune †; which, however, was much impaired by what he suffered during the rebellion; for, as he had a share in his royal master's prosperity, so he had a share too in his ruin. Upon the meeting of the long parliament, Nov. 1640, he was called before the house of peers, on a complaint against him from the parishioners of St. Gregory's in London, for damage done to that church, on repairing the cathedral of St. Paul. The church being old, and standing very near the cathedral, was thought to be a blemish to it, and therefore was taken down, pursuant to his majesty's signification, and the orders of the council in 1639, in the execution of which, our surveyor no doubt was chiefly concerned. But, in answer to the complaint, he pleaded the general issue; and, when the repairing of the cathedral ceased, in 1642, some part of the materials remaining were, by order of the house of lords, delivered to the parishioners of St. Gregory's, towards the rebuilding of their church. This prosecution must have put Mr. Jones to a very large expence; and, during the usurpation afterwards, he was constrained to pay 545*l.* by way of composition for

\* It is said, the king forbid it to be printed at that time; but it is printed since from a MS. of the late Vertue, the engraver, and is inserted among the epigrams in the 6th vol. of Jonson's Works, edit. 1756, in 7 vols. 8vo.

† His fee as surveyor was eight shillings and four pence per day, with an allowance of forty-six pounds a year for house-rent, besides a clerk, and incidental expences. What greater rewards he had are not upon record. But

Philip earl of Pembroke, who, if once the patron of Jones, afterwards fell out with him, says, in some MS notes on the edition of Stonehenge, that Jones had 16,000*l.* a year for keeping the king's houses in repair. This is probably exaggerated. Jones built the noble front of Wilton-house, and, as Walpole conjectures, some disagreement took place between him and the earl while employed here.

his estate, as a malignant. After the death of Charles I. he was continued in his post by Charles II.; but it was only an empty title at that time, nor did Mr. Jones live long enough to make it any better. In reality, the grief, at his years, occasioned by the fatal calamity of his former munificent master, put a period to his life July 21, 1652, and he was buried in the chancel of St. Bennet's church, near St. Paul's wharf, London, where there was a monument erected to his memory, which suffered greatly by the dreadful fire in 1666.

In respect to his character, we are assured, by one who knew him well, that his scientific abilities surpassed most of his age. He was a perfect master of the mathematics, and was not unacquainted with the two learned languages, Greek and Latin, especially the latter; neither was he without some turn for poetry\*. A copy of verses composed by him is published in the "Odcumbian Banquet," prefixed to Tom Coryate's "Crudities," in 1611, 4to. But his proper character was that of an architect, and the most eminent of his time; on which account he is still generally styled the British Vitruvius; the art of designing being little known in England till Mr. Jones, under the patronage of Charles I. and the earl of Arundel, brought it into use. This is the character given him by Mr. Webb, who was his heir; and who, being born in London, and bred in Merchant Taylors'-school, afterwards resided in Mr. Jones's family, married his kinswoman, was instructed by him in mathematics and architecture, and designed by him for his successor in the office of surveyor-general of his majesty's works, but was prevented by Sir John Denham. Mr. Webb published some other pieces besides his "Vindication of Stone-henge restored †;" and dying at Butleigh, his seat in Somersetshire, Oct. 24, 1672, was buried in that church.

\* Ben Jonson, by way of ridicule, calls him, in "Bartholomew Fair," a Parcel-poet.

† Inigo Jones's Discourse upon Stone-henge being left imperfect at his death, Mr. Webb, at the desire of Dr. Harvey, Mr. Selden, and others, perfected and published it at London in 1655, fol. under the title of "Stonehenge restored;" and prefixed to it a print of our author etched by Hollar, from a painting of Vandyck. Dr. Stukeley, in his "Stone-henge a Temple of the Druids," gives several reasons for

ascribing the greatest part of this treatise to Webb. 2. "The Vindication of Stonehenge Restored," &c. was published in 1665, fol. and again, together with Jones's and Dr. Charlton's upon the same subject, in 1725, fol. It is remarkable, that almost all the different inhabitants of our island have had their advocates in claiming the honour of this antiquity. Mr. Sammes, in his "Britannia," will have the structure to be Phœnician; Jones and Webb believed it Roman; Aubrey thinks it British; Charlton derives it from the

Walpole enumerates among his works which are still in part extant, the new quadrangle of St. John's college, Oxford; the queen's chapel at St. James's; the arcade of Covent-garden and the church; Gunnersbury, near Brentford; Lincoln's Inn Chapel, and one or two of the houses in Lincoln's-inn-fields; Coleshill in Berkshire, and Cobham hall in Kent; the Grange, in Hampshire; the queen's house at Greenwich, &c. Several other of his buildings may be seen in Campbell's "Vitruvius Britannicus." The principal of his designs were published by Mr. Kent in 1727, fol. as also some of his less designs in 1744, fol. Others were published by Mr. Isaac Ware. Our artist left in MS. some curious notes upon Palladio's "Architecture," now in Worcester college, Oxford, some of which are inserted in an edition of Palladio, published at London, 1714, fol. by Mr. Leoni; which notes, he says, raise the value of the edition above all the preceding ones. His original drawings for Whitehall-palace are also in Worcester library.<sup>1</sup>

JONES (JOHN), an old medical writer, was either born in Wales, or was of Welsh extraction; studied at both our universities, took a medical degree at Cambridge, and practised with great reputation at Bath, in Nottinghamshire, and Derbyshire. He mentions curing a person at Louth in 1562, and the date of his last publication is 1759.

His principal pieces are, "The Dial of Agues," 1556; "The Benefit of the antient Bathes of Buckstone," 1572; "The Bathes of Bath's ayde," 1572; "A brief, excellent, and profitable Discourse of the natural beginning of all growing and living things, &c." 1574: perhaps this is taken from "Galen's Four Books of Elements," which he translated and printed the same year, or is the same book with another title; "The Art and Science of preserving the Body and Soul in Health," &c. 1579, 4to.<sup>2</sup>

JONES (JOHN), a learned English Benedictine, was born in London in 1575, although originally of a family

Danes; and bishop Nicolson is of opinion, that the Saxons have as just a title to it as any. At last, Dr. Stukely begins the round again, and maintains it, with Sammes, to be of a Phœnician original. But to return to Webb, who also published, 3. "An Historical

Essay, endeavouring to prove that the Language of China is the primitive Language." 4. He also translated, from the Italian into English, "The History of the World," written by George Tarnagnota.

<sup>1</sup> Biog. Dict.—Walpole's Anecdotes.

<sup>2</sup> Aikin's Biog. Memoirs of Medicine.—Ath. Ox. vol. I.



of Brecknockshire. He was educated at Merchant Taylors' school, from whence he was elected a scholar of St. John's college, Oxford, in 1591, where he was chamber-fellow with Mr. Laud, afterwards archbishop of Canterbury. Here he studied civil law, took a bachelor's degree in that faculty, and was made a fellow of the college. In consequence of a course of reading on the controversies of the time, he embraced the doctrines of popery, and, going abroad, became a Benedictine monk in Spain, assuming the name of Leander à Sancto Martino. He then pursued his studies at Compostella, and was created D. D. When the English religious of his order had formed themselves into a congregation, he was invited to Douay, and made professor of Hebrew and divinity in St. Vedast's college, during which time he was very instrumental in founding a monastery of Benedictine nuns at Cambrai. He was also appointed their confessor, prior of the monastery of Douay, and twice president of the English congregation. It has been said that archbishop Laud gave him an invitation to England, for which various reasons were assigned, and, among others, that they might consult about the reunion of the churches of England and Rome; but there seems no great foundation for this story. That he did return to England, however, is certain, as he died at London Dec. 17, 1636, and was buried in the chapel at Somerset-house. He wrote, 1. "Sacra ars memoriæ, ad Scripturas divinas in promptu habendas, &c. accommodata," Douay, 1623, 8vo. 2. "Conciliatio locorum communium totius Scripturæ," *ibid.* 1623. He also edited "Biblia Sacra, cum glossa interlineari," 6 vols. fol.; "Opera Blosii;" and "Arnobius contra gentes," with notes, Douay, 1634; and had some hand in father Reyner's "Apostolatus Benedictinorum," 1626.<sup>1</sup>

JONES (JOHN), an English divine of some note for exciting a controversy respecting the Liturgy, was born in 1700, and is supposed to have been a native of Carmarthen. He was admitted of Worcester college, Oxford, where he took the degree of B. A. about 1721, and quitted the university in or before 1726, in which year he received priest's orders at Buckden, from Dr. Reynolds, bishop of Lincoln. He had a curacy in that diocese, but in what part is not known. In 1741 he was resident at Abbots-

<sup>1</sup> Ath. Oxon. vol. I.—Dodd's Church History,

Ripton in Huntingdonshire, and soon after was presented to the vicarage of Alconbury, which he resigned in 1751 for the rectory of Boulne-Hurst in Bedfordshire. In 1755 he was vicar of Hitchin, and in 1759 accepted the curacy of Welwyn from Dr. Young, and continued there until 1765, when that celebrated poet died, and Mr. Jones was appointed one of his executors. He afterwards returned to Boulne-Hurst, and probably obtained no other preferment. He was killed by a fall from his horse in going to Abbots-Ripton, but in what year we have not been able to discover, although such a circumstance must have been known to his friends, who, however, have neglected to record it. After his death, many, if not all his manuscripts, passed into the hands of the Rev. Thomas Dawson, M. D. a dissenting minister of Hackney, whence they passed to the dissenters' library in Redcross-street. Some biographical notices which have appeared in the Gentleman's Magazine were extracted from them. Mr. Nichols has given an extensive series of extracts from his literary correspondence with Dr. Birch, from which many particulars of his talents and character may be gleaned. His chief work was entitled "Free and Candid Disquisitions," published in 1749. These contained many observations on the defects and improprieties in the liturgical forms of faith and worship of the established church, and proposals of amendments and alterations of such passages as were liable to reasonable objections. There was also a compilation of authorities taken from the writings of some eminent divines of the church of England, with a view to shew the necessity, or at least the expedience, of revising the liturgy, &c. Schemes like this have succeeded each other since the time of Dr. Clarke, but have never been attended with complete conviction, either of their necessity or expedience. The author's name did not appear to this publication, and Mr. Blackburne, whom he consulted previous to publication, was dissatisfied with his timidity. He wrote, however, a pamphlet in defence of it, and other pamphlets appear pro and con; but the controversy was of no long duration. In 1765 he published "Catholic Faith and Practice," and "A Letter to a Friend in the Country;" but with the subjects of these we are unacquainted.<sup>1</sup>

<sup>1</sup> Nichols's Bowyer.—Gent. Mag. LXXXI. Part I. p. 510.

**JONES (THOMAS)**, an eminent and learned tutor of the university of Cambridge, was born at Beriew in Montgomeryshire, June 23, 1756. His education, till he entered on his twelfth year, was confined to the instruction of a common country school, first at Beriew, and afterwards in the neighbouring parish of Kerry. During the time that he frequented the latter school, the vicar of the parish, discovering in him those talents which he afterwards so eminently displayed, advised his mother (for he lost his father at an early age) to send him to the grammar-school at Shrewsbury, where he continued nearly seven years, and was inferior to none of his schoolfellows, either in attention to study or in regularity of conduct. In May 1774, he was admitted of St. John's college, Cambridge, and came to reside there in October following. From that time the excellence of his genius became more particularly conspicuous. He had acquired, indeed, at school, a competent share of classical learning; but his mind was less adapted to Greek and Latin composition than to the investigation of philosophical truths. At the public examinations of St. John's college he not only was always in the first class, but was without comparison the best mathematician of his year. His first summer vacation was devoted entirely to his favourite pursuit; and at that early period he became acquainted with mathematical works, which are seldom attempted before the third year of academical study. He remained at St. John's college till after the public examination in June 1776, when, having no prospect of obtaining a fellowship, there being already a fellow of the diocese of St. Asaph in that college, and the statutes limiting the fellowships to one from each diocese, he removed to Trinity college. Here he took his bachelor's degree in 1779, and his superiority was so decided, that no one ventured to contend with him. The honour of senior wrangler, as it is called in academical phrase, was conceded before the examination began, and the second place became the highest object of competition. If any thing was wanting to shew his superiority, it would be rendered sufficiently conspicuous by the circumstance, that he was tutor to the second wrangler, now the learned Dr. Herbert Marsh, professor of divinity at Cambridge, who acknowledged that for the honour which he then obtained, he was indebted to the instruction of his friend.

In the same year in which Mr. Jones took his bachelor's degree he was appointed assistant tutor at Trinity college. In Oct. 1781 he was elected fellow, and in Oct. 1787, on the resignation of Mr. Cranke, he was appointed to the office of head tutor, which he held to the day of his death. In 1786 and 1787 he presided as moderator in the philosophical schools, where his acuteness and impartiality were equally conspicuous. It was about this time that he introduced a grace, by which fellow-commoners, who used to obtain the degree of bachelor of arts with little or no examination, were subjected to the same academical exercises as other under-graduates. During many years he continued to take an active part in the senate-house examinations; but for some years before his death confined himself to the duties of college-tutor. These, indeed, were sufficiently numerous to engage his whole attention; and he displayed in them an ability which was rarely equalled, with an integrity which never was surpassed. Being perfect master of his subjects, he always placed them in the clearest point of view; and by his manner of treating them he made them interesting even to those who had otherwise no relish for mathematical inquiries. His lectures on astronomy attracted more than usual attention, since that branch of philosophy afforded the most ample scope for inculcating (what, indeed, he never neglected in other branches) his favourite doctrine of final causes; for arguing from the contrivance to the contriver, from the structure of the universe to the being and attributes of God. And this doctrine he enforced, not merely by explaining the harmony which results from the established laws of nature, but by shewing the confusion which would have arisen from the adoption of other laws. His lectures on the principles of fluxions were delivered with unusual clearness; and there was so much originality in them, that his pupils often expressed a wish that they might be printed. But such was his modesty, that though frequently urged, he never would consent; and when he signed his will a short time before his death, he made the most earnest request to Dr. Marsh, that none of his manuscripts should be printed. But it is a consolation to know, that his lectures in philosophy will not be buried in oblivion: all his writings on those subjects were delivered to his successor in the tuition, and, though less amply than by publication, will continue to benefit mankind. The only things he ever

published were "A Sermon on Duelling," and "An Address to the Volunteers of Montgomeryshire." The former was published as a warning to the young men of the university, soon after a fatal duel had taken place there. The latter, which he wrote with great animation (for he was a zealous advocate of the volunteer system) was calculated to rouse the volunteers to a vigorous defence of their country.

As the admissions under him as tutor were numerous beyond example, the labour and anxiety attendant on the discharge of his duties gradually impaired a constitution which was naturally feeble. During many years he suffered from an infirmity of the breast, and when he seemed to have recovered from this complaint, was attacked by another of more dangerous tendency, an internal ulcer, which after some variations in the symptoms, and some appearance of relief, proved fatal on July 18, 1807. Being at that time in London for advice, he was, at his own desire, interred in the burial-ground of Dulwich-college.

His academical character has been already described. As a companion he was highly convivial; he possessed a vein of humour peculiar to himself; and no one told a story with more effect. His manners were mild and unassuming, and his gentleness was equalled only by his firmness. As a friend he had no other limit to his kindness than his ability to serve. Indeed his whole life was a life of benevolence, and he wasted his strength in exerting himself for others. The benefits he conferred were frequently so great, and the persons who subsisted by his bounty were so numerous, that he was often distressed in the midst of affluence. And though he was head tutor of Trinity-college almost twenty years, with more pupils than any of his predecessors, he never acquired a sufficient capital to enable him to retire from office, and still continue his accustomed benevolence.

In theology and politics Mr. Jones appears to have held some sentiments, to which his biographer adverts with so much delicacy and caution, that we cannot guess at them; when he adds, however, that "his sentiments on various speculative points underwent a material alteration," we may infer that such an alteration was for the better. "Of his practical theology," says Dr. Marsh, "which remained always the same, the best description which can be given is the description of his latter end. He waited the approach of death with a dignified firmness, a placid resigna-

tion, and an unaffected piety, which are rarely equalled. Even after his eyes were grown dim and his speech began to falter, he uttered with great fervency what he had frequently repeated during the course of his illness, that prayer in the 'Visitation of the Sick,' 'Sanctify, we beseech thee, this thy fatherly correction, that the sense of my weakness may add strength to my faith and seriousness to my repentance.' On these last words he dwelt with peculiar emphasis. About the same time he said to his surrounding friends, as distinctly as the weakness of his voice would permit, 'I am conscious, no doubt, of many failings; but I believe I have employed the abilities with which God has blessed me to the advantage of my fellow-creatures. I resign myself, then, with confidence into the hands of my Maker.' He shortly after expired, without a groan or struggle."<sup>1</sup>

JONES (WILLIAM), an eminent mathematician, was born in 1680, in the island of Anglesey, North Wales. His parents were yeomen, or little farmers, in that island, and gave to their son the best education which their circumstances would allow; but he owed his future fame and fortune to the diligent cultivation of the intellectual powers by which he was eminently distinguished. Addicted from early life to the study of mathematics, he commenced his career of advancement in the humble office of a teacher of these sciences on board a man of war. In this situation he attracted the notice, and obtained the friendship of lord Anson. He appeared as an author in his 22d year; when his treatise on the art of navigation was much approved. We may judge of his predominant taste for literature and science by a trivial circumstance which occurred at the capture of Vigo, in 1702. Having joined his comrades in pillaging the town, he selected a bookseller's shop, in hope of obtaining some valuable plunder; but, disappointed in his expectations, he took up a pair of scissars, which was his only booty, and which he afterwards exhibited to his friends as a trophy of his military success. On his return to England, he established himself as a teacher of mathematics in London; and here, in 1706, he published his "Synopsis Palmariorum Matheseos; or, a new Introduction to the Mathematics," a work which has ever since been held in the highest estimation as a compendious but

<sup>1</sup> Memoirs by Dr. Marsh in the Atheneum, vol. III.

comprehensive summary of mathematical science. Mr. Jones was no less esteemed and respected on account of his private character and pleasing manners, than for his natural talents and scientific attainments; so that he reckoned among his friends the most eminent persons of the period in which he lived. Lord Hardwicke selected him as a companion on the circuit, when he was chief justice; and when he afterwards held the great seal, conferred upon him the office of secretary for the peace, as a testimony of his friendship and regard. He was also in habits of intimate acquaintance with lord Parker, president of the royal society, sir Isaac Newton, Halley, Mead, and Samuel Johnson. So highly was his merit appreciated by sir Isaac Newton, that he prepared, with his permission, and very much to his satisfaction, a very elegant edition of small tracts in the higher mathematics. Upon the retirement of lord Macclesfield to Sherborne castle, Mr. Jones resided in his family, and instructed his lordship in the sciences. Whilst he occupied this situation he had the misfortune, by the failure of a banker, to lose the greatest part of that property which he had accumulated by the most laudable industry and economy; but the loss was in a great measure repaired to him by the kind attention of his lordship, who procured for him a sinecure place of considerable emolument. He was afterwards offered, by the same nobleman, a more lucrative situation; which, however, he declined, that he might be more at leisure to devote himself to his favourite scientific pursuits. In this retreat he formed an acquaintance with miss Mary Nix, the daughter of a cabinet-maker, who had become eminent in his profession, and whose talents and manners had recommended him to an intimacy with lord Macclesfield. This acquaintance terminated in marriage; and the connection proved a source of personal satisfaction to Mr. Jones himself, and of permanent honour to his name and family. By this lady Mr. Jones had three children; two sons and a daughter. One son died in infancy; the other will be the subject of the next article; and the daughter, who was married to Mr. Rainsford, an opulent merchant retired from business, perished miserably, in 1802, in consequence of her clothes accidentally taking fire. The death of Mr. Jones was occasioned by a polypus in the heart, which, notwithstanding the medical attention and assistance of Dr. Mead, proved incurable. He died in July 1749.

Mr. Jones's papers in the Philosophical Transactions are: "A compendious disposition of Equations for exhibiting the relations of Goniometrical Lines," vol. XLIV. "A Tract on Logarithms," vol. LXI. "Account of the person killed by lightning in Tottenham-court-chapel, and its effects on the building," vol. LXII. "Properties of the Conic Sections, deduced by a compendious method," vol. LXIII. In all these works of Mr. Jones, a remarkable neatness, brevity, and accuracy, everywhere prevails. He seemed to delight in a very short and comprehensive mode of expression and arrangement; insomuch that sometimes what he has contrived to express in two or three pages, would occupy a little volume in the ordinary style of writing. Mr. Jones, it is said, possessed the best mathematical library in England; which by will he left to lord Macclesfield. He had collected also a great quantity of manuscript papers and letters of former mathematicians, which have often proved useful to writers of their lives, &c. After his death, these were dispersed, and fell into different persons hands; many of them, as well as of Mr. Jones's own papers, were possessed by the late Mr. John Robertson, librarian and clerk to the royal society; at whose death Dr. Hutton purchased a considerable quantity of them. From such collections as these it was that Mr. Jones was enabled to give that first and elegant edition, 1711, in 4to, of several of Newton's papers, that might otherwise have been lost, entitled "Analysis per quantitatum Series, Fluxiones, ac Differentias: cum Enumeratione Linearum Tertii Ordinis."

We learn from the "Anecdotes of Bowyer," that the plan of another work was formed by this eminent mathematician, intended to be of the same nature with the "Synopsis," but far more copious and diffusive, and to serve as a general introduction to the sciences, or, which is the same thing, to the mathematical and philosophical works of Newton. A work of this kind had long been a desideratum in literature, and it required a geometrician of the first class to sustain the weight of so important an undertaking; for which, as M. d'Alembert justly observes, "the combined force of the greatest mathematicians would not have been more than sufficient." The ingenious author was conscious how arduous a task he had begun; but his very numerous acquaintance, and particularly his friend the earl of Macclesfield, never ceased importuning and



urging him to persist, till he had finished the whole work, the result of all his knowledge and experience through a life of near 70 years, and a standing monument, as he had reason to hope, of his talents and industry. He had scarcely sent the first sheet to the press, when a fatal illness obliged him to discontinue the impression; and a few days before his death, he intrusted the MS. fairly transcribed by an amanuensis, to the care of lord Macclesfield, who promised to publish it, as well for the honour of the author as for the benefit of his family, to whom the property of the book belonged. The earl survived his friend many years: but the "Introduction to the Mathematics" was forgotten or neglected; and, after his death, the MS. was not to be found: whether it was accidentally destroyed, which is hardly credible, or whether, as hath been suggested, it had been lent to some geometrician, unworthy to bear the name either of a philosopher or a man, who has since concealed it, or possibly burned the original for fear of detection. Lord Teignmouth, however, informs us, in his life of Mr. Jones's illustrious Son, that there is no evidence in his memoranda to confirm or disprove this account.<sup>1</sup>

JONES (SIR WILLIAM), one of the most accomplished scholars in Europe, the son of the preceding, was born Sept. 28, 1746. As his father died when he had scarcely reached his third year, the care of his education devolved on his mother, whose talents and virtues eminently qualified her for the task. Her husband, with affectionate precision, characterized her as one who "was virtuous without blemish, generous without extravagance, frugal but not niggard, cheerful but not giddy, close but not sullen, ingenious but not conceited, of spirit but not passionate, of her company cautious, in her friendship trusty, to her parents dutiful, and to her husband ever faithful, loving, and obedient." She must have been yet a more extraordinary woman than all this imports; for we are told that under her husband's tuition she became a considerable proficient in Algebra, and with a view to act as preceptor to her sister's son, who was destined for the sea, she made herself perfect in trigonometry, and the theory of navigation, sciences of which it is probable she knew nothing before marriage, and which she now pursued amidst the anxious, and, usually, monopolizing cares of a family.

<sup>1</sup> Lord Teignmouth's Life of sir William Jones.—Hutton's Dictionary.—Nichols's Bowyer.

In educating her son, she appears to have preferred a method at once affectionate and judicious. Discovering in him a natural curiosity and thirst for knowledge, beyond what children generally display, she made the gratification of these passions to depend on his own industry, and constantly pointed to a book as the source of information. So successful was this method, that in his fourth year he was able distinctly and rapidly to read any English book, while his memory was agreeably exercised in getting by heart such popular pieces of poetry as were likely to engage the fancy of a child. His taste for reading gradually became a habit; and having in his fifth year, while looking over a Bible, fallen upon the sublime description of the Angel in the tenth chapter of the Apócalypse, the impression which his imagination received from it was never effaced.

In his sixth year an attempt was made to teach him Latin, but the acquisition of a new language had as yet no charms. At Michaelmas 1753, when he had completed his seventh year, he was placed at Harrow-school, under the tuition of Dr. Thackery. Here during the first two years he applied with diligence to his prescribed tasks, but without indicating that superiority of talents which in eminent characters biographers are desirous to trace to the earliest years. It was enough, however, that he learned what was taught, and it was fortunate that his mind was gradually informed, without being perplexed. During the vacations his mother resumed her "delightful task," and initiated him in the art of drawing, in which she excelled. Her private instructions became more necessary and indeed indispensable, when in his ninth year his thigh-bone was accidentally fractured. During his confinement, which lasted twelve months, his mother diverted his taste for reading to the best English poets, whom he already endeavoured to imitate; but whether any of these very early efforts are in existence his biographer has not informed us.

On his return to school, he was placed in the same class which he should have attained if the progress of his studies had not been interrupted. Whether this was from favour or caprice in the master, it might have been attended with fatal consequences to young Jones, had his temper been of that irascible and wayward kind which sometimes accompanies genius. He found himself in a situation in which he was necessarily a year behind his school-fellows, and yet his master affected to presume on his equal pro-

ficiency, and goaded him by punishment and degradation to perform tasks for which he had received no preparatory instructions. In a few months, however, he applied himself so closely during his leisure hours to recover what he had lost, that he soon reached the head of his class, and uniformly gained every prize offered for the best exercise. In his twelfth year he moved into the upper school, when he entered upon the study of the Greek, and, as was his practice when in the lower, exercised himself in various translations and compositions which, not being required by his instructors, elevated him in the eyes of his school-fellows, while his kindness prevented the usual effects of jealousy. They felt nothing unpleasant in the superiority of a school-fellow whose talents were employed in their service, either to promote their learning or their amusements. On one occasion when they proposed to act the play of the "Tempest," but had no copy at hand, he wrote it for them so correctly from memory, that they acted it with as much reputation as they probably could have derived from the best edition. His own part was Prospero. On another occasion, he composed a dramatic piece on the story of Meleager, which was acted by his school-fellows, as a tragedy. Such efforts of memory and invention at so early an age are truly wonderful. His tragedy, indeed, will not bear criticism; but the lines which his biographer has given as a specimen, will not suffer much by a comparison with the general strain of verses in the infant æra of English tragedy.

His predilection for whatever concerned poetry, appeared in the pains he now took to study the varieties of the Roman metre. His proficiency was indeed so superior to that of most of his associates in every pursuit, that they were glad to consult him as a preceptor, and to borrow from him, as a friend, those helps which they were otherwise unable to procure.—During the holidays he learned French and arithmetic, and as he was admitted to the company of the ingenious philosopher Mr. Baker, and his learned friends, his mother recommended to him the "Spectacle de la Nature," as a book that might enable him to understand their conversation. He obeyed her injunction, as he uniformly did upon every occasion, and was probably not uninterested in many parts of that once instructive work; but he had not yet begun to make excursions into the field of natural history, and he acknowledged

that he was more entertained with the Arabian Tales and Shakspeare.

Although he did not yet cease to be the boy, he frequently gave indications of the man, and perhaps in nothing more than the useful turn of his amusements, which generally had some reference to his studies, and proved that learning was uppermost in his mind. Of this disposition, the following anecdote, related by lord Teignmouth, is pleasingly characteristic.—“He invented a political play, in which Dr. William Bennet, bishop of Cloyne, and the celebrated Dr. Parr, were his principal associates. They divided the fields in the neighbourhood of Harrow, according to a map of Greece, into states and kingdoms; each fixed upon one as his dominions, and assumed an ancient name. Some of their schoolfellows consented to be stiled barbarians, who were to invade their territories, and attack their hillocks, which were denominated fortresses. The chiefs vigorously defended their respective domains against the incursions of the enemy; and in these imitative wars, the young statesmen held councils, made vehement harangues, and composed memorials; all doubtless very boyish, but calculated to fill their minds with ideas of legislation and civil government. In these unusual amusements, Jones was ever the leader; and he might justly have appropriated to himself the words of Catullus :

‘Ego gymnasii flos, ego decus olei.’

Dr. Bennet informs us that “great abilities, great particularity of thinking, fondness for writing verses and plays of various kinds, and a degree of integrity and manly courage, distinguished him even at this period.” And Dr. Thackeray, the master of the school, however niggardly in general of his praises before the objects of his esteem, confessed in private that “he was a boy of so active a mind; that if he were left naked and friendless on Salisbury Plain, he would nevertheless find the road to fame and riches.” When Dr. Sumner succeeded Dr. Thackeray in 1761, he more publicly distinguished Mr. Jones, as one whose proficiency was marked by uncommon diligence and success. To a critical knowledge of Greek and Latin, he began now to add some acquaintance with the Hebrew, and even learned the Arabic characters, while during the vacations, he improved his former knowledge of the French and Italian languages. His ardent thirst for knowledge,

however, at this time, induced him to study with so little intermission from sleep or exercise, that he was beginning to contract a weakness of sight. On this occasion, his friends interposed their advice, and for some time he consented to relax from fatigues so unsuitable to his tender age. It is probable, however, that he had already gone too far, for weakness of sight was one of the first complaints which impeded his studies when in India.

A letter to his sister, written at the age of fourteen, which his biographer has inserted at this period of his history, contains reflections on the folly of sorrowing for the death of friends, which perhaps might be placed in a more just light, but from one of his age, certainly indicate very extraordinary powers of thinking; and the transition from these to the common trifles of correspondence, shews an inclination to play the youthful philosopher, which gives considerable interest to this singular epistle. The reflections, it is true, are trite, but they could not have been trite to one just entering upon life, nor could so lively a youth have long revolved the uncertainties of fame and happiness.

When he had attained the age of seventeen, his friends determined to remove him to one of the universities, but his mother had been advised to place him in the office of some special pleader. He had, in the course of his desultory reading, perused a few law books, and frequently amused his mother's visitors by discussing topics of legal subtlety. But the law had not taken a complete hold on his inclination at this time, and his preceptor Dr. Sumner easily prevailed in recommending an academical course. He was, accordingly, in the spring of 1764, entered of University college, Oxford, in which city his mother now took up her residence. This latter circumstance was peculiarly grateful to Mr. Jones, who was as much distinguished above the mass of mankind for filial affection, as for his literary accomplishments.

The passion he had imbibed for general learning, and the desultory manner in which his unremitting application left him at liberty to indulge it, were at first in danger of being interrupted by the necessity of attending to a routine of instructions from which he imagined he could derive very little advantage. But in time he became accustomed to the mode of study then prevalent, and without neglecting any thing which it was necessary to know, pursued at

his leisure hours that course of classical and polite literature which had already proved that he was not to be satisfied by the common allowances of education. Oriental literature presented itself to his mind with unusual charms, as if the plan of his future life, and the avenues to his future fame, had been regularly laid down before him; and he had not applied himself long to the Arabic and Persic, before he conceived that greater advantages were to be reaped from those languages, than from the more popular treasures of Greece and Rome. Such was at the same time his enthusiasm in this undertaking, that having accidentally discovered one Mirza, a native of Aleppo, in London, he prevailed on him to accompany him to Oxford, not without hopes that he might induce some of his companions to avail themselves of this Syrian's labours, and assist him in defraying the expence of his maintenance; but in this he was disappointed, and for some months the whole of the burthen fell upon himself.

During his residence at Oxford, his time was regularly divided into portions, each of which was filled up with the study of the ancients or moderns, and there have been few examples of such extensive accumulation of knowledge by one so young; yet, amidst this severe course of application, he regularly apportioned some time for the practice of those manly exercises which promote health. As all this necessarily became expensive, he anxiously wished for a fellowship, that he might be enabled to relieve his mother from a burthen which she could ill support. He had obtained a scholarship a few months after his matriculation, but a fellowship appeared more remote, and he was beginning to despair of achieving this object, when he received an offer to be private tutor to lord Althorpe, now earl Spencer. He had been recommended to the Spencer family by Dr. Shipley, who had seen and approved some of his performances at Harrow, and particularly a Greek oration in praise of Lyon, who founded the school at that place in the reign of Elizabeth.

This proposal was cheerfully accepted by Mr. Jones, and, in the summer of 1765, he went for the first time to Wimbledon Park, to take upon him the education of his pupil, who was just seven years old, and with whose manners he was delighted. It would be needless to point out the advantages of such a situation as this to a young man of Jones's accomplishments and expectations. It presented

every thing he could wish, liberal patronage to promote his views, elegant society to form his manners, and opportunities for study, which were inferior only to what he enjoyed at Oxford. In the course of the following summer, he obtained a fellowship, which, although not exceeding one hundred pounds, appeared to him a sufficient provision, and a solid independency. His time was now divided between Oxford, London, Wimbledon, and Althorpe; and in 1767, he visited the Continent with the Spencer family; and during this trip, which was but short, acquired some knowledge of the German language. Before setting out, and in the twenty-first year of his age, he began his Commentaries on Asiatic Poetry, in imitation of Dr. Lowth's Prelections at Oxford on the sacred poetry of the Hebrews; and soon after his return, in the winter of 1767, he nearly completed his Commentaries, transcribed an Asiatic manuscript on Egypt and the Nile, and copied the keys of the Chinese language, which he wished to add to his other acquisitions.

Into these pursuits Mr. Jones appears to have been insensibly led, without the hopes of higher gratification than the pleasure they afforded; but a circumstance now occurred which may be considered as the first step of his progress to what finally constituted his fame as a scholar and public character. The circumstance is thus related by lord Teignmouth, nearly in Mr. Jones's words :

“ The king of Denmark, then upon a visit to this country (1768), had brought with him an eastern manuscript, containing the life of Nadir Shah, which he was desirous of having translated in England. The secretary of state, with whom the Danish minister had conversed upon the subject, sent the volume to Mr. Jones, requesting him to give a literal translation of it in the French language: but he wholly declined the task, alleging for his excuse, the dryness of the subject, the difficulty of the style, and chiefly his want both of leisure and ability, to enter upon an undertaking so fruitless and laborious. - He mentioned, however, a gentleman, with whom he was not then acquainted, but who had distinguished himself by the translation of a Persian history, and some popular tales from the Persic, as capable of gratifying the wishes of his Danish Majesty. Major Dow, the writer alluded to, excused himself on account of his numerous engagements; and the application to Mr. Jones was renewed. It was hinted, that

his compliance would be of no small advantage to him, at his entrance into life; that it would procure him some mark of distinction, which would be pleasing to him; and above all, that it would be a reflection upon this country, if the king should be obliged to carry the manuscript to France. Incited by these motives, and principally the last, unwilling to be thought churlish or morose, and eager for reputation, he undertook the work, and sent the specimen of it to his Danish majesty, who returned his approbation of the style and method, but desired that the whole translation might be perfectly literal, and the oriental images accurately preserved. The task would have been far easier to him, if he had been directed to finish it in Latin; for the acquisition of a French style was infinitely more tedious, and it was necessary to have every chapter corrected by a native of France, before it could be offered to the discerning eye of the public, since in every language there are certain peculiarities of idiom, and nice shades of meaning, which a foreigner can never attain to perfection. The work, however arduous and unpleasant, was completed in a year, not without repeated hints from the secretary's office, that it was expected with great impatience by the court of Denmark. The translation was not, however, published until 1770. Forty copies upon large paper were sent to Copenhagen; one of them, bound with uncommon elegance, for the king himself: and the others as presents to his courtiers."

What reward he received for this undertaking is but obscurely related. His Danish majesty, we are told, sent him a diploma, constituting him a member of the royal society of Copenhagen, and recommended him in the strongest terms, to the favour and benevolence of his own sovereign. In all this there seems but an inadequate recompense for a work which at that time perhaps no person could have executed but himself\*.

\* Mr. Jones, in a letter to one of his correspondents, says, "When he (the king of Denmark) was considering what recompense he should bestow upon me, a noble friend of mine informed his majesty, that I neither wished for, nor valued money, but was anxious only for some honorary mark of his approbation." Whether Mr. Jones had instructed his noble friend to use this language, does not appear, but it is certain that he felt a degree of disap-

pointment. In 1773, when he published an abridged Life of Nadir Shah, in his preface he takes an opportunity to lament that the profession of literature leads to no benefit or true glory whatsoever; and adds, "Unless a man can assert his own independence in active life, it will avail him little, to be favoured by the learned, esteemed by the eminent, or recommended even to kings."



His noble pupil being removed to Harrow, Mr. Jones had an opportunity of renewing his intimacy with Dr. Sumner, who had always estimated his talents and learning at their full value. While here, he transcribed a Persian grammar, which he had three years before composed for the use of a schoolfellow destined for India, and also began a Dictionary of the Persian language, in which the principal words were illustrated from the most celebrated authors of the East; but he appears to have been aware of the expence attending this work, and was unwilling to continue it, unless the East India company would purchase it: In 1770 he issued proposals for a new edition of Meninski's Dictionary, which was to have been published in 1773, but the scheme was dropt for want of encouragement.

Amidst these occupations, so far beyond the common reach of literary industry, he became a serious inquirer into the evidences of Christianity, about which he appears at this time to have entertained some doubts. In this, as in all his studies, his application was intense, and his inquiries conducted upon the fairest and most liberal principles. The result was a firm belief in the authenticity and inspiration of the Holy Scriptures, and a life dignified by purity of conduct, and the exercise of every Christian virtue.

In 1770, he passed the winter on the Continent with the Spencer family, during which, he informs one of his correspondents, his occupations were "music, with all its sweetness and feeling; difficult and abstruse problems in mathematics; and the beautiful and sublime in poetry and painting." He wrote also in English a tract on "Education in the analytic manner;" a tragedy founded on the story of Mustapha, who was put to death by his father Soliman; and made various translations from the oriental poets. He appears on this tour to have been less intent on those objects of curiosity which usually interest travellers, than on adding to his knowledge of languages, and habituating himself to composition in all its modes, from the gay and familiar letter of friendship, to the serious and philosophical disquisition. Of the "Tract on Education," just mentioned, a fragment only remains, which his biographer has published. It appears to include the plan which he pursued in his own case. The tragedy has been totally lost, except part of a preface in which he professes to have taken Shakspeare for his model, not by adopting

his sentiments, or borrowing his expressions, but by aiming at his manner, and by striving to write as he supposes he would have written himself, if he had lived in the eighteenth century. The loss of such a curiosity cannot be too much regretted, unless our regret should be lessened by reflecting on the hazard of any attempt to bring Shakspeare on the modern stage. It is surely not less difficult than that of Mason, who unsuccessfully strove to write as the Greek tragedians "would have written; had they lived in the eighteenth century."

On his return from this tour, he appears to have contemplated his situation as not altogether corresponding with the feelings of an independent mind, and with the views he entertained of aiming at the dignity and usefulness of a public character. The advice given by some of his friends, when he left Harrow school, probably now recurred to his memory, and was strengthened by additional and more urgent motives, for he finally determined on the law as a profession; and, having resigned his charge in lord Spencer's family, was admitted into the Temple on the 19th of September, 1770, in the twenty-fourth year of his age. Those who consider the study of the law as incompatible with a mind devoted to the acquisition of polite literature, and with a taste delighting in frequent excursions to the regions of fancy, will be ready to conclude that Mr. Jones would soon discover an invincible repugnance to his new pursuit. But the reverse was in a great measure the fact. He found nothing in the study of the law so dry or laborious as not to be overcome by the same industry which had enabled him to overcome, almost in childhood, the difficulties which frequently deter men of mature years; and he was stimulated by what appears to have predominated through life, an honest ambition to rise to eminence in a profession which, although sometimes successfully followed by men of dull capacity, does not exclude the most brilliant acquirements. Still, however, while labouring to qualify himself for the bar, he regarded his progress in literature as too important or too delightful to be altogether interrupted; and from the correspondence published by lord Teignmouth, it appears that he snatched many an hour from his legal inquiries, to meditate plans connected with his oriental studies. What he executed, indeed, did not always correspond with what he projected, but we find that within the first two years of his residence.

in the Temple, he sketched the plan of an epic poem, and of a Turkish history, and published a French letter to Anquetil du Perron, who, in his Travels in India, had treated the university of Oxford, and some of its learned members and friends of Mr. Jones, with disrespect. In this letter he corrected the petulance of the French writer with more asperity than perhaps his maturer judgment would have approved, but yet without injustice, for Perron stood convicted not only of loose invective, but of absolute falsehood. — Besides these Mr. Jones published, in 1772, a small volume of poems, consisting chiefly of translations from the Asiatic languages, with two elegant prose dissertations on Eastern poetry, and on the arts commonly called imitative. Most of these poems had been written long before this period, but were kept back until they had received all the improvements of frequent revisal, and the criticisms of his friends.

From his first entrance into the university, until Michaelmas 1768, when he took his bachelor's degree, he had kept terms regularly, but from this period to 1773, only occasionally. During the Encœnia, in Easter-term 1773, he took his master's degree, and composed an oration which he intended to have spoken in the theatre; but which was not published till about ten years after. In the beginning of 1774, he published his "Commentaries on Asiatic poetry," which have been already noticed as having been begun in 1766, and finished in 1769, when he was only in his twenty-third year. The same motives which induced him to keep back his poems, prevailed in the present instance; a diffidence in his own abilities, and a wish to profit by more mature examination, as well as by the opinions of his friends. By the preface to this work, it would appear that he was not perfectly satisfied with the profession in which he had engaged, and that had circumstances permitted, he would have been better pleased to have devoted his days to an uninterrupted course of study. But such was his fate, that he must now renounce polite literature; and having been admitted to the bar in 1774, he adhered to this determination inflexibly for some years\*, during which his books and manuscripts, except such as related to law and oratory, remained locked up at Oxford.

\* About this time he issued proposals for publishing his father's mathematical works, in which, however, either for want of time or encouragement, he proceeded no farther.

He seems to have been seriously convinced that the new science he was about to enter upon was too extensive to admit of union with other studies; and he accordingly pursued it with his usual avidity, endeavouring to embrace the whole of jurisprudence in its fullest extent, and to make himself not only the technical but the philosophical lawyer. For some time he had but little practice, but it gradually came in, and with it a very considerable share of reputation. Towards the end of the year 1776, he was appointed a commissioner of bankrupts, a favour which he seems inclined to estimate beyond the value usually put upon it by professional men. Notwithstanding his determination to suspend the study of ancient literature, there was a gratification in it which he found it impossible to resign, while his practice continued so scanty as to afford him any disposable time. In the year last mentioned, we find him reading the Grecian orators again and again, and translating the most useful orations of Isæus. Some part of his time, likewise, he devoted to philosophical experiments and discoveries, attended the meetings of the royal society, of which he had been elected a fellow in 1772, and kept up an extensive epistolary intercourse with many of the literati of Europe. In these letters, subjects of law seldom occur, unless as an apology for his barrenness on topics more congenial. From the commencement of the unhappy contest between Great Britain and America, he was decidedly against the measures adopted by the mother country.

In 1778, he published his translation of the "Orations of Isæus," in causes concerning the succession to property at Athens; with a prefatory discourse, notes historical and critical, and a commentary. This work he dedicated to earl Bathurst, who among all his illustrious friends, was as yet his only benefactor, by conferring on him the place of commissioner of bankrupts. The elegant style, profound research, and acute criticism, displayed in this translation, attracted the applause of every judge of classical learning. His next publication was a Latin ode to liberty, under the title of "*Julii Melesigoni ad Libertatem*," a name formed by the transposition of the letters of "*Gulielmus Jonesius*." In this ode, the author of which was soon known, he made a more ample acknowledgment of his political principles; and this, it is feared, had an unfavourable influence on the hopes which he was encouraged to entertain of promotion

by the then administration. In 1780, there was a vacant seat on the bench of Fort William in Bengal, to which the kindness of lord North led him to aspire; but, for some time, he had very little prospect of success. While this matter was in suspense, on the resignation of sir Roger Newdigate, he was advised to come forward as a candidate for the representation of the university of Oxford in parliament; but, finding that there was no chance of success, he declined the contest before the day of election. His principles on the great question of the American war were so avowedly hostile, not only to the measures pursued by administration, but to the sentiments entertained by the majority of the members of the university, that, although he might be disappointed, he could not be surprised at his failure, and accordingly appears to have resigned himself to his former pursuits with tranquil satisfaction.

During this year (1780), he published "An Inquiry into the legal mode of suppressing Riots, with a constitutional plan of Future Defence," a pamphlet suggested by the dreadful riots in London, of which he had been a witness. His object is to prove that the common and statute laws of the realm then in force, give the civil state in every county a power, which, if it were perfectly understood and continually prepared, would effectually quell any riot or insurrection, without assistance from the military, and even without the modern Riot-Act. In a speech which he intended to have delivered at a meeting of the freeholders of Middlesex in September following, he more explicitly declared his sentiments on public affairs, and in language rather stronger than usual with him, although suited to the state of popular opinion in that county.

During a short visit to Paris, he appears to have formed the design of writing a history of the war. On his return, however, he recurred to his more favourite studies, and his biographer has printed a curious memorandum, dated 1780, in which Mr. Jones resolves to learn no more rudiments of any kind, but to perfect himself in the languages he had already acquired, viz. Greek, Latin, Italian, French, Spanish, Portuguese, Hebrew, Arabic, Persian, Turkish, German, and English, as the means of acquiring a more accurate knowledge of history, arts, and sciences. With such wonderful acquisitions, he was now only in his thirty-third year!

In the winter of 1780-1, he found leisure to complete

his translation of "Seven ancient Poems" of the highest reputation in Arabia, which, however, were not published till 1783: and he celebrated, about the same time, the nuptials of lord Althorpe with Miss Bingham, in an elegant ode, entitled "The Muse recalled." In his professional line he published an "Essay on the Law of Bailments," a subject handled under the distinct heads of analysis, history, and synthesis; in which mode he proposed at some future period to discuss every branch of English law, civil and criminal, private and public. His object in all his legal discussions was to advance law to the honours of a science. It may be doubted which at this time predominated in his mind, his professional plans, or his more favourite study of the eastern poets. He now, however, undertook a work in which he might gratify both duty and inclination, by translating an Arabian poem on the Mahomedan law of succession to the property of intestates. The poem had indeed but few charms to reward his labour by delighting his fancy, but in the prospect of obtaining a judge's seat in India, he foresaw advantages from every opportunity of displaying his knowledge of the Mahomedan laws.

In 1782 he took a very active part among the societies formed to procure a more equal representation in the commons house of parliament. The speech which he delivered at the London tavern on this subject was long admired for its elegance, perspicuity, and independent spirit. He was also elected a member of the society for constitutional information, and bestowed considerable attention to the objects it professed. The "Dialogue between a farmer and a country gentleman on the Principles of Government," which he wrote some time before, was circulated by this society with much industry. When the dean of St. Asaph (afterwards his brother-in-law) was indicted for publishing an edition of it in Wales, Mr. Jones sent a letter to lord Kenyon; then chief justice of Chester, avowing himself to be the author, and maintaining that every position in it was strictly conformable to the laws and constitution of England.

On the succession of the Shelburne administration, whose views of political affairs were in some respects more consonant to Mr. Jones's principles than those of their predecessors, by the particular interest of lord Ashburton, he achieved the object to which for some time past he had

anxiously aspired. In March 1783 he was appointed a judge of the supreme court of judicature at Fort William, on which occasion the honour of knighthood was conferred on him. In April following he married a young lady to whom he had been long attached, Anna Maria Shipley, eldest daughter of the bishop of St. Asaph. He had now secured, as his friend lord Ashburton congratulated him, "two of the first objects of human pursuit, those of ambition and love."

His stay in England after these events was very short, as he embarked for India in the month of April. During the voyage his mind was sensibly impressed with the importance of the public station he was now about to fill, and began to anticipate the objects of inquiry which would engage his attention, and the improvements he might introduce in India from the experience of a life, much of which had passed in acquiring a knowledge of its learning and laws. Among other designs, very honourable to the extent of his benevolent intentions, which he formed at his outset, we find the publication of the gospel of St. Luke in the Arabic, the Psalms in Persian verse, and various law tracts in Persian and Arabic. He intended also to compose elements of the laws of England, a history of the American war, already noticed, and miscellaneous poems, speeches and letters, on subjects of taste, oratory, or general polity. But the pressure of his official duties during the short remainder of his life, prevented his completing most of those designs.

He arrived at Calcutta in September, and was eagerly welcomed by all who were interested in the acquisition of a magistrate of probity and independence, of a scholar who was confessedly at the head of oriental literature, and one in the prime and vigour of life, who bade fair to be long the ornament of the British dominions in India. His own satisfaction was not less lively and complete. He had left behind him the inconstancy and the turbulence of party, and felt no longer the anxieties of dependence and delay. New scenes were inviting his enthusiastic research, scenes which he had delighted to contemplate at a distance, and which promised to enlarge his knowledge as a scholar, and his usefulness as a public character. He was now brought into those regions, whose origin, manners, language, and religion, had been the subject of his profound inquiries; and while his curiosity was heightened, he drew nearer to the means of gratification.

He had not been long in his new situation before he began, with his usual judgment, to divide his time into such regular portions, that no objects connected with duty or science should interfere. One of his first endeavours was to institute a society in Calcutta, the members of which might assist him in those scientific pursuits which he foresaw would be too numerous and extended for his individual labour; and he had no sooner suggested the scheme than it was adopted with avidity. The new association assembled for the first time in January 1784. The government of Bengal readily granted its patronage, and Mr. Hastings, then governor general, who had ever been a zealous encourager of Persian and Sanscrit literature, was offered the honorary title of president; but, as his numerous engagements prevented his acquiescence, sir William Jones was immediately and unanimously placed in the chair. The importance of this society has been long acknowledged, and their "Transactions" are a sufficient testimony of their learning, acuteness, and perseverance, qualities the more remarkable that they have been found in men most of whom embarked for India with views of a very different kind, and which might have occupied their whole attention without their incurring the imputation of neglect or remissness.—To detail the whole of sir William Jones's proceedings and labours, as president of this society, would be to abridge their Transactions, of which he lived to see three volumes published; but the following passage from lord Teignmouth's narrative appears necessary to complete this sketch of his life.

Soon after his arrival "he determined to commence the study of the Sanscrit. His reflection had before suggested that a knowledge of this ancient tongue would be of the greatest utility, in enabling him to discharge with confidence and satisfaction to himself, the duties of a judge; and he soon discovered, what subsequent experience fully confirmed, that no reliance could be placed on the opinions or interpretations of the professors of the Hindoo law, unless he were qualified to examine their authorities and quotations, and detect their errors and misrepresentations. On the other hand, he knew that all attempts to explore the religion or literature of India through any other medium than a knowledge of the Sanscrit, must be imperfect and unsatisfactory; it was evident that the most erroneous and discordant opinions on these subjects had been circulated by the ignorance of those who had collected their



information from oral communications only, and that the pictures exhibited in Europe, of the religion and literature of India, could only be compared to the maps constructed by the natives, in which every position is distorted, and all proportion violated. As a lawyer, he knew the value and importance of original documents and records, and as a scholar and man of science, he disdained the idea of amusing the learned world with secondary information on subjects which had greatly interested their curiosity, when he had the means of access to the original sources. He was also aware, that much was expected by the literati of Europe, from his superior abilities and learning, and he felt the strongest inclination to gratify their expectations in the fullest possible extent."

The plan to be promoted by his knowledge of the Sanscrit was at this time very distant as to probability of execution, but he had carefully weighed it in his mind, and was gradually preparing the way for its accomplishment. It was, indeed, worthy of his great and liberal mind, to provide for the due administration of justice among the Indians, by compiling a digest of Hindu and Mahommedan laws, similar to that which Justinian gave to his Greek and Roman subjects. When he had made such progress in the language as might enable him to take a principal part in this important design, he imparted his views to lord Cornwallis, then (1788) governor general, in a long letter, which will ever remain a monument of his extensive understanding, benevolence, and public spirit. That his plan met with acceptance from lord Cornwallis will not appear surprizing to those who knew that excellent nobleman, who, while contemplating the honour which such an undertaking would confer on his own administration, conceived the highest hopes from sir William Jones's offer to co-operate, or rather to superintend the execution of it. "At the period," says his biographer, "when this work was undertaken by sir William Jones, he had not resided in India more than four years and a half; during which time he had not only acquired a thorough knowledge of the Sanscrit language, but had extended his reading in it so far as to be qualified to form a judgment upon the merit and authority of the authors to be used in the compilation of his work; and although his labour was only applied to the disposition of materials already formed, he was enabled by his previous studies to give them an arrangement superior to any exist-

ing, and which the learned natives themselves approved and admired. In the dispensations of Providence, it may be remarked, as an occurrence of no ordinary nature, that the professors of the Braminical faith should so far renounce their reserve and distrust as to submit to the direction of a native of Europe, for compiling a digest of their own laws."

In 1789 the first volume of the "Asiatic Researches" was published, and the same year sir William Jones finished his translation of "Sacontala, or the Fatal Ring," an ancient Indian drama, and one of the greatest curiosities that the literature of Asia had yet brought to light. In 1794 he published, as an institute, prefatory to his larger work, a translation of the ordinances of Menu, who is esteemed by the Hindus the first of created beings, and not only the oldest, but the holiest of legislators. The judgment and candour of the translator, however, led him to appreciate this work no higher than it deserved, as not being calculated for general reading, but exhibiting the manners of a remarkable people in a remote age, as including a system of despotism and priestcraft, limited by law, yet artfully conspiring to give mutual support, and as filled with conceits in metaphysics and natural philosophy, which might be liable to misconstruction. Amidst these employments, he still carried on his extensive correspondence with his learned friends in Europe, unfolding with candour his various pursuits and sentiments, and expressing such anxiety about every branch of science, as proved that even what he called relaxation, was but the diversion of his researches from one channel into another. In addition to the various studies already noticed, botany appears to have occupied a considerable share of his attention; and in this, as in every new acquisition, he disdained to stop at a moderate progress, or be content with a superficial knowledge.

The indisposition of lady Jones in 1793, rendered it absolutely necessary that she should return to England, and her affectionate husband proposed to follow her in 1795; but still wished to complete a system of Indian laws before he left the situation in which he could promote this great work with most advantage. But he had not proceeded long in this undertaking before symptoms appeared of that disorder which deprived the world of one of its brightest ornaments. The following account of his dissolution is given in the words of his biographer.

“On the evening of the twentieth of April, or nearly about that date, after prolonging his walk to a late hour, during which he had imprudently remained in conversation, in an unwholesome situation, he called upon the writer of these sheets, and complained of aguish symptoms, mentioning his intention to take some medicine, and repeating jocularly an old proverb, that ‘an ague in the spring is medicine for a king.’ He had no suspicion at the time of the real nature of his indisposition, which proved, in fact, to be a complaint common in Bengal, an inflammation in the liver. The disorder was, however, soon discovered by the penetration of the physician, who, after two or three days, was called in to his assistance; but it had then advanced too far to yield to the efficacy of the medicines usually prescribed, and they were administered in vain. The progress of the complaint was uncommonly rapid, and terminated fatally on the twenty-seventh of April 1794. On the morning of that day his attendants, alarmed at the evident symptoms of approaching dissolution, came precipitately to call the friend who has now the melancholy task of recording the mournful event. Not a moment was lost in repairing to his house. He was lying on his bed in a posture of meditation; and the only symptom of remaining life was a small degree of motion in the heart, which after a few seconds ceased, and he expired without a pang or groan. His bodily suffering, from the complacency of his features and the ease of his attitude, could not have been severe; and his mind must have derived consolation from those sources where he had been in the habit of seeking it, and where alone, in our last moments, it can ever be found.”

Thus ended the life of a man who was the brightest example of rational ambition, and of extensive learning, virtue, and excellence, that modern times have produced; a man who must ever be the subject of admiration, although it can happen to the lot of few to equal, and, perhaps, of none to excel him. When we compare the shortness of his life with the extent of his labours, the mind is overpowered; yet his example, however disgraceful to the indolent, and even apparently discouraging to the humble scholar, will not be without the most salutary effects, if it be allowed to prove that no difficulties in science are insurmountable by regular industry, that the human faculties can be exalted by exercise beyond the common degrees

with which we are apt to be satisfied, and that the finest taste is not incompatible with the profoundest studies. It was the peculiar felicity of this extraordinary man, that the whole plan of his life appears to have been the best that could have been contrived to forward his views and to accomplish his character. In tracing its progress we see very little that could have been more happily arranged : few adverse occurrences, and scarcely an object of serious regret, especially when we consider how gently his ambition was chastened, and his integrity purified, by the few delays which at one time seemed to cloud his prospects. In 1799 his Works were published in six volumes quarto, and have been since reprinted in thirteen volumes octavo, with the addition of his life by lord Teignmouth, which first appeared in 1804. Among the public tributes to his memory are, a monument by Flaxman in University college, at the expence of lady Jones ; a monument in St. Paul's, and a statue at Bengal, both voted by the hon. East India company. A society of gentlemen at Bengal who were educated at Oxford, subscribed a sum for a private dissertation on his character and merits, which was adjudged to Mr. Henry Philpots, M. A. of Magdalen college. Among the many poetical tributes paid to his memory, that by the rev. Mr. Maurice, of the British Museum, seems entitled to the preference, from his accurate knowledge of sir William Jones's character and studies.

“ A mere catalogue of the writings of sir William Jones,” says his biogragher, “ would shew the extent and variety of his erudition ; a perusal of them will prove that it was no less deep than miscellaneous. Whatever topic he discusses, his ideas flow with ease and perspicuity, his style is always clear and polished ; animated and forcible, when his subject requires it. His philological, botanical, philosophical, and chronological disquisitions, his historical researches, and even his Persian grammar, whilst they fix the curiosity and attention of the reader, by the novelty, depth, or importance of the knowledge displayed in them, always delight by elegance of diction. His compositions are never dry, tedious, nor disgusting ; and literature and science come from his hands adorned with all their grace and beauty. No writer, perhaps, ever displayed so much learning, with so little affectation of it.” With regard to his law publications, it is said that his “ Essay on Bailments” was sanctioned by the approbation of lord Mans-

field; and all his writings in this department show that he had thoroughly studied the principles of law as a science. As to his opinion of the British constitution, it appears from repeated declarations that occur in his letters, and particularly in his 10th discourse, delivered to the Asiatic society in 1798, that he considered it as the noblest and most perfect that ever was formed. With regard to his political principles, he was an enlightened and decided friend to civil and religious liberty. Like many others of the same principles, he entertained a favourable opinion of the French revolution at its commencement, and wished success to the exertions of that nation for the establishment of a free constitution; but subsequent events must have given him new views, not so much of the principles on which the revolution was founded, as of the measures which have been adopted by some of its zealous partizans. To liberty, indeed, his attachment was enthusiastic, and he never speaks of tyranny or oppression but in the language of detestation. He dreaded, and wished to restrain, every encroachment on liberty; and though he never enlisted under the banner of any party, he always concurred in judgment and exertion with those who wished to render pure and permanent the constitution of his country.

As a judge in India, his conduct was strictly conformable to the professions which he made in his first charge to the grand jury at Calcutta. On the bench he was laborious, patient, and discriminating; his charges to the grand jury, which do not exceed six, exhibit a veneration for the laws of his country; a just and spirited encomium on the trial by jury, as the greatest and most invaluable right derived from them to the subject; a detestation of crimes, combined with mercy to the offender; occasional elucidations of the law; and the strongest feelings of humanity and benevolence. His knowledge of the Sanscrit and Arabic eminently qualified him for the administration of justice in the supreme court, by enabling him to detect misrepresentations of the Hindu or Mohammedan laws, and to correct impositions in the form of administering oaths to the followers of Brahma and Mohammed. The inflexible integrity with which he discharged the solemn duty of this station will long be remembered in Calcutta, both by Europeans and natives.

It might naturally be inquired by what arts or method he was enabled to attain that extraordinary degree of know-

ledge for which he was distinguished. His faculties were naturally vigorous and strengthened by exercise; his memory, as we have before observed, was, from early life, singularly retentive; his emulation was ardent and unbounded; and his perseverance invincible. In India his studies began with the dawn; and, with the intermission of professional duties, were continued throughout the day. Another circumstance, which has been exemplified in some other instances that might be mentioned, and which gave him peculiar advantage in the exercise of his talents, was "the regular allotment of his time to particular occupations, and a scrupulous adherence to the distribution which he had fixed;" so that "all his studies were pursued without interruption or confusion." With sir William Jones it was a favourite opinion, "that all men are born with an equal capacity for improvement."

It is needless to add any thing in commendation of his private and social virtues. The independence of his integrity, his probity and humanity, and also his universal philanthropy and benevolence, are acknowledged by all who knew him. In every domestic relation, as a son, a brother, and a husband, he was attentive to every dictate of love, and to every obligation of duty. In his intercourse with the Indian natives he was condescending and conciliatory; liberally rewarding those who assisted him, and treating his dependents as friends. His biographer records the following anecdote of a circumstance that occurred after his demise: "The pundits who were in the habit of attending him, when I saw them at a public durbar a few days after that melancholy event, could neither restrain their tears for his loss, nor find terms to express their admiration at the wonderful progress which he had made in the sciences which they professed." Upon the whole, we may join with Dr. Parr, who knew his talents and character, in applying to sir William Jones his own words, "It is happy for us that this man was born."

Having attained, by the assiduous exertion of his abilities, and in a course of useful service to his country and mankind, a high degree of reputation, and by economy that did not encroach upon his beneficence, a liberal competence, he was prepared, one would have thought, at the age of forty-seven years, to enjoy dignity with independence. His plans, and the objects of his pursuit, in the prospect of future life, were various and extensive; and he

would naturally indulge many pleasing ideas in the view of returning, at a fixed period, to his native country, and to beloved friends, who would anxiously wish for his arrival. Few persons seemed to be more capable of improving and enjoying prolonged life than sir William Jones; and few persons seemed to be better prepared for a more exalted state of progressive improvement, and of permanent felicity, than that to which the most distinguished and prosperous can attain within the regions of mortality.—Since his death lady Jones has presented to the royal society a collection of MSS. Sanscrit and Arabic, which he reckoned inestimable, and also another large collection of Eastern MSS. of which a catalogue, compiled by Mr. Wilkins, is inserted in the 13th volume of sir William Jones's Works, 8vo edition.<sup>1</sup>

JONES (WILLIAM), a late venerable and pious divine of the church of England, was born at Lowick in Northumberland, July 30, 1726. His father was Morgan Jones, a Welsh gentleman, a descendant of Colonel Jones (but of very different principles) who married a sister of Oliver Cromwell. His mother was Sarah, the daughter of the Rev. Mr. Lettin, of Lowick. He was remarkable from his childhood for unwearied industry and *ingenium versatile*. As soon as he was of the proper age, he was admitted, on the nomination of the duke of Dorset, a scholar at the Charterhouse, where he made a rapid progress in Greek and Latin, and laid the foundation of that knowledge which has since given him a distinguished name in the Christian world. His turn for philosophical studies soon began to shew itself; for meeting, when at the Charter-house, with Zachary Williams, author of a magnetical theory, which is now lost, he copied some of his tables and calculations, was shewn the internal construction of his instrument for finding the variation of the compass in all parts of the world; and saw all the diagrams by which his whole theory was demonstrated and explained. At this school, too, he commenced an acquaintance with the late earl of Liverpool, which was farther cultivated at the university, where they were of the same college, and continued to the last, notwithstanding the great difference in their future destination, to entertain a respect for each other.

<sup>1</sup> Life by lord Teignmouth.—Johnson and Chalmers's Poets, 1810.—Rees's Cyclopædia.—Nichols's Bowyer.

When about eighteen years of age, he left the school, and went to University-college, Oxford, on a Charter-house exhibition. Among the several companions of his studies whom he loved and respected, there was no one dearer to him than Mr. George Horne, afterwards bishop of Norwich. Between them "there was a sacred friendship; a friendship made up of religious principles, which increased daily, by a similitude of inclinations, to the same recreations and studies." Having taken the degree of B. A. in 1749, he was ordained a deacon by Dr. Thomas, bishop of Peterborough; and in 1751 was ordained a priest by another Dr. Thomas, bishop of Lincoln, at Bugden. On leaving the university, his first situation was that of curate of Finedon in Northamptonshire. There he wrote "A full Answer to bishop Clayton's Essay on Spirit," published in 1753. In this tract, many curious and interesting questions are discussed, and several articles in the religion and learning of heathen antiquity explained, particularly the Hermetic, Pythagorean, and Platonic Trinities. In 1754 he married Elizabeth, daughter of the Rev. Brook Bridges, and went to reside at Wadenhoe in Northamptonshire, as curate to his brother-in-law, the Rev. Brook Bridges, a gentleman of sound learning, singular piety, and amiable manners.

While residing here he drew up "The Catholic Doctrine of the Trinity," which he had been revolving in his mind for some years. When this valuable work came to a third edition in 1767, he added to it "A Letter to the common people, in answer to some popular arguments against the Trinity," which the Society for promoting Christian knowledge have since printed separately, and admitted into their list of books. Here likewise he engaged in a favourite work, for which he was eminently qualified, as the event proved, and for which some of his friends subscribed among them 300*l.* for three years, to enable him to supply himself with an apparatus sufficient for the purpose of making the experiments necessary to his composing a treatise on philosophy. Accordingly, in 1762, he published "An Essay on the first principles of Natural Philosophy," 4to, the design of which was to demonstrate the use of natural means, or second causes, in the economy of the material world, from reason, experiments, and the testimony of antiquity; and in 1781 he published a larger work in 4to, under the title of "Physiological Disquisi-



tions, or Discourses on the Natural Philosophy of the Elements." As it was ever his study to make philosophy the handmaid of religion, he has in this work embraced every opportunity of employing natural knowledge in the illustration of divine truth and the advancement of virtue. When the first volume was published, the late earl of Bute, the patron of learning and learned men, was so satisfied with it, that he desired the author not to be intimidated through fear of expence from pursuing his philosophical studies, and likewise commissioned him to direct Mr. Adams, the mathematical instrument maker, to supply him with such instruments as he might want for making experiments, and put them to his account. His lordship also handsomely offered him the use of any books he might have occasion for.

Mr. Jones's work on the Trinity having procured him much reputation, archbishop Secker presented him, first to the vicarage of Bethersden in Kent in 1764, and soon after to the more valuable rectory of Pluckley in the same county, as some reward for his able defence of that important doctrine. The income he derived from his vicarage not being equal to what he expected, it was thought expedient by his friends, that he should eke out his slender pittance by taking a few pupils; and having undertaken the tuition of two young gentlemen, he continued the practice for many years after he removed to Pluckley. In 1766 he preached the "Visitation Sermon" before archbishop Secker at Ashford, greatly to the satisfaction of his grace and the whole audience. Owing to some delicacy, it was not printed at the time, though much wished; but in 1769 the substance of it was published in the form of a "Letter to a young gentleman at Oxford intended for holy orders, containing some seasonable cautions against errors in doctrine." On the publication of "The Confessional," the archbishop considered Mr. Jones as a proper person to write an answer to it; and accordingly he drew up some remarks, but had then neither health nor leisure to fit them for the press. But a new edition being called for of the "Answer to an Essay on Spirit," Mr. Jones thought it advisable to add, by way of sequel, the remarks he had originally drawn up on the principles and spirit of the "Confessional," which were published in 1770.

It is mentioned in bishop Porteus's Life of archbishop Secker, that all the tracts, written by Dr. Sharp in the

Hutchinsonian controversies, were submitted to his grace's inspection previous to their publication, who corrected and improved them throughout; from whence we are to conclude he approved them. But whatever his prejudices were originally against what is called Hutchinsonianism, and they were supposed at one time to be pretty strong, they must have been greatly done away before he became the patron of Mr. Jones. When the "Essay on the first principles of Natural Philosophy" was published, his grace observed to a gentleman who saw it lying on his table, "this work of Mr. Jones's is not to be treated with neglect; it is sensibly and candidly written, and if it is not answered, we little folks shall conclude it is, because it cannot be answered;" and he told Mr. Jones himself by way of consolation (knowing probably how difficult it was to get rid of old prejudices) that he must be contented to be accounted, for a time, an heretic in philosophy. In 1773 Mr. Jones collected together into a volume, *Disquisitions on some select subjects of Scripture*, which had been before printed in separate tracts; and, in 1776, in the character of a "Presbyter of the church of England," he published, in a Letter to a friend at Oxford, "*Reflections on the growth of Heathenism among modern Christians.*"

When he was induced to remove from Pluckley, and accept the perpetual curacy of Nayland in Suffolk, he went thither to reside with his family. Soon after, he effected an exchange of Pluckley for Paston in Northamptonshire, which he visited annually, but he determined to settle at Nayland for the remainder of his days, nor was he (as his biographer notices with some regret for neglected merit) ever tempted to quit that post by any offer of higher preferment. The "*Physiological Disquisitions*" before alluded to, having received their last revise, were published in 1771, and the impression was soon sold off. A notion, says his biographer, is entertained by some persons, that the elementary philosophy naturally leads to Atheism, and sir Isaac Newton himself is charged with giving countenance to materialism by his asther; but nothing can be farther from the truth. "It is," adds Mr. Stevens, "the aim and study of the elementary, called the Hutchinsonian, philosophy, not to confound God and nature, but to distinguish between the Creator and the creature; not with the heathens to set up the heavens for God, but to believe and confess, with all true worshippers,

“that it is Jehovah who made the heavens.” And to maintain that the operations in nature are carried on by the agency of the elements, which, experiment demonstrates, is no more excluding God from being the Creator of the world, than to maintain that motion once given to a watch will continue without the immediate application of the artist’s hand every moment to it, is asserting that the watch made itself. Let any one read the *Physiological Disquisitions*, and he will soon be convinced that North and South are not more opposite than Hutchinsonianism and materialism.

The figurative language of the Holy Scripture having been always his favourite study, after revolving the subject in his mind for many years, Mr. Jones drew up a course of lectures, which were delivered in the parish church of Nayland, in Suffolk, in the year 1786. Music was a favourite relaxation with him, and he understood both theory and practice. His treatise on the “*Art of Music*” is reckoned to display a profound knowledge of the subject, and his compositions (a morning and evening cathedral service, ten church pieces for the organ, with four anthems in score for the use of the church of Nayland) are greatly admired, as of the old school, in the true classical stile. By the advice of his learned and judicious friend, bishop Horne, then become his diocesan, to whose opinion he always paid the greatest deference, he put forth, in 1790, two volumes of “*Sermons*” on moral and religious subjects, in which were included some capital discourses on Natural History, delivered on Mr. Fairchild’s foundation (the Royal Society appointing the preacher) at the church of St. Leonard, Shoreditch, several successive years, on Tuesday in Whitsun week. At the preaching of these sermons, the audience was not large, but it increased annually, as the fame of the preacher was noised abroad, whose manner was no less animated and engaging, than the subject was profound and important, and at the last sermon the church was full.

When democratical principles were spreading with much rapidity in 1792, Mr. Jones wrote the letter of “*Thomas Bull to his brother John*,” which was disseminated throughout the kingdom, was admirably calculated to open the eyes of the populace, and produced a considerable effect.

In 1792 he published a valuable collection of disserta-

tions, extracts, &c. in defence of the church of England, under the title of "The Scholar armed against the Errors of the Time," 2 vols. 8vo; and on the death of bishop Horne in 1792, Mr. Jones, out of affectionate regard to the memory of the venerable prelate, his dear friend and patron, undertook the task of recording his life, which was published in 1795, and the second edition in 1799, with a new preface, containing a concise but luminous exposition of the leading opinions entertained by Mr. Hutchinson on certain interesting points on theology and philosophy.

In the autumn of 1798 he was presented by the archbishop of Canterbury to the sinecure rectory of Hollingbourn in Kent, benevolently intended as a convenient addition to his income, after the discontinuance of pupils; but in the following year he lost his wife, which was soon followed by another affliction, probably occasioned by the shock her death gave him, a paralytic attack which deprived him of the use of one side. In this infirm state of body, but with full exercise of his faculties, he lived several months. At length, he suddenly quitted his study, and retired to his chamber, from whence he came out no more, breaking off in the middle of a letter to a friend, which, after abrupt transition from the original subject, he left unfinished, with these remarkable words, the last of which are written particularly strong and steady. "I begin to feel as well as understand, that there was no possible way of taking my poor broken heart from the fatal subject of the grief that was daily preying upon it to its destruction, but that which Providence hath been pleased to take, of turning my thoughts from my mind, to most alarming symptoms of approaching death." Like many other good and pious men before him, he had long very much dreaded the pains of death; but, to his own great comfort, this dread he completely overcame. The sacrament had been frequently administered to him during his confinement; and he received it, for the last time, about a week prior to his death. A little while previous to his dissolution, as his curate was standing by his bed-side, he requested him to read the 71st psalm, which was no sooner done than he took him by the hand, and said with great mildness and composure, "If this be dying, Mr. Sims, I had no idea what dying was before;" and then added, in a somewhat stronger tone of voice, "thank God, thank God, that it is no worse." He continued sensible after this just long enough

to take leave of his children (a son and daughter), who, being both settled at no great distance, had been very much with him, and had done every thing in their power to alleviate his sorrows; and, on the morning of Feb. 6, 1800, he expired without a groan or a sigh.

Besides the works already mentioned, Mr. Jones was the author of *A Preservative against the publications of modern Socinians. A Letter to a Gentleman at Oxford, against Errors in Doctrine. The Grand Analogy; or, the Testimony of Nature and Heathen Antiquity to the Truth of a Trinity in Unity. A Detection of the Principles and Spirit of a book entitled The Confessional. On the Mosaic Distinction of Animals into clean and unclean. The Sacrifice of Isaac reconciled with the Divine Law; and the meaning is shewn, so far as it is opened in the Scripture. An Enquiry into the Circumstances and Moral Intention of the Temptation of Jesus Christ. A Survey of Life and Death; with some Observations on the Intermediate State. Considerations on the Life, Death, and Burial of the Patriarchs. On the metaphorical Application of Sleep, as an Image of Death in the Scriptures. An Essay on Confirmation. Lectures on the figurative Language of the Scriptures; with a supplemental Lecture on the Use and Intention of some remarkable Passages of the Scriptures, not commonly understood. Sermons, in two volumes, 8vo; besides several single Sermons preached on various occasions. The Book of Nature, or the Sense of Things; in two Parts. Letters from a Tutor to his Pupil. The Churchman's Catechism. The Constitution of the Church of Christ demonstrated. Six Letters on Electricity. A Treatise on the Art of Music, with Plates of Examples. A Morning and Evening Service. Observations in a Journey to Paris, by way of Flanders, in the year 1776. Considerations on the Religious Worship of the Heathens, as bearing unanswerable Testimony to the Principles of Christianity. A Letter to the Church of England, by an old Friend and Servant of the Church. A Letter to three converted Jews, lately baptized and confirmed in the Church of England. A Letter to the Honourable L. K. on the Use of the Hebrew Language. Short whole-length of Dr. Priestley. Collection of smaller Pieces; among which are the Learning of the Beasts, and Two Letters to a Predestinarian, printed in the Anti-Jacobin Review and Magazine for January and February, 1800,*

&c. &c. &c. All these have been reprinted in an edition of his *Works*, 1801, in 12 vols. 8vo, and afford proofs of talents, zeal, piety, and learning, which are highly creditable to him. Mr. Jones was a man of strong attachments, and of strong aversions. In the pursuit of what he considered to be truth, he knew no middle paths, and would listen to no compromises. Such ardent zeal frequently brought on him the charge of bigotry, which perhaps he was the better enabled to bear, as he had to contend with men whose bigotry, in their own way, cannot easily be exceeded. It must be confessed at the same time that his judgment was by no means equal to his ardour in promulgating or vindicating his opinions; and that all the useful purposes of his writings might have been promoted with more moderation in his style and sentiments. With this exception, however, which is greatly overbalanced by the general excellence of his character as a man and an author, he deserves to be ranked among the most able defenders of the doctrines and discipline of the church of England.<sup>1</sup>

JONSIUS, or JONSENIUS (JOHN), a learned philosophical writer, was born Oct. 20, 1624, at Flensburg in the duchy of Sleswick. He was first educated at the school of Flensburg, and that of Kiel, and very early discovered such a talent for music, that when he went to Hamburgh, and afterwards to Crempen, he was enabled to support himself by his musical skill. In the autumn of 1645, he went to Rostock, where he studied the languages and philosophy, and probably theology, as he became a preacher in 1647. In the same year he was admitted doctor in philosophy. Leaving Rostock in 1649, he returned to Flensburg to be co-rector of the schools, an office which he filled with great credit for a year, and had for one of his scholars the celebrated Marquard Gudius. The smallness of his salary obliging him to give up his situation, he went in 1650 to Konigsberg, where he taught philosophy, and in 1652 accepted the place of rector of the schools at Flensburg. In 1656 he was presented to the rectorate of the school belonging to the cathedral; but partly owing to the bad air of the place, and partly to some discouragements and domestic troubles, he determined to leave his native country for Leipsic; and while there, the senate of Francfort offered him the place of sub-rector, which he

<sup>1</sup> Life by Wm. Stevens, esq. first printed in the *Anti-Jacobin Review*.

accepted, but did not enjoy long, as he died of a violent hæmorrhage in April 1659. He was the author of various philological dissertations, which indicated great learning and critical acumen; but his principal work is his "*De Scriptoribus historiæ philosophicæ, libri IV.*" Francfort, 1659, 4to. This soon became very scarce, which determined Dornius to publish a new edition in 1716, continued to that time, with learned notes. Both editions are highly praised, as valuable works, by Grævius, Baillet, and Brucker. Jonsius had announced other useful treatises, the completion of which was prevented by his untimely death.<sup>1</sup>

JONSON (BENJAMIN), or JOHNSON, for so he, as well as some of his friends, wrote his name, was born in Hartshorn-lane near Charing-cross, Westminster, June 11, 1574, about a month after the death of his father. Dr. Bathurst, whose life was written by Mr. Warton, informed Aubrey that Jonson was born in Warwickshire, but all other accounts fix his birth in Westminster. Fuller says, that "with all his industry he could not find him in his cradle, but that he could fetch him from his long coats: when a little child, he lived in Hartshorne-lane near Charing-cross." Mr. Malone examined the register of St. Margaret's Westminster, and St. Martin's in the Fields, but without being able to discover the time of his baptism. His family was originally of Annandale in Scotland, whence his grandfather removed to Carlisle in the time of Henry VIII. under whom he held some office. But his son being deprived both of his estate and liberty in the reign of queen Mary, went afterwards in holy orders, and, leaving Carlisle, settled in Westminster.

Our poet was first sent to a private school in the church of St. Martin's in the Fields, and was afterwards removed to Westminster-school. Here he had for his preceptor the illustrious Camden, for whom he ever preserved the highest respect, and, besides dedicating one of his best plays to him, commemorates him in one of his epigrams, as the person to whom he owed all he knew. He was making very extraordinary progress at this school, when his mother, who, soon after her husband's death, had married a brick-layer, took him home to learn his step-father's business. How long he continued in this degrading occupation is uncertain: according to Fuller he soon left it, and went to

<sup>1</sup> *Chaufepie*.—*Saxii Onomasticon*.

Cambridge, but necessity obliged him to return to his father, who, among other works, employed him on the new building at Lincoln's-inn, and here he was to be seen with a trowel in one hand and a book in the other. This, Mr. Malone thinks, must have been either in 1588 or 1593, in each of which years, Dugdale informs us, some new buildings were erected by the society. Wood varies the story, by stating that he was taken from the trowel to attend Sir Walter Raleigh's son abroad, and afterwards went to Cambridge; but young Raleigh was not born till 1594, nor ever went abroad, except with his father in 1617 to Guiana, where he lost his life. So many of Jonson's contemporaries, however, have mentioned his connection with the Raleigh family, that it is probable he was in some shape befriended by them, although not while he worked at his father's business, for from that he ran away, enlisted as a common soldier, and served in the English army then engaged against the Spaniards in the Netherlands. "Here," says the author of his life in the *Biographia Britannica*, "he acquired a degree of military glory which rarely falls to the lot of a common man in that profession. In an encounter with a single man of the enemy, he slew his opponent, and stripping him, carried off the spoils in the view of both armies." As our author's fame does not rest on his military exploits, it can be no detraction to hint, that one man killing and stripping another is a degree of military prowess of no very extraordinary kind. His biographer, however, is unwilling to quit the subject until he has informed us, that "the glory of this action receives a particular heightening from the reflection, that he thereby stands singularly distinguished above the rest of his brethren of the poetical race, very few of whom have ever acquired any reputation in arms."

On his return he is said to have resumed his studies, and to have gone to St. John's college, Cambridge. This fact rests chiefly upon a tradition in that college, supported by the gift of several books now in the library with his name in them. As to the question why his name does not appear in any of the lists, it is answered that he was only a sizar, who made a short stay, and his name could not appear among the admissions, where no notice was usually taken of any young men that had not scholarships; and as to matriculation, there was at that time no register. If he went to St. John's, it seems probable enough that



the shortness of his stay was occasioned by his necessities; and this would be the case whether he went to Cambridge in 1588, as Mr. Malone conjectures, or after his return from the army, perhaps in 1594. In either case he was poor, and received no encouragement from his family in his education. His persevering love of literature, however, amidst so many difficulties, ought to be mentioned to his honour.

Having failed in these more creditable attempts to gain a subsistence, he began his theatrical career, at first among the strolling companies, and was afterwards admitted into an obscure theatre called the Green Curtain, in the neighbourhood of Shoreditch, from which the present Curtain-road seems to derive its name. He had not been there long, before he attempted to write for the stage, but was not at first very successful either as an author or actor. Meres enumerates him among the writers of tragedy; but no tragedy of his writing exists, prior to 1598, when his comedy of "Every Man in his Humour" procured him a name. Dexter, in his "Satyromastix," censures his acting as awkward and mean, and his temper as rough and untractable.

During his early engagements on the stage, he had the misfortune to kill one of the players in a duel, for which he was thrown into prison, "brought near the gallows," but afterwards pardoned. While in confinement, a popish priest prevailed on him to embrace the Roman catholic faith, in which he continued about twelve years. As soon as he was released, which appears to have been about 1595, he married, to use his own expression, "a wife who was a shrew, yet honest to him," and endeavoured to provide for his family by his pen. Having produced a play which was accidentally seen by Shakspeare, he resolved to bring it on the stage, of which he was a manager, and acted a part in it himself. What play this was, we are not told, but its success encouraged him to produce his excellent comedy of "Every Man in his Humour," which was performed on the same stage in 1598. Oldys, in his manuscript notes on Langbaine, says that Jonson was himself the master of a play-house in Barbican, which was at a distant period converted into a dissenting meeting-house. He adds that Ben lived in Bartholomew-close, in the house which was inhabited, in Oldys's time, by Mr. James, a letter-founder. Mention is made in his writings, of his theatre, of the Sun and Moon tavern, in Aldersgate-

street, and of the *Marmoset*. But the want of dates renders much of this information useless.

In the following year he produced the counterpart of his former comedy, entitled "Every Man out of his Humour," and continued to furnish a new play every year until he was called to assist in the masks and entertainments given in honour of the accession of king James to the throne of England, and afterwards on occasions of particular festivity at the courts of James and Charles I. But from these barbarous productions, he occasionally retired to the cultivation of his comic genius, and on one occasion gave an extraordinary proof of natural and prompt excellence in his "Volpone," which was finished within the space of five weeks.

His next production indicated somewhat of that rough and independent spirit which neither the smiles nor terrors of a court could repress. It was, indeed, a foolish ebullition for a man in his circumstances to ridicule the Scotch nation in the court of a Scotch king, yet this he attempted in a comedy entitled "Eastward-Hoe," which he wrote in conjunction with Chapman and Marston, although, as Mr. Warton has remarked, he was in general "too proud to assist or be assisted." The affront, however, was too gross to be overlooked, and the three authors were sent to prison, and not released without much interest. Camden and Selden are supposed to have supplicated the throne in favour of Jonson on this occasion. At an entertainment which he gave to these and other friends on his release, his mother, "more like an antique Roman than a Briton, drank to him, and showed him a paper of poison, which she intended to have given him in his liquor, after having taken a portion of it herself, if sentence upon him (of pillory, &c.) had been carried into execution." The history of the times shews the probable inducement Jonson had to ridicule the Scotch. The court was filled with them, and it became the humour of the English to be jealous of their encroachments. Jonson, however, having obtained a pardon, endeavoured to conciliate his offended sovereign by taxing his genius to produce a double portion of that adulation in which James delighted.

His connexion with Shakspeare, noticed above, has lately become the subject of a controversy. Pope, in the preface to his edition of Shakspeare, says, "I cannot help thinking that these two poets were good friends, and lived

on amicable terms, and in offices of society with each other. It is an acknowledged fact that Ben Jonson was introduced upon the stage, and his first works encouraged by Shakspeare. And after his death, that author writes 'To the Memory of his beloved Mr. William Shakspeare,' which shows as if the friendship had continued through life." Mr. Malone, the accuracy of whose researches are entitled to the highest respect, has produced many proofs of their mutual dislike, amounting, as he thinks on the part of Jonson, to malignity. Mr. Steevens and Mr. George Chalmers are inclined likewise to blame Jonson; but Dr. Farmer considered the reports of Jonson's pride and malignity as absolutely groundless. Mr. O. Gilchrist, in a pamphlet lately published, has vindicated Jonson with much acuteness, although without wholly effacing the impression which Mr. Malone's proofs and extracts are calculated to make. That Jonson was at times the antagonist of Shakspeare, and that they engaged in what Fuller calls "Wit-combats," may be allowed, for such occurrences are not uncommon among contemporary poets; but it is inconsistent with all we know of human passions and tempers that a man capable of writing the high encomiastic lines alluded to by Pope, could have at any time harboured *malignity* in his heart against Shakspeare. Malignity rarely dies with its object, and more rarely turns to esteem and veneration.

Jonson's next play, "Epicæne, or the Silent Woman," did not appear until 1609, and amply atoned for his seeming neglect of the dramatic muse. It is perhaps the first regular comedy in the language, and did not lose much of this superiority by the appearance of his "Alchemist," in 1610. His tragedy, however, of "Cataline," in 1611, as well as his "Sejanus," of both which he entertained a high opinion, serve only to confirm the maxim that few authors know where their excellence lies. The "Cataline," says Dr. Hurd, is a specimen of all the errors of tragedy.

In 1613 he went to Paris, where he was admitted to an interview with cardinal Perron, and with his usual frankness told the cardinal that his translation of Virgil was "nought." About this time he commenced a quarrel with Inigo Jones, and made him the subject of his ridicule in a comedy called "Bartholomew-Fair," acted in 1614. Jones was architect or machinist to the masques and entertain-

ments for which Jonson furnished the poetry, but the particular cause of their quarrel does not appear. "Whoever," says lord Orford, "was the aggressor, the turbulent temper of Jonson took care to be most in the wrong. Nothing exceeds the grossness of the language that he poured out, except the badness of the verses that were the vehicle. There he fully exerted all that brutal abuse which his contemporaries were willing to think wit, because they were afraid of it; and which only serves to show the arrogance of the man who presumed to satirize Jones and rival Shakspeare. With the latter, indeed, he had not the smallest pretensions to be compared, except in having sometimes written absolute nonsense. Jonson translated the ancients, Shakspeare transfused their very soul into his writings." If Jonson was the rival of Shakspeare, he deserves all this; but with no other claims than his "Cataline," and "Sejanus," how could he for a moment fancy himself the rival of Shakspeare?

"Bartholomew Fair" was succeeded by the "Devil's an Ass," in 1616, and by an edition of his Works in folio, in which his "Epigrams" were first printed, although they appear to have been written at various times, and some long before this period. He was now in the zenith of his fame and prosperity. Among other marks of respect, he was presented with the honorary degree of M. A. by the university of Oxford. He had been invited to this place by Dr. Corbet, senior student, and afterwards dean of Christchurch and bishop of Norwich. According to the account he gave of himself to Drummond, he was M. A. of both universities.

Wood informs us that he succeeded Daniel as poet-laureat, in Oct. 1619, as Daniel did Spenser. Mr. Malone, however, has very clearly proved that neither Spenser nor Daniel enjoyed the office now known by that name. King James, by letters patent dated February 3, 1615-16, granted Jonson an annuity or yearly pension of one hundred marks during his life, "in consideration of the good and acceptable service heretofore done, and hereafter to be done, by the said B. J." On the 23d of April, 1630, king Charles by letters patent, reciting the former grant, and that it had been surrendered, was pleased "in consideration (says the patent) of the good and acceptable service done unto us and our father by the said B. J. and especially to encourage him to proceed in those services of his wit and

pen, which we have enjoined unto him, and which we expect from him," to augment his annuity of one hundred marks to one hundred pounds per annum during his life, payable from Christmas 1629. Charles at the same time granted him a tierce of Canary Spanish wine yearly during his life, out of his majesty's cellars at Whitehall; of which there is no mention in the former grant. Soon after this pension was settled on him, he went to Scotland to visit his intimate friend and correspondent, Drummond of Hawthornden, to whom he imparted many particulars of his life and his opinions on the poets of his age. After his return from this visit, which appears to have afforded him much pleasure, he wrote a poem on the subject; but this, with several more of his productions, was destroyed by an accidental fire, and he commemorated his loss in a poem entitled "An Execration upon Vulcan."

Although it is not our purpose to notice all his dramatic pieces, it is necessary to mention, that in 1629 he produced a comedy called the "New Inn, or the light heart," which was so roughly handled by the audience, that he was provoked to write an "Ode to Himself," in which he threatened to abandon the stage. Threats of this kind are generally impotent, and Jonson gained nothing but the character of a man who was so far spoiled by public favour as to overrate his talents. Feltham and Suckling reflected on him with some asperity on this occasion, while Randolph endeavoured to reconcile him to his profession. His temper, usually rough, might perhaps at this time have been exasperated by disease, for we find that his health was declining from 1625 to 1629\*, when his play was condemned. He was also suffering about this time the usual vexations which attend a want of œconomy; in one case of pecuniary embarrassment, king Charles relieved him by the handsome present of an hundred pounds. This contradicts a story related by Cibber and Smollett, that when the king heard of his illness, he sent him ten pounds, and that Jonson said to the messenger, "His Majesty has sent me ten pounds, because I am old and poor, and live in an alley; go and tell him that his soul lives in an alley." Jonson's

\* The fire above-mentioned Oldys fixes in this year, and says, that it destroyed a History of Henry V. of which Jonson had gone through eight of his nine years, and in which it is said he

was assisted by Sir George Carew, Sir Robert Cotton, and the celebrated Selden. Oldys's MS Notes to Langbaine in Brit. Mus.

blunt manners and ready wit make the reply sufficiently credible, had the former part of the story been true, but the lines of gratitude which he addressed to his majesty are a satisfactory refutation. Jonson, however, continued to be thoughtlessly lavish and poor, although in addition to the royal bounty he is said to have enjoyed a pension from the city, and received occasional assistance from his friends. The pension from the city appears to have been withdrawn in 1631, if it be to it he alludes in the postscript of a letter in the British Museum, dated that year, "Yesterday the barbarous court of aldermen have withdrawn their chandler-ly pension for verjuice and mustard 33*l.* 6*s.* 8*d.*"\* Sutton, the founder of the Charter-house, is said to have been one of his benefactors, which renders it improbable that Jonson could have intended to ridicule

\* This letter, which is addressed to the Earl of Newcastle, shows so much of his temper and spirit at this time, that a longer extract may be excused.

"I myself being no substance, am faine to trouble you with shaddowes, or what is less, an apologue, or fable, in a dream. I being stricken with the palsy in 1628, had, by Sir Thomas Badger, some few months synce, a foxe sent mee, for a present, which creature, by handling, I endeavoured to make tame, as well for the abating of my disease as the delight I took in speculation of his nature. It happened this present year 1631, and this verie weeke being the weeke ushering Christmas, and this Tuesday morning in a dreame (and morning dreames are truest), to have one of my servants come to my bedside, and tell mee, Master, master, the fox speaks! Whereat mee thought I started and trembled, went down into the yard to witness the wonder. There I found my Reynard in his tenement, the tubb I had hired for him, cynically expressing his own lott, to be condemn'd to the house of a poet, where nothing was to be seen but the bare walls, and not any thing heard but the noise of a sawe dividing billates all the weeke long, more to keepe the family in exercise, than to comfort any person there with fire, save the paralytic master; and went on in this way, as the Fox seemed the better fabler of the two. I, his master, began to give him good words, and stroake him; but Reynard, barking, told mee this would not doe,

I must give him meate. I, angry, call'd him stinking vermine. Hee reply'd, looke into your cellar, which is your larder too, youle find a worse vermin there. When presently, calling for a light, mee thought I went down, and found all the floor turn'd up, as if a colony of moles had been there, or an army of salt-petre vermin. Whereupon I sent presently into Tuttle-street for the king's most excellent mole-catcher, to release mee, and hunt them: but hee, when he came and viewd the place, and had well marked the earth turned up, took a handfull, smelt to it, and said, Master, it is not in my power to destroy this vermin; the K. or some good man of a noble nature must helpe you: this kind of mole is call'd a want, which will destroy you and your family, if you prevent not the worsting of it in tyme. Aqd, therefore, God keepe you, and send you health.

"The interpretation both of the fable and dream is, that I, waking, doe find ~~went~~ the worst and most working vermin in a house; and therefore, my noble lord, and next the king my best patron, I am necessitated to tell it you. I am not so impudent to borrow any sum of your lordship, for I have no faculty to pay; but my needs are such, and so urging, as I do beg what your bounty can give mee, in the name of good letters, and the bond of an ever-gratefull and acknowledging servant to your honour."

so excellent a character on the stage: yet, according to Mr. Oldys, "Volpone" was intended for him. But although it is supposed that Jonson sometimes laid the rich under contributions by the dread of his satire, it is not very likely that he would attack such a man as Sutton.

The "Tale of a Tub," and the "Magnetic Lady," were his last dramatic pieces, and bear very few marks of his original powers. He penned another masque in 1634, and we have a "New Year's Ode" dated in 1635, but the remainder of his life appears to have been wasted in sickness of the paralytic kind, which at length carried him off, Aug. 16, 1637, in the sixty-third year of his age. Three days afterwards he was interred in Westminster-abbey, at the north-west end near the belfrey, with a common pavement stone laid over his grave, with a short and irreverend inscription of "O rare Ben Jonson," cut at the expence of sir John Young of Great Milton in Oxfordshire. His death was lamented as a public loss to the poetical world. About six months after this event, his contemporaries joined in a collection of elegies and encomiastic poems, which was published under the title of "Jonsonius Virbius; or the Memory of Ben Jonson revived by the friends of the Muses." Dr. Duppa, bishop of Chichester, was the editor of this volume, which contained verses by lords Falkland and Buckhurst, sir John Beaumont, sir Francis Wortley, sir Thomas Hawkins, Messrs. Henry King, Henry Coventry, Thomas May, Dudley Diggs, George Fortescue, William Habington, Edmund Waller, J. Vernon, J. Cl. (probably Cleveland) Jasper Mayne, Will. Cartwright, John Rutter, Owen Feltham, George Donne, Shakerley Marmion, John Ford, R. Brideoak, Rich. West, R. Meade, H. Ramsay, T. Terrent, Rob. Wasing, Will. Bew, and Sam. Evans. A subscription also was entered into for a monument in the Abbey, but prevented by the rebellion. The second earl of Oxford contributed the bust in bas-relievo which is now in Poet's-corner. Jonson had several children, but survived them all. One of them was a poet, and, as Mr. Malone has discovered, the author of a Drama written in conjunction with Brome. It should seem that he was not on good terms with his father. Fuller says that "Ben was not happy in his children."

As many points of his character are obscure or disputed, it may not be unnecessary in this place to exhibit the evidence of his contemporaries, or of those who lived at no

great distance of time. The following particulars Aubrey collected from Dr. Bathurst, sir Bennet Hoskyns, Lacy the player, and others\*.

“ I remember when I was a scholar at Trin. Coll. Oxon. 1646, I heard Mr. Ralph Bathurst (now dean of Welles) say, that Ben: Johnson was a Warwyckshire man. 'Tis agreed that his father was a minister; and by his epistle D. D. of *Every Man* — to Mr. W. Camden, that he was a Westminster scholar, and that Mr. W. Camden was his schoolmaster. His mother, after his father's death, married a bricklayer, and 'tis generally † said that he wrought for some time with his father-in-lawe, and particularly on the garden wall of Lincoln's inne next to Chancery lane; and that a knight, a bencher, walking thro', and hearing him repeat some Greeke verses out of Homer, discoursing with him and finding him to have a witt extraordinary, gave him some exhibition to maintain him at Trinity college in Cambridge, where he was — : then he went into the Lowe Countryes, and spent some time, not very long, in the armie; not to the disgrace of [it], as you may find in his Epigrames. Then he came into England, and acted and wrote at the Greene Curtaine, but both ill; a kind of nursery or obscure playhouse somewhere in the suburbs (I think towards Shoreditch or Clerkenwell). Then he undertook again to write a play, and did hitt it admirably well, viz. *Every Man* — which was his first good one. Sergeant Jo. Hoskins of Herefordshire was his *Father*. I remember his sonne (sir Bennet Hoskins, baronet, who was something poetical in his youth) told me, that when he desired to be adopted his sonne, No, sayd he, 'tis honour enough for me to be your brother: I am your father's sonne: 'twas he that polished me: I do acknowledge it. He was (or rather had been) of a clear and faire skin. His habit was very plain. I have heard Mr. Lacy the player say, that he was wont to weare a coate like a coachman's coate, with slitts under the arma-pitts. He would many times exceede in drinke: Canarie was his beloved liquour: then he would tumble home to bed; and when he had thoroughly perspired, then to studie. I have seen his studyeing chaire, which was of strawe, such as old women

\* For the transcription of this article the Reader is indebted to Mr. Malone's Historical Account of the English Stage. It is perhaps unnecessary to add, that Aubrey's MSS. are in the Ashmolean Museum, Oxford.

† A few contractions in the manuscript are not retained in this copy.



used: and as Aulus Gellius is drawn in. When I was in Oxon: Bishop Skinner (Bp. of Oxford) who lay at our college was wont to say, that he understood an author as well as any man in England. He mentions in his Epigrammes, a son that he had, and his epitaph. Long since in king James time, I have heard my uncle Davers (Danvers) say, who knew him, that he lived without Temple Barre at a combe-maker's shop about the Elephant's castle. In his later time he lived in Westminster, in the house under which you passe as you go out of the church-yard into the old palace; where he dyed. He lyes buried in the north-aisle, the path square of stones, the rest is lozenge, opposite to the scutcheon of Robert de Ros, with this inscription only on him, in a pavement square of blue marble, 14 inches square, O RARE BEN: JONSON: which was done at the charge of Jack Young, afterwards knighted, who walking there when the grave was covering, gave the fellow eighteen pence to cutt it."

Mr. Zouch, in his Life of Walton, has furnished the following information from a MS. of Walton's in the Ashmolean Museum.

"I only knew Ben Jonson: But my Lord of Winton (Dr. Morley, bishop of Winchester) knew him very well; and says, he was in the 6<sup>o</sup>, that is, the upermost fforme in Westminster scole, at which time his father dyed, and his mother married a brickelayer, who made him (much against his will) help him in his trade; but in a short time, his scolemaister, Mr. Camden, got him a better employment, which was to atend or acompany a son of sir Walter Raulley's in his travills. Within a short time after their return, they parted (I think not in cole blood) and with a loue sutable to what they had in their travilles (not to be comended). And then Ben began to set up for himselfe in the trade by which he got his subsistance and fame, of which I need not give any account. He got in time to have 100*l*. a yeare from the king, also a pension from the cittie, and the like from many of the nobilitie and some of the gentry, which was well pay'd, for love or fere of his railing in verse, or prose, or boeth. My lord told me, he told him he was (in his long retyrement and sickness, when he saw him, which was often) much afflicted, that hee had profained the scripture in his playes, and lamented it with horror: yet that, at that time of his long retyrement, his pension (so much as came in) was giuen to a woman

that govern'd him (with whome he liu'd & dyed nere the Abie in Westminster;) and that nether he nor she tooke much care for next weike: and wood be sure not to want wine; of which he usually took too much before he went to bed, if not oftener and soner. My lord tells me, he knowes not, but thinks he was born in Westminster. The question may be put to Mr. Wood very easily upon what grounds he is positive as to his being born their; he is a friendly man, and will resolve it. So much for brave Ben. — Nov. 22 (16) 80."

Fuller, in addition to what has been already quoted, says that "he was statutably admitted into Saint John's-college in Cambridge, where he continued but few weeks for want of further maintenance, being fain to return to the trade of his father-in-law. And let not them blush that have, but those that have not a lawful calling. He helped in the building of the new structure of Lincoln's-Inn, when having a trowell in his hand, he had a book in his pocket. Some gentlemen pitying that his parts should be buried under the rubbish of so mean a calling, did by their bounty manumise him freely to follow his own ingenious inclinations. Indeed his parts were not so ready to run of themselves as able to answer the spur, so that it may be truly said of him, that he had an elaborate wit wrought out by his own industry. He would sit silent in learned company, and suck in (besides wine) their several humours into his observation. What was ore in others, he was able to refine to himself. He was paramount in the dramatique part of poetry, and taught the stage an exact conformity to the laws of comedians. His comedies were above the *Volge* (which are only tickled with downright obscenity), and took not so well at the first stroke as at the rebound, when beheld the second time; yea, they will endure reading, and that with due commendation, so long as either ingenuity or learning are fashionable in our nation. If his later be not so spritful and vigorous as his first pieces, all that are old will, and all that desire to be old should, excuse him therein." To his article of Shakspeare, Fuller subjoins, "Many were the wit-combates betwixt (Shakspeare) and Ben Johnson, which two I behold like a Spanish great gallion, and an English man of war; master Johnson (like the former) was built far higher in learning; solid, but slow in his performances. Shakspeare, with the English man of war, lesser in bulk, but lighter in

sailing, could turn with all tides, tack about and take advantage of all winds, by the quickness of his wit and invention."

The following particulars are transcribed from Oldys' MS additions to Langbaine. Oldys, like Spence, picked up the traditions of his day, and left them to be examined and authenticated by his readers. Such contributions to biography are, no doubt, useful, but not to be received with implicit credit.

"Mr. Camden recommended (Jonson) to sir Walter Raleigh, who trusted him with the care and instruction of his eldest son Walter, a gay spark, who could not brook Ben's rigorous treatment, but, perceiving one foible in his disposition, made use of that to throw off the yoke of his government. And this was an unlucky habit Ben had contracted, through his love of jovial company, of being overtaken with liquor, which sir Walter did of all vices most abominate, and hath most exclaimed against. One day, when Ben had taken a plentiful dose, and was fallen into a sound sleep, young Raleigh got a great basket, and a couple of men, who laid Ben in it, and then with a pole carried him between their shoulders to sir Walter, telling him their young master had sent home his tutor. This I had from a MS memorandum-book written in the time of the civil wars by Mr. Oldisworth, who was secretary, I think, to Philip earl of Pembroke. Yet in 1614, when sir Walter published his History of the World, there was a good understanding between him and Ben Jonson; for the verses, which explain the grave frontispiece before that history, were written by Jonson, and are reprinted in his 'Underwoods,' where the poem is called "The Mind of the frontispiece to a book;" but he names not this book."

"About the year 1622 some lewd, perjured, woman deceived and jilted him; and he writes a sharp poem on the occasion. And in another poem, called his picture, left in Scotland, he seems to think she slighted him for his mountain belly and his rocky face." We have already seen by bishop Morley's account that he lived with a woman in his latter days, who assisted him in spending his money.

"Ben Jonson," says Oldys, "was charged in his "Poetaster," 1601, with having libelled or ridiculed the lawyers, soldiers, and players; so he afterwards, joined an apolo-

getical dialogue at the end of it, wherein he says he had been provoked for three years on every stage by slanderers, as to his self-conceit, arrogance, insolence, railing, and plagiarism by translations. As to law, he says he only brought in Ovid chid by his father for preferring poetry to it. As to the soldiers, he swears by his Muse they are friends; he loved the profession, and once proved or exercised it, as I take it, and did not shame it more then with his actions, than he dare now with his writings. And as to the players, he had taxed some sparingly, but they thought each man's vice belonged to the whole tribe. That he was not moved with what they had done against him, but was sorry for some better natures, who were drawn in by the rest to concur in the exposure or derision of him. And concludes, that since his comic muse had been so ominous to him, he will try if tragedy has a kinder aspect.

“ A full show of those he has exposed in this play is not now easily discernible. Besides Decker, and some touches on some play that has a Moor in it (perhaps Titus Andronicus; I should hope he did not dare to mean Othello) some speeches of such a character being recited in Act III. Scene IV. though not reflected on, he makes Tucca call *Histrion* the player, ‘ a lousy slave, proud rascal, you grow rich, do you? and purchase your twopenny tear-mouth; and copper-laced scoundrels,’ &c. which language should not come very natural from him, if he ever had been a player himself; and such it seems he was before or after.”—

Howel in one of his letters delineates what the late Mr. Seward considered as the leading feature of Jonson's character.

“ I was invited yesterday to a solemn supper by B. J. where you were deeply remembered. There was good company, excellent cheer, choice wines, and jovial welcome. One thing intervened which almost spoiled the relish of the rest, that B. began to engross all the discourse; to vapour extremely of himself; and by vilifying others to magnify his own muse. T. Ca. buzzed me in the ear, that though Ben had barrell'd up a great deal of knowledge, yet it seems he had not read the ethics, which, amongst other precepts of morality, forbid self-commendation, declaring it to be an ill-favoured solecism in good manners.”

The account Jonson gave of himself to Drummond is not uninteresting. It was first published in the folio edi-

tion of Drummond's Works, 1711. "He," Ben Jonson, "said that his grandfather came from Carlisle, to which he had come from Annandale in Scotland; that he served king Henry VIII. and was a gentleman. His father lost his estate under queen Mary, having been cast in prison and forfeited; and at last he turned minister. He was posthumous, being born a month after his father's death, and was put to school by a friend. His master was Camden. Afterwards he was taken from it, and put to another craft, viz. to be a bricklayer, which he could not endure, but went into the Low Countries, and returning home he again betook himself to his wonted studies. In his service in the Low Countries, he had, in the view of both the armies, killed an enemy, and taken the *opima spolia* from him; and since coming to England, being appealed to in a duel, he had killed his adversary, who had hurt him in the arm, and whose sword was ten inches longer than his. For this crime he was imprisoned, and almost at the gallows. Then he took his religion on trust of a priest, who visited him in prison. He was twelve years a papist; but after this he was reconciled to the church of England, and left off to be a recusant. At his first communion, in token of his true reconciliation, he drank out the full cup of wine. He was master of arts in both universities. In the time of his close imprisonment under queen Elizabeth, there were spies to catch him, but he was advertised of them by the keeper. He had an epigram on the spies. He married a wife, who was a shrew, yet honest to him. When the king came to England, about the time that the plague was in London, he (Ben Jonson) being in the country at sir Robert Cotton's house, with old Camden, saw in a vision his eldest son, then a young child, and at London, appear unto him with the mark of a bloody cross on his forehead, as if it had been cut with a sword; at which, amazed, he prayed unto God, and in the morning he came to Mr. Camden's chamber to tell him, who persuaded him it was but an apprehension, at which he should not be dejected. In the mean time came letters from his wife, of the death of that boy in the plague. He appeared to him, he said, of a manly shape, and of that growth he thinks he shall be at the resurrection.

"He was accused by sir James Murray to the king, for writing something against the Scots in a play called "Eastward Hoe," and voluntarily imprisoned himself with Chap-

man and Marston, who had written it amongst them, and it was reported should have their ears and noses cut. After their delivery, he entertained all his friends; there were present Camden, Selden, and others. In the middle of the feast, his old mother drank to him, and showed him a paper which she designed (if the sentence had past) to have mixed among his drink, and it was strong and lusty poison; and to show that she was no churl, she told that she designed first to have drank of it herself.

“ He said he had spent a whole night in lying looking to his great toe, about which he had seen Tartars and Turks, Romans and Carthaginians, fight, in his imagination.

“ He wrote all his verses first in prose, as his master Camden taught him; and said that verses stood by sense, without either colours or accent.

“ He used to say, that many epigrams were ill because they expressed in the end what should have been understood by what was said before, as that of sir John Davies; that he had a pastoral entitled ‘ The May-lord; ’ his own name is Alkin; Ethra, the countess of Bedford; Mogbel Overberry, the old countess of Suffolk; an enchantress; other names are given to Somerset, his lady, Pembroke, the countess of Rutland, lady Worth. In his first scene Alkin comes in mending his broken pipe. He bringeth in, says our author, clowns making mirth and foolish sports, contrary to all other pastorals. He had also a design to write a fisher or pastoral play, and make the stage of it in the Lomond Lake; and also to write his foot-pilgrimage thither, and to call it a discovery. In a poem he calleth Edinburgh,

‘ The heart of Scotland, Britain’s other eye.’

“ That he had an intention to have made a play like Plautus’s *Amphitryo*, but left it off; for that he could never find two so like one to the other, that he could persuade the spectators that they were one.

“ That he had a design to write an epic poem, and was to call it *Chorologia*, of the worthies of his country raised by Fame, and was to dedicate it to his country. It is all in couplets, for he detested all other rhimes. He said he had written a discourse of poetry both against *Campion* and *Daniel*, especially the last, where he proves couplets to be the best sort of verses, especially when they are broke like hexameters, and that cross rhimes and stanzas,

because the purpose would lead beyond eight lines, were all forced."

Ben Jonson, continues Drummond, "was a great lover and praiser of himself, a contemner and scorner of others, given rather to lose a friend than a jest; jealous of every word and action of those about him, especially after drink, which is one of the elements in which he lived; a dissembler of the parts which reign in him; a bragger of some good that he wanted, thinking nothing well done, but what either he himself or some of his friends have said or done. He is passionately kind and angry, careless either to gain or keep; vindictive, but if he be well answered at himself, interprets best sayings and deeds often to the worst. He was for any religion, as being versed in both; oppressed with fancy, which hath over-mastered his reason, a general disease in many poets. His inventions are smooth and easy, but above all he excelleth in a translation. When his play of the Silent Woman was first acted, there were found verses after on the stage against him, concluding, that that play was well named the Silent Woman, because there was never one man to say *plaudite* to it." Drummond adds, "In short, he was in his personal character the very reverse of Shakspeare, as surly, ill-natured, proud, and disagreeable, as Shakspeare with ten times his merit was gentle, good-natured, easy, and amiable."

Lord Clarendon's character of our author is more favourable, and from so accurate a judge of human nature, perhaps more valuable. "His name," lord Clarendon says, "can never be forgotten, having by his very good learning, and the severity of his nature and manners, very much reformed the stage; and indeed the English poetry itself. His natural advantages were, judgment to order and govern fancy, rather than excess of fancy, his productions being slow and upon deliberation, yet then abounding with great wit and fancy, and will live accordingly; and surely as he did exceedingly exalt the English language in eloquence, propriety, and masculine expressions, so he was the best judge of, and fittest to prescribe rules to poetry and poets, of any man who had lived with, or before him, or since: if Mr. Cowley had not made a flight beyond all men, with that modesty yet, as to ascribe much of this to the example and learning of Ben Jonson. His conversation was very good, and with the men of most note; and he had for many years an extraordinary kindness for Mr. Hyde (lord

Clarendon), till he found he betook himself to business, which he believed ought never to be preferred before his company. He lived to be very old, and till the palsy made a deep impression upon his body and his mind."

From these accounts it may surely be inferred that Jonson in his life-time occupied a high station in the literary world. So many memorials of character, and so many eulogiums on his talents, have not fallen to the lot of many writers of that age. His failings, however, appear to have been so conspicuous as to obscure his virtues. Addicted to intemperance, with the unequal temper which habitual intemperance creates, and disappointed in the hopes of wealth and independence, which his high opinion of his talents led him to form, degenerating even to the resources of a libeller who extorts from fear what is denied to genius, he became arrogant, and careless of pleasing even those with whom he associated. Of the coarseness of his manners there can be no doubt, but it appears at the same time that his talents were such as made his temper be tolerated for the sake of his conversation. As to his high opinion of himself, he did not probably differ from his contemporaries, who hailed him as the reformer of the stage, and as the most learned of critics; and it is no great diminution of his merit, that an age of more refinement cannot find enough to justify the superior light in which he was contemplated. It is sufficient that he did what had not been done before, that he displayed a judgment to which the stage had been a stranger, and furnished it with examples of regular comedy which have not been surpassed. His memory was uncommonly tenacious, and his learning certainly superior to that of most of his contemporaries. Pope gives him the praise of having "brought critical learning into vogue," and having instructed both the actors and spectators in what was the proper province of the dramatic muse. His "English Grammar," and his "Discoveries," both written in his advanced years, display an attachment to the interests of literature, and a habit of reflection, which place his character as a scholar in a very favourable point of view. The editor of a recent edition of his Discoveries, justly attributes to them "a closeness and precision of style, weight of sentiment, and accuracy of classical learning."

Yet whatever may be thought of his learning, it is greatly over-rated, when opposed or preferred to the



genius of his contemporary Shakspeare. Jonson's learning contributed very little to his reputation as a dramatic poet. Where he seems to have employed it most, as in his "Cataline," it only enables him to encumber the tragedy with servile versifications of Sallust, when he should have been studying nature and the passions. Dryden, whose opinions are often inconsistent, considers Jonson as the greatest man of his age, and observes, that "if we look upon him when he was himself (for his last plays were but his dotages) he was the most learned and judicious writer any theatre ever had." In another place (preface to the "Mock Astrologer"), he says "that almost all Jonson's pieces were but *crambe bis cocta*, the same humour a little "varied and written worse."

It is certain that his high character as a dramatic writer has not descended to us undiminished. Of his fifty dramas, there are not above three which preserve his name on the stage, but these indeed are excellent. It was his misfortune to be obliged to dissipate on court masks and pageants those talents which concentrated might have furnished dramas equal to his "Volpone," "Alchemist," and the "Silent Woman." Contrasted with the boundless and commanding genius of Shakspeare, Dr. Johnson has hit his character with success in his celebrated prologue.

"Then Jonson came, instructed from the school,  
To please by method, and invent by rule.  
His studious patience, and laborious art,  
With regular approach assay'd the heart:  
Cold approbation gave the ling'ring bays,  
For they who durst not censure, scarce could praise."

Among his poems there are few which can be specified as models of excellence. The "Hymn" from "Cynthia's Revels," the "Ode to the Memory of sir Lucius Cary," and "Sir H. Morison," one of the first examples of the Pindaric, or irregular ode, and some of his songs, and "Underwoods," are brightened by occasional rays of genius, and dignified simplicity, but in general he was led into glittering and fanciful thoughts, and is so frequently captivated with these as to neglect his versification. Although he had long studied poetry, it does not appear that he could pursue a train of poetical sentiment or imagery so far as to produce any great work. His best efforts were such as he could execute almost in the moment of conception, and frequently with an epigrammatic turn which is

very striking. He once meditated an epic poem, but his habitual irregularities and love of company denied the necessary perseverance.

His works were printed thrice in folio in the seventeenth century, and thrice in the eighteenth. The last edition in seven volumes, 8vo, with notes and additions by Mr. Whalley, appeared in 1756, and is esteemed the most valuable, but will probably be superseded by an edition which is said to be preparing by the acute editor of Massinger's works.<sup>1</sup>

JORDAENS (JACOB), a painter of history and portraits, possessed of very superior abilities in his art, was born at Antwerp in 1594. He first studied with Adam Van Oort, whose daughter he married at an early period of his life; but it was to Rubens he stood indebted for the principal part of his knowledge; though it is dubious whether he ever was admitted into the school of that master. Certain it is, however, that he more forcibly carried into effect his principles than any of his disciples, except Vandyke. It is said by Sandrart, that Rubens was jealous of him, but this assertion is generally thought to be unfounded; yet if so great a man were capable of that mean passion, certainly the talents of Jordaens might well excite it. He painted with almost incredible force and brilliancy. Neither Rubens nor Tintoretto, in that respect, excel him; his compositions are full of bustle, and designed with great truth, even grandeur of form. His defect (and it must be allowed that it is a great one, in an art whose principal end is to adorn, to improve, to please mankind) is grossness of subject and of form; not indecent, but vulgar, low common life. His power to give rotundity and relief to his figures, is amazing; and his execution is of the most masterly kind. The French have possessed themselves of many of his principal works; two are particularly noticeable in the gallery of the Louvre, the Flemish celebration of Twelfth night, known by the appellation of "Le Roi boit," and Christ driving the money-changers from the temple. He was remarkable for the rapidity of his execution, and appears to have studied his figures and effects by candle-light, or in bright sun-shine. Having obtained great renown and success, he died in 1678.<sup>2</sup>

<sup>1</sup> Biog. Brit.—Johnson and Chalmers's English Poets, for which the above sketch was written.

<sup>2</sup> Pilkington.—Argenville, vol. III.—Sir Joshua Reynolds's Works; see Index.—Rees's Cyclopædia.

**JORDAN** (CHARLES STEPHEN), a person distinguished more by his connections than by his works, was born at Berlin in 1702, and discovered early a taste for letters. He was brought up to the church, but becoming acquainted with Frederic, then prince, and afterwards king of Prussia, a friendship commenced between them of no common sincerity; and when Frederic came to the throne, he prevailed on Jordan to abandon the church and come to court. Here he became the confidential friend of Frederic, and had the courage to give him on all occasions the best advice, and to oppose to his face such measures as he thought hurtful. Notwithstanding this freedom he was advanced to several posts of profit and honour, and became at length vice-president of the academy of sciences at Berlin; where he died in 1745. The king of Prussia erected a mausoleum over him, and also honoured him with the following eloge: "Jordan," says he, "was born with parts, lively, penetrating, yet capable of application; his memory vast and retentive; his judgment sure, his imagination brilliant; always governed by reason, yet without stiffness in his morals; open in conversation, full of politeness and benevolence; cherishing truth, and disguising it; humane, generous, ready to serve; a good citizen; faithful to his friends, his master, and his country." His merits as an author do not give us so high an idea of him as the above eloge, or as the more interesting account given by Thibault. His only writings were, "*L'Histoire d'un voyage littéraire*," in France, England, and Holland. "*Un Recueil de Littérature, de Philosophie, & de Histoire*." A *Life of M. de la Croze*, in French, &c.<sup>1</sup>

**JORDANO LUCA**.—See **GIORDANO**.

**JORDEN** (EDWARD), an English physician, and considerable writer on chemistry and mineralogy, was born in 1569, at High Halden in Kent, and probably educated at Hart-hall, Oxford. He visited foreign universities, and took his degree of doctor in that of Padua. After his return, he practised in London, where he became a member of the college of physicians, and was in high reputation for learning and abilities. He injured his fortune by engaging in a project to manufacture alum. We are ignorant where his works were situated; but it is certain, he obtained a grant from James I. of the profits of them, which

<sup>1</sup> Dict. Hist.—Thibault's *Anecdotes of Frederic II. king of Prussia*, vol. II. p. 427.

was revoked at the importunity of a courtier; and though he made application for redress, he never obtained it, notwithstanding the king appeared particularly sensible of the hardship of his case. He spent the latter part of his life at Bath, and died there; of the gout and stone, in January 1632.<sup>1</sup>

JORTIN (Dr. JOHN), a learned English divine, was born in the parish of St. Giles's, Middlesex, Oct. 23, 1698. His father, Rénatus, was a native of Bretagne in France; came over to England about 1685, when protestantism was no longer tolerated in that country; was made a gentleman of the privy-chamber in 1691; became afterwards secretary to lord Orford, sir George Rooke, and sir Cloudesly Shovel; and was cast away with the last, when his ship struck upon the rocks of Scilly, Oct. 22, 1707. His mother was Martha Rogers, of an ancient and respectable family in Bucks, which had produced some clergymen, distinguished by their abilities and learning. He was educated at the Charter-house, where he made a good proficiency in Greek and Latin: French he learned at home, and he understood and spoke that language well.

In May 1715, he was admitted of Jesus-college, Cambridge; and, about two years after, recommended by his tutor Dr. Styan Thirlby, who was very fond of him, and always retained a friendship for him, to make extracts from Eustathius, for the use of Pope's "Homer." He was not employed directly by Pope, nor did it ever happen to him to see the face of that poet: for, being of a shy modest nature, he felt no impulse to force his way to him; nor did the other make inquiry about him, though perfectly satisfied with what he had done for him. He took the degree of B. A. in 1718-19, and M. A. in 1722: he had been chosen fellow of his college soon after the taking of his first degree. This year he distinguished himself by the publication of a few Latin poems, entitled, "Lusus Poetici;" which were well received, and were twice reprinted, with additions. In Sept. 1723, he entered into deacon's orders, and into priest's the June following. In Jan. 1726-7, he was presented by his college to Swavesey, near Cambridge; but, marrying in 1728, he resigned that living, and soon after settled himself in London, where he was engaged as a reader and preacher at a chapel in New-street, near Russell-street, Bloomsbury.

<sup>1</sup> Ath. Ox. vol. I.—Aikin's Biog. Memoirs of Medicine.

In this town he spent the next twenty-five years of his life: for though, in 1737, the earl of Winchelsea gave him the living of Eastwell in Kent, where he resided a little time, yet he very soon quitted it, and returned to London. Here for many years he had employment as a preacher, in the abovementioned and other chapels; with the emoluments of which occasional services, and a competency of his own, he supported himself and family in a decent though private manner, dividing his leisure hours between his books and his friends, especially those of the literati, with whom he always kept up a close and intimate connection. In 1730, he published "Four Sermons upon the Truth of the Christian Religion:" the substance of which was afterwards incorporated in a work, entitled, "Discourses concerning the Truth of the Christian Religion, 1746," 8vo.

In 1731, he published "Miscellaneous Observations upon Authors, ancient and modern," in 2 vols. 8vo. This is a collection of critical remarks, of which, however, he was not the sole, though the principal, author: Pearce, Masson, Dr. Taylor, Wasse, Theobald, Dr. Robinson, Upton, Thirlby, and others, were contributors to it. This work was highly approved by the learned here, and was translated into Latin at Amsterdam, and continued on the same plan by D'Orville and Burman. In 1751, archbishop Herring, unsolicited, gave him the living of St. Dunstan in the East, London. This prelate had long entertained a high and affectionate regard for him; had endeavoured to serve him in many instances with others; and afterwards, in 1755, conferred upon him the degree of D. D. This same year, 1751, came out his first volume of "Remarks upon Ecclesiastical History," 8vo. This work was inscribed to the earl of Burlington; by whom, as trustee for the Boylean Lecture, he had, through the application of bishop Herring and bishop Sherlock, been appointed, in 1749, to preach that lecture. There is a preface to this volume of more than forty pages, which, with much learning and ingenuity, displays a spirit of liberty and candour. These "Remarks upon Ecclesiastical History" were continued, in four succeeding volumes, down to the year 1517, when Luther began the work of reformation; two, published by himself, in 1752 and 1754; and two, after his death, in 1773.

In 1755, he published "Six Dissertations upon different Subjects," 8vo. The sixth dissertation is, "On the state of the dead, as described by Homer and Virgil;" and the remarks in this, tending to establish the great antiquity of the doctrine of a future state, interfered with Warburton in his "Divine Legation of Moses," and drew upon him from that quarter a very severe attack. He made no reply; but in his "Adversaria" was the following memorandum, which shews that he did not oppose the notions of other men, from any spirit of envy or contradiction, but from a full persuasion that the real matter of fact was as he had represented it. "I have examined," says he, "the state of the dead, as described by Homer and Virgil; and upon that dissertation I am willing to stake all the little credit that I have as a critic and philosopher. I have there observed, that Homer was not the inventor of the fabulous history of the gods: he had those stories, and also the doctrine of a future state, from old traditions. Many notions of the Pagans, which came from tradition, are considered by Barrow, Serm. viii. vol. II. in which sermon the existence of God is proved from universal consent."

In 1758, appeared his "Life of Erasmus," in one vol. 4to; and in 1760, another vol. 4to, containing "Remarks upon the Works of Erasmus," and an "Appendix of Extracts from Erasmus and other Writers." In the preface to the former volume, he says, that "Le Clerc, while publishing the Works of Erasmus at Leyden, drew up his Life in French, collected principally from his letters, and inserted it in the 'Bibliotheque Choisie;' that, as this Life was favourably received by the public, he had taken it as a groundwork to build upon, and had translated it, not superstitiously and closely, but with much freedom, and with more attention to things than to words; but that he had made continual additions, not only with relation to the history of those days, but to the life of Erasmus, especially where Le Clerc grew more remiss, either wearied with the task, or called off from these to other labours." After mentioning a few other matters to his *readers*, he turns his discourse to his *friends*; "recommending himself to their favour, whilst he is with them, and his name, when he is gone hence; and intreating them to join with him in a wish, that he may pass the evening of a studious and unambitious life in an humble but not a slothful obscurity, and never forfeit the kind continuance of their accustomed approbation."

The plan of this work, however, is highly objectionable, unless as a book to be consulted. It contains, in that respect, a vast mass of facts and opinions respecting Erasmus and his contemporaries, put together in chronological order, and of great importance in ecclesiastical or biographical researches.

But whatever Dr. Jortin's wishes might be as to retirement, he was to live hereafter neither so studiously nor so obscurely as his imagination had figured out to him: more public scenes than any he had yet been engaged in still awaited him. For, Hayter, bishop of London, with whom he had been upon intimate terms, dying in 1762, and Osbaldiston, who was also his friend, succeeding to that see, he was made domestic chaplain to this bishop in March, admitted into a prebend of St. Paul's the same month, and in October presented to the living of Kensington, whither he went to reside soon after, and there performed the office of a good parish-priest as long as he lived. In 1764, he was appointed archdeacon of London, and soon after had the offer of the rectory of St. James, Westminster; which, however, he refused, from thinking his situation at Kensington more to his honour, as well as better adapted to his now advanced age. Here he lived occupied (when his clerical functions permitted) amongst his books, and enjoying himself with his usual serenity, till Aug. 27, 1770: when, being seized with a disorder in the breast and lungs, he grew continually worse in spite of all assistance; and, without undergoing much pain in the course of his illness, died Sept. 5, in his 72d year. He preserved his understanding to the last; and, in answer to a female attendant who offered him something, "No," said he, with much composure, "I have had enough of every thing." He was buried in the new church-yard at Kensington, as he had directed; and had a flat stone laid over him, with this inscription, dictated by himself:

Joannes Jortin  
Mortalis esse desiit,  
Anno Salutis 1770,  
Ætatis 72.

He left a widow and two children, Rogers Jortin\*, of Lincoln's-inn, in the profession of the law; and Martha, mar-

\* This son died in July 1795. He had considerable practice in the court of Exchequer. His wife, who survived him, was one of the daughters of Dr. Maty.

ried to the rev. Samuel Darby, fellow of Jesus-college, in Cambridge, and afterwards rector of Whatfield, in Suffolk.

Besides his principal works, which have already been mentioned, there are some other things of a smaller nature; as, "Remarks upon Spenser's Poems," 1734, 8vo, at the end of which are some "Remarks upon Milton;" "Remarks on Seneca," printed in the "Present State of the Republic of Letters," for Aug. 1734; "A Sermon preached at the Consecration of Pearce bishop of Bangor," 1747; a few "Remarks on Tillotson's Sermons," given to his friend Dr. Birch, and printed in the appendix to Birch's Life of that prelate, 1752; "Letter to Mr. Avison, concerning the Music of the Ancients," subjoined to a second edition of Avison's "Essay on Musical Expression," 1753, and a few "Remarks on Phillips's Life of Cardinal Pole," printed in an appendix to "Neve's Animadversions" upon that History, 1766. In 1771, the year after his death, 4 volumes of his "Sermons," in 8vo, were inscribed by his son Rogers Jortin, esq. to his parishioners of St. Dunstan's, at whose request they were published; and these, being well received by the public, were reprinted in 1772, with the addition of 3 volumes more. At the end of the 7th vol. are "Four Charges, delivered to the Clergy of the Archdeaconry of London." His whole Works have lately been reprinted, including his Life of Erasmus, by Messrs. White and Cochrane, in an uniform edition.

Besides great integrity, great humanity, and other qualities which make men amiable as well as useful, this learned person was of a very pleasant and facetious turn; as his writings abundantly shew. He had, nevertheless, great sensibility, and could express himself with warmth, and even with some degree of indignation, when he thought the occasion warranted him to do so. For instance, he had a great respect and fondness for critical learning, which he so much cultivated; and though he knew and allowed it to have been disgraced by the manners of proud, fastidious, and insolent critics, yet he thought the restoration of letters, and the civilization of Europe, so much indebted to it, that he could ill bear to see it contemptuously treated. Hence a little tartness sometimes in his writings, when this topic falls in his way.

For the motto of his "Life of Erasmus," he chose the following words of Erasmus himself: "illud certe præ-



saggio, de meis lucubrationibus, qualescunque sunt, candidius judicaturam Posteritatem: tametsi nec de meo seculo queri possum." Yet it is certain that he had very slight notions of posthumous fame or glory, and of any real good which could arise from it; as appears from what he has collected and written about it, in a note upon Milton, at the end of his "Remarks upon Spenser." He would sometimes complain, and doubtless with good reason, of the low estimation into which learning was fallen; and thought it discountenanced and discouraged, indirectly at least, when ignorant and worthless persons were advanced to high stations and great preferments, while men of merit and abilities were overlooked and neglected. Yet he laid no undue stress upon such stations and preferments, but entertained just notions concerning what must ever constitute the chief good and happiness of man, and is himself believed to have made the most of them. Dr. Parr has drawn his character with his usual elegance and discrimination. "Jortin," says he, "whether I look back to his verse, to his prose, to his critical, or to his theological works, there are few authors to whom I am so much indebted for rational entertainment, or for solid instruction. Learned he was, without pedantry. He was ingenious without the affectation of singularity. He was a lover of truth, without hovering over the gloomy abyss of scepticism, and a friend to free inquiry, without roving into the dreary and pathless wilds of latitudinarianism. He had a heart which never disgraced the powers of his understanding. With a lively imagination, an elegant taste, and a judgment most masculine, and most correct, he united the artless and amiable negligence of a school-boy. Wit without ill-nature, and sense without effort, he could at will scatter upon every subject; and in every book the writer presents us with a near and distinct view of the real man."<sup>1</sup>

JOSEPH, or JOSIPPON (BEN GORION, or GORIONIDES), i. e. the son of Gorion, a Jewish historian, is sometimes confounded by the rabbins with the more celebrated historian Josephus. He lived about the end of the ninth, or beginning of the tenth century, and left a History of the Jews, in Hebrew, which Gagnier translated into Latin, Oxford, 1706, 4to. There is also an edition in Hebrew and Latin, Gotha, 1707, 4to. It is obvious from internal

<sup>1</sup> Nichols's Life of Bowyer.—Disney's Life of Jortin.

evidence, that this work could not have been written earlier than the ninth century ; and that the author was, according to all appearance, a Jew of Languedoc.<sup>1</sup>

JOSEPH, a celebrated capuchin, better known by the name of FATHER JOSEPH, was born November 4, 1577, at Paris, where his father, John de Clerc, had an office in the palace. After pursuing his studies with success, he visited Italy and Germany, entered into the army, and gave his family the most flattering expectations of his future fortune, when he suddenly renounced the world, and took the capuchins' habit in 1599. He afterwards preached, and discharged the office of a missionary with reputation, was entrusted with the most important commissions by the court, and contributed much to the reformation of Fontevraud. He sent capuchin missionaries into England, Canada, and Turkey, and was the intimate confidant of cardinal Richelieu, to whom he was servilely devoted. Father Joseph founded the new order of Benedictine nuns of Calvary, for whom he procured establishments at Angers. Louis XIII. had nominated him to the cardinalate, but he died at Reuel, before he had received that dignity, December 18, 1638. The parliament attended his funeral in a body. The abbé Richard has published two lives of this capuchin, in one of which, in 2 vols. 12mo, he represents him as a saint ; and in the other, entitled " *Le véritable Pere Joseph,*" as an artful politician, and courtier. This last is most esteemed, and probably most to be credited.<sup>2</sup>

JOSEPH of Exeter, or JOSEPHUS ISCANUS, a writer of considerable taste and elegance, in an age generally reputed barbarous, was a native of Devonshire, and flourished in the close of the twelfth, and the commencement of the thirteenth centuries. He was an ecclesiastic, and patronized by Baldwin, archbishop of Canterbury. Some say that he was a priest of the cathedral of Exeter, from which he took his name. According to Camden, he accompanied Richard I. of England into the Holy Land, and was a great favourite with that prince. By archbishop Baldwin's interest he was made archbishop of Bourdeaux, where he is supposed to have died in the reign of Henry III. and to have been buried in the cathedral of that city. He

<sup>1</sup> Moreri in art. Ben Gorion.—Lardner's Works.—Dict. Hist.—Saxii Onom.

<sup>2</sup> Moreri.—Dict. Hist.

was author of two epic poems in Latin heroics. The first, in six books, is on the Trojan war; the other is entitled "Antiochesis," the war of Antioch, or the Crusade; of this last only a fragment remains, in which the heroes of Britain are celebrated. His style is not only for the most part pure, but rich and ornamented, and his versification approaches the best models of antiquity. His diction is compounded chiefly of Ovid, Statius, and Claudian, the favourite poets of the age, and wants only Virgilian chastity. "Italy," says Warton in his History of English Poetry, "had at that time produced no poet comparable to him." He was also author of love verses, epigrams, and miscellaneous poems. His "De Bello Trojano, lib. V." was published at Basil, 1541, 8vo; Lond. 1675, 8vo; Francfort, 1620, 4to, and *ibid.* 1623; Amst. 1702, 4to. All that remains of his "Antiochesis" is printed in Warton's "History of English Poetry." His love-verses, &c. are lost.<sup>1</sup>

JOSEPHIN. See ARPINO.

JOSEPHUS (FLAVIUS), the celebrated historian of the Jews, was born at Jerusalem, of parents who belonged to the illustrious Asmonean family, about the year 37. He soon discovered great acuteness and penetration, and made so quick a progress in the learning of the Jews, that he was occasionally consulted by the chief priests and rulers of the city, even at the age of sixteen. For the purpose of studying the history and tenets of the several Jewish sects, he became for three years a pupil of Banun, a hermit, who had acquired great fame for wisdom; and with him lived a recluse and abstemious life. After this he became of the sect of the Pharisees, of which he was a very great ornament. In the year 63, he went to Rome, where a Jew comedian, who happened to be in favour with Nero, served him much at court, by making him known to Poppæa, whose protection was very useful to him, and enabled him to procure liberty for some of his countrymen. Upon his return to his country, where he found all things in confusion, he had the command of some troops, and distinguished himself at the siege of Jotapata, which he defended seven weeks against Vespasian and Titus, but was taken prisoner. A short time after, Vespasian granted him his life,

<sup>1</sup> Leland.—Bale.—Pits.—Prince's Worthies of Devon.—Warton's Hist. of Poetry.

at the intercession of Titus, who had conceived a great esteem for him. He now visited Egypt, and took up his residence at Alexandria, where he doubtless studied the Grecian and Egyptian philosophy. His patron, Titus, carried him with him to the siege of Jerusalem, after the taking of which, he attended Titus to Rome, where Vespasian gave him the freedom of the city, and settled a pension upon him. At Rome he cultivated the Greek language, and began to write his History. He continued to experience favour under Titus and Domitian, and lived beyond the 13th year of Domitian, when he was fifty-six; for his books of "Antiquities" end there; and after that period he composed his books against Apion. In what year he died is uncertain.

His "History of the Jewish War and the Destruction of Jerusalem," in seven books, was composed at the command of Vespasian; first in the Hebrew language, for the use of his own countrymen, and afterwards in the Greek. It is singularly interesting and affecting, as the historian was an eye-witness of all he relates. With the very strong colouring of an animated style and noble expression, he paints to the imagination, and affects the heart. National vanity and partiality, however, led him to imagine that all knowledge and wisdom had originated in Judea, and had flowed thence through all the nations of the earth; a notion which, says Brucker, gave rise to many errors and misrepresentations in his writings. The authenticity of the celebrated passage in Josephus, respecting our Saviour, is ably vindicated by our learned countryman Jacob Bryant, in his "*Vindiciæ Flavianæ*."

Josephus's "Jewish Antiquities," in 20 books, written in Greek, is also a very noble work; their history is deduced from the origin of the world to the 12th year of Nero, when the Jews began to rebel against the Romans. At the conclusion of the "Antiquities," he subjoined the "History of his own Life," although in the editions of his Works it has usually been considered as a distinct production. He wrote also two books against Apion, a grammarian of Alexandria, and a great adversary of the Jews. These contain many curious fragments of ancient historians. We have also a discourse of his "upon the Martyrdom of the Maccabees," which is a master-piece of eloquence; but its authenticity has been doubted, and Whiston would not admit it in his translation.

The works of Josephus, with Latin versions, have been often published: but the best editions are those of Hudson, Oxford, 1720, 2 vols. fol.; and of Havercamp, at Amsterdam, 1727, in 2 vols. folio. They have also been translated into modern languages; into English by L'Es-trange, and again by Whiston, in 2 vols. fol.<sup>1</sup>

JOVINIAN, a supposed heretic of the fourth century, was an Italian monk, and observed all the austerities of a monastic life for a time, and taught some points of doctrine directly opposite to the growing superstitions; for this he was expelled Rome, and fled to Milan, with an intent to engage Ambrose, bishop of that place, and the emperor Theodosius, who was then in that city, in his favour; but Syricius, then bishop of Rome, dispatched three presbyters to Milan, Crescentius, Leopardus, and Alexander, with letters to that church, which are still extant in Ambrose's works, acquainting them with the proceedings of himself and his followers, in consequence of which he was rejected by Ambrose, and driven out of the town by the emperor. From Milan, Jovinian returned to the neighbourhood of Rome, where his followers continued to assemble under his direction, till the year 398, when the emperor Honorius commanded him and his accomplices to be whipped and banished into different islands. Jovinian himself was confined to Boas, a small island on the coast of Dalmatia, where he died about the year 406. Jovinian wrote several books, which were answered by Jerome in the year 392, but in such a manner as to render it difficult to know what were Jovinian's errors, or what his general character, except that he was no friend to celibacy or fasting.<sup>2</sup>

JOVIUS (PAUL), or PAULLO GIOVIO, an Italian historian, was a native of Como, and was born in 1483. Being early deprived of his father, he was educated under the care of his elder brother Benedict, who was also a historical writer. After having studied at Padua, Milan, and Pavia, he took the degree of M. D. and practised for some time; but an early propensity led him to the study and composition of history. Having completed a volume, he presented it to Leo X. at Rome, in 1516, who expressed a very high opinion of him, and gave him a pension and the rank of knighthood. Jovius now became intimate with

<sup>1</sup> Life in Works.—Lardner's Works.—Cave, vol. I.—Saxii Onomast.—Brucker.

<sup>2</sup> Mereri.—Milner's Church Hist. vol. II. p. 276.—Mosheim.

the literati of Rome, and wrote several Latin poems, which appeared in the "Coryciana," and other collections. After the death of Leo, Adrian VI. presented him to a canonry in the cathedral of Como, and Clement VII. appointed him one of his attendant courtiers, provided him with a handsome establishment in the Vatican, gave him the precentorship of Como, and lastly the bishopric of Nocera. During the sacking of the city of Rome, in 1527, Jovius was robbed of a considerable sum of money and of his manuscripts, but recovered the latter. Under the pontificate of Paul III. he wished to exchange his bishopric of Nocera for that of Como, and even carried his ambition to the place of cardinal, but was disappointed in both. His favourite residence was at a beautiful villa on the banks of the lake of Como, where he pursued his studies, and in his museum made a collection of portraits of eminent characters, to each of which he affixed an inscription, or brief memoir, some highly favourable, others sarcastically severe. These memoirs have been frequently printed under the title "Elogia doctorum Virorum," and the portraits, engraved in wood, have been published under the title of "Musæi Joviani Imagines," Basil, 1577. About two years before his death, he quitted his retirement, and took up his residence in Florence, where he died in 1552, and was buried in the church of St. Laurence, in that city.

His historical works, which are all in the Latin tongue, written with great facility, were first printed at Florence, 1550—52, in 2 vols. fol. and again at Strassburgh, in 1556. They are to be read with great caution, as he was not unjustly accused of flattery and malignity, and of having sacrificed his talents to servile and interested purposes. He indeed openly acknowledges the venality of his writings, and is said to have asserted that he had two pens, the one of iron, and the other of gold, which he made use of alternately, as occasion required. But his greatest blemish is the defective or perverted morality with which his works abound; yet with all this, says his late biographer, the writings of Jovius cannot be wholly rejected without the loss of much important information, copiously narrated and elegantly expressed.

His other writings are a small tract, "De Piscibus Romanis," published in 1524, fol. and reprinted in 1527, 8vo; the lives of the twelve Visconti lords and dukes of

Milan; a description of the island of Great Britain, of Muscovy, of the lake of Como; and the eulogies of men who have distinguished themselves in arms. Three of the last books of the history of Paul, with some works of his brother Benedict, have lately been discovered among the domestic MSS. of a descendant of the family. His brother BENEDECT appears to have been equally conversant with science and literature. Among his writings are, the history of Como, his native place; a treatise on the transactions and manners of the Swiss; a collection of 100 letters; several translations from the Greek, and some specimens of Latin poetry.<sup>1</sup>

JOUBERT (FRANCIS), a learned priest of Montpellier, whose father was syndic of the states of Languedoc, which office he himself held before he became an ecclesiastic, was born in 1689. He wrote an explanation of the history of Joseph, 12mo; "Caractere essentiel aux Prophètes," 12mo; "Lettres sur l'Interpretation des Saintes Ecritures," 12mo; and Explanations of the prophecies of Jeremiah, Ezekiel, Daniel, 5 vols. 12mo; of the Minor Prophets, 6 vols. 12mo; of the Revelations, 2 vols. 12mo. His attachment to the Jansenists occasioned his being confined six weeks in the Bastille on false suspicions. He died 1763, aged seventy-four.<sup>2</sup>

JOUBERT (LAURENT), a learned physician, and royal professor at Montpellier, was born at Valence, in the province of Dauphinè, in France, on the 16th of December, 1529, of a good family. After he had finished his school education, he went to Montpellier, where he was matriculated in the faculty of medicine on the 1st of March, 1550; and took his degree of bachelor the following year. He afterwards studied at Padua, where he attended the lectures of the celebrated Fallopius, and at some other places; but, returning to Montpellier, he finished his exercises, and received the degree of doctor in 1558. The manner in which he had performed his acts procured for him so much of the confidence and esteem of Honoré Castellan, that this professor, being summoned to court in the following year, to hold the office of first physician of Catharine de Medicis, queen of Henry II. he nominated Joubert to give the lectures in the schools during his absence;

<sup>1</sup> Tirabeschi.—Niceron, vol. XXV.—Roscoe's Leo—Saxii Onomasticon.

<sup>2</sup> Dict. Hist.

and Joubert acquitted himself in so distinguished a manner, that on the death of professor Rondelet in 1566, he was immediately named his successor in the chair. He was likewise the second successor of Rondelet, in the dignity of chancellor, having followed Saporta in 1574. He was called to Paris by Henry III. in 1579, who entertained hopes that Joubert would be able to cure the barrenness of Louisa de Lorraine, his queen. But his attempts proved unsuccessful; and he returned to Montpellier with the title of physician in ordinary to the king, and continued to practise there to his death, October 21, 1583.

His Latin works, written with correctness and elegance, have been frequently reprinted under the title of "*Operum Latinorum Tomus primus et secundus.*" The first edition is that of Lyons, in 1582, folio; the subsequent ones appeared at Francfort, in 1599, 1645, and 1668, also in fol. He published also some medical treatises in French, particularly a treatise on "Laughter, its causes and effects," 1579, 8vo; but of all his works, that in which he ventured to raise his voice against popular medical errors, was the most distinguished; "*Erreurs populaires touchant la Médecine,*" Bourdeaux, 1579. This was printed ten successive times in the course of six months; a degree of favour, however, which it appears to have acquired by its levity of manner, and the indelicacy of some of the subjects.<sup>1</sup>

JOUVENCÍ, or rather JOUVANCEY (JOSEPH DE), a celebrated Jesuit, was born September 14, 1643, at Paris. He taught rhetoric with uncommon reputation at Caen, la Fleche, and Paris. At length he was invited to Rome, in 1669, that he might continue "*The History of the Jesuits,*" with more freedom than he could have done in France, and died in that city May 29, 1719. His principal works are, two volumes of Latin Speeches, 12mo; a small tract entitled "*De ratione discendi et docendi,*" much esteemed; Notes, in Latin, on Persius, Juvenal, Terence, Horace, Martial, Ovid's *Metamorphoses*, &c. The fifth part of the "*History of the Jesuits,*" in Latin, from 1591 to 1616, fol.; as a supplement to *Fathers Orlandino, Sacchini, and Poussines.* All Jouvenci's works are written in pure Latin, and in this consists their prin-

<sup>1</sup> Gen. Dict.—Niceron, vol. XXXV.—Rees's Cyclopædia, from Eloy and Haller.



cipal excellence. His History of the Jesuits, in which he undertakes to justify his brother, Pere Guignard, who was hanged by sentence of parliament on account of Chatel's infamous attempt, and to represent him as a martyr, being printed at Rome, 1710, fol. made much noise, and was condemned by two decrees of the parliament of Paris; one Feb. 22, 1713; the other, March 24th the same year. This last sentence suppresses the work, and contains the declaration which had been demanded from the Jesuits. Several pieces appeared on this occasion against P. Jouvenci's history, 1713, 12mo.<sup>1</sup>

JOUVENET (JOHN), an historical painter, born at Rouen, in Normandy, in 1644, received his first instructions from his father; but his principal teacher was Poussin, and his most useful studies the works of that master. He had a ready invention, and was therefore employed to adorn the apartments of Versailles and the Trianon. In the hospital of the invalids at Paris, he painted the twelve apostles; each figure 14 feet high. It must be acknowledged, however, that he failed in true taste. His style partakes too much of French flippancy; the substitution of something striking for what is solid and good; and his colouring is heavy. In the latter end of his life, he was struck with a palsy on his right side, and after having tried to no purpose the virtue of mineral waters, despaired of being able to paint any longer; but in one of his lectures happening to take the pencil into his left hand, and trying to retouch a piece before him, the attempt succeeded so well, that it encouraged him to make others; till at length he determined to finish with his left hand a large ceiling, which he had begun in the grand hall of the parliament at Rouen, and a large piece of the Annunciation, in the choir of the church of Paris. These last works are no ways inferior to any of his best. He died at Paris in 1717.<sup>2</sup>

JOY, JOYE, or GEE (JOHN), one of the early promoters of the reformation, was a native of the county of Bedford, and educated at Peterhouse, in Cambridge, where he took the degree of B. A. in 1513, and that of M. A. in 1517, and the same year was admitted a fellow. In 1527, being a strenuous advocate for the doctrines of the reformation, and an intimate friend of the celebrated Tindale, he was

<sup>1</sup> Moreri.—Dict. de L'Avocat.—Saxii Onomast.

<sup>2</sup> Argenville, vol. IV.—Pilkington.

accused of heresy, which obliged him to resign his fellowship; and finding himself in danger from the continual persecutions of Wolsey, sir Thomas More, and Fisher, he retired to Germany, where he continued many years. He had a concern in the superintendance of Tindale's Bible, printed at Antwerp in 1533, and is ranked by Ames as a printer himself; but, not content with corrections of the press, he took liberties with the translation, of which Tindale complained with justice, and Joy published an apology. Of these the reader will find ample information in Lewis. When Joy returned to England is not known, but it is said that he died in 1553, and was buried in his native country. Besides his translations of some parts of the Bible, he published, 1. "On the unity and schism of the ancient church," Wesal, 1534, 8vo. 2. "The subversion of More's false foundation," Embden, 1534, 12mo. 3. "Epistle to the prior of Newenham," Strasburgh, 1527, 8vo. 4. "Commentary on Daniel, from Melancthon," &c. Geneva, 1545, Lond. 1550, 8vo. 5. "A present consolation for the sufferance of persecution for righteousness," 1544, 12mo: and other works, enumerated by Tanner.<sup>1</sup>

JOYNER (WILLIAM), alias LYDE, second son of William Joyner, alias Lyde\*, of Horspath, near Oxford, by Anne his wife, daughter and coheir of Edward Leyworth, M. D. of Oxford, was born in St. Giles's parish there, April 1622, educated partly in Thame, but more in Coventry free-school, elected demy of Magdalen-college, 1626, and afterwards fellow. But, "upon a foresight of the utter ruin of the church of England by the presbyterians in the time of the rebellion," he changed his religion for that of Rome, renounced his fellowship, 1644, and being taken into the service of the earl of Glamorgan, went with him into Ireland, and continued there till the royal cause declined in that country. He then accompanied that earl in his travels abroad; and some time after being recommended to the service of the hon. Walter Montague, abbot of St. Martin, near Pontoise, he continued several years in his family as his steward, esteemed for his learning, sincere

\* In the Gent. Mag. for 1781, p. 38, is a curious Latin epitaph, taken from the parish church of St. Mary Magdalen, Oxford, on Edward Joyner, alias Lyde, who was probably the elder brother of William.

<sup>1</sup> Tanner.—Bale.—Lewis's History of the Translations of the Bible.—Ames's and Herbert's Typographical Antiquities.

piety, and great fidelity. At his return he lived very retired in London; till, on the breaking out of the popish plot in 1678, he retired to Horspath, where some time after he was seized for a Jesuit, or priest, and bound to appear at the quarter-sessions at Oxford. Being found to be a mere lay-papist, and discharged, he went to Ickford, an obscure village in Buckinghamshire, near Thame, and there spent many years in devout retirement. In 1687 he was restored to his fellowship by James II. but expelled from it after a year's enjoyment, and retired to his former recess, where, says Wood, his apparel, which was formerly gay, was then very rustical, little better than that of a day-labourer, and his diet and lodging suitable. In one of his letters to Wood, April 12, 1692, he told him that "the present place of his residence is a poor thatcht-house, where the roof is of the same stuff in the chamber where he lodged, which he assured me was never guilty of paying chimney-tax. However, he hoped that all this would not make a person neglected and despicable who had formerly slept in the royal palaces of France, under a roof fretted and embossed with gold; whereas, this is doubly and trebly interweaved only with venerable cobwebs, which can plead nothing of rarity besides the antiquity." This personage has written, 1. "The Roman Empress," a comedy, Lond. 1670, 4to. 2. "Some Observations on the Life of Cardinal Pole," 1686, 8vo. 3. Various Latin and English poems, scattered in several books, especially a large English copy in "Horti Carolini Rosa altera," 1640. He died at Ickford, Sept. 14, 1706. He was great uncle to Thomas Philips, canon of Tongres, who wrote the "Life of Cardinal Pole," published in 1766.<sup>1</sup>

JUAN (DON GEORGE), a learned Spanish mathematician, knight of Malta, and commander of the band of gentlemen marine guards, was chosen, with Ulloa, to attend the French academicians, who went to Peru, for the purpose of measuring a degree on the meridian, in order to determine the earth's figure. They embarked May 26, 1735. Ulloa undertook the historical part of the voyage, which appeared translated into French, Amsterdam, 1752, 2 vols. 4to; and D. George Juan the astronomical part, who accordingly published a large work on the earth's figure, printed in Spanish. On his return he went to Paris, 1745,

<sup>1</sup> Ath. Ox. vol. II.—Biog. Dram.

where the academy of sciences admitted him a member. He died at Madrid, 1773, leaving several works in Spanish on naval affairs, a translation of which would be useful.<sup>1</sup>

JUDA, or JEHUDA, HAKKADOSH, or the SAINT, a rabbi celebrated for his learning and riches, according to the Jewish historians, lived in the time of the emperor Marcus Antoninus, whom he made a proselyte to Judaism, and it was by his order that Jehuda compiled the Mishna, the history of which is briefly this: The sect of the Pharisees, after the destruction of Jerusalem, prevailing over the rest, the study of traditions became the chief object of attention in all the Jewish schools. The number of these traditions had, in a long course of time, so greatly increased, that the doctors, whose principal employment it was to illustrate them by new explanations, and to confirm their authority, found it necessary to assist their recollection by committing them, under distinct heads, to writing. At the same time, their disciples took minutes of the explanations of their preceptors, many of which were preserved, and grew up into voluminous commentaries. The confusion which arose from these causes was now become so troublesome, that, notwithstanding what Hillel had before done in arranging the traditions, Jehuda found it necessary to attempt a new digest of the oral law, and of the commentaries of their most famous doctors. This arduous undertaking is said to have employed him forty years. It was completed, according to the unanimous testimony of the Jews, which in this case there is no sufficient reason to dispute, about the close of the second century. This Mishna, or first Talmud, comprehends all the laws, institutions, and rules of life, which, beside the ancient Hebrew scriptures, the Jews supposed themselves bound to observe. Notwithstanding the obscurities, inconsistencies, and absurdities with which this collection abounds, it soon obtained credit among the Jews as a sacred book. But as the Mishna did not completely provide for many cases which arose in the practice of ecclesiastical law, and many of its prescriptions and decisions were found to require further comments and illustrations, the task of supplying these defects was undertaken by the rabbis Chiam and Oschiam, and others, disciples of Jehudah; who not only wrote explanations of the Mishna, but made material additions to

<sup>1</sup> Dict. Hist.—Cyclopædia, art. Degree.

that voluminous compilation. These commentaries and additions were collected by the rabbi Jochanan ben Eliezer, probably in the fifth century, under the name of the "Gemara," because it completed the Mishna. This collection was afterwards called the Jerusalem Gemara, to distinguish it from another of the same kind made in Babylon, at the beginning of the sixth century.<sup>1</sup>

JUDAH (LEO), one of the reformers, son of John Judah, a German priest, was born in 1482, in Alsace. Some authors have reported that he was a converted Jew, but father Simon has proved that he neither was a Jew, nor of Jewish extraction, but the son of the above John Judah, or de Juda, who, according to the custom of those times, kept a concubine, by whom he had this Leo. He was educated at Slestadt, and thence in 1502, was sent to Basil to pursue his academical studies. Here he had for a fellow-student, the afterwards much celebrated Zuinglius; and from him, who had at a very early age been shocked at the superstitious practices of the church of Rome, he received such impressions, as disposed him to embrace the reformed religion. Having obtained his degree of M. A. in 1512, he was appointed minister of a Swiss church, to the duties of which he applied himself with indefatigable zeal, preaching boldly in defence of the protestant religion. At length he was appointed by the magistrates and ecclesiastical assembly of Zurich, pastor of the church of St. Peter in that city, and became very celebrated as an advocate, as well from the press as the pulpit, of the reformed religion, for about eighteen years. At the desire of his brethren, he undertook a translation, from the Hebrew into Latin, of the whole Old Testament; but the magnitude of the work, and the closeness with which he applied to it, impaired his health; and before he had completed it, he fell a sacrifice to his labours, June 9, 1542, when he was about sixty years of age. The translation was finished by other hands, and was printed at Zurich in 1543, and two years afterwards it was reprinted at Paris, by Robert Stephana, accompanying the Vulgate version, in adjoining columns, but without the name of the author of the new version. Judah was likewise the author of "Annotations upon Genesis and Exodus," in which he was assisted by Zuinglius, and upon the four gospels, and the greater part

<sup>1</sup> Brucker. — Saxii Onomast.

of the epistles. He also composed a larger and smaller catechism, and translated some of Zuinglius's works into Latin. The Spanish divines, notwithstanding the severity of the Inquisition, did not hesitate to reprint the Latin Bible of Leo Judah, with the notes ascribed to Vatablus, though some of them were from the pen of Calvin. Some particulars of Judah and of this translation, not generally known, may be found in a book written by a divine of Zurich, and printed in that city in 1616, entitled "*Vindiciæ pro Bibliorum translatione Tigurina.*"

JUDEX (MATTHEW), one of the principal writers of the Centuries of Magdeburg, was born Sept. 21, 1528, at Tippolswald, in Misnia. His inclination to literature induced his father to send him to study at Dresden: but the college of Wittenberg being more to his mind, he removed thither, and afterwards was driven, by necessity, to Magdeburg. Here he supported himself by being tutor in the family of a lawyer, who sent him with his son to Wittenberg, in 1546. This gave him an opportunity of completing his own studies; and he obtained the degree of M. A. in this university, 1548. He then returned to Magdeburg, and taught the second form there for some years; and in 1554, was chosen minister of St. Ulrich's church.

In 1559, he quitted his church at Magdeburg, being promoted to the divinity professor's chair at Jena in 1559; but did not keep possession of it above eighteen months, being deprived by order of John Frederic duke of Saxony. He remained, however, six months longer at Jena, and thence returning to Magdeburg, was obliged, in six months more, to retire to Wismar. He suffered many persecutions and vexations, which appear to have shortened his days, as he died in 1564, in the very prime of life. He was a man of good morals, laborious, zealous, learned; and wrote a great many books on religious controversies; and one, very rare, "*De Typographiæ inventione,*" Copenhagen, 1566, 8vo. He understood music very well, and had some knowledge of mathematics. He could write verses both in Latin and Greek, and had designed to write an ecclesiastical history of his own time. Besides the share he had in the first two Centuries of Magdeburg, he was concerned in the German translation of the first three Centuries. These Centuries form an ecclesiastical history, carried

<sup>1</sup> Melchior Adam.—Simon's Bibl. Critique.—Suzii Onomast.

down to 1298, and were compiled by various protestant divines of Magdeburg. The title is "Historia ecclesiastica congesta per Magdeburgenses, et alios," Basil, 1562, 13 vols. folio, which is the best edition.<sup>1</sup>

JUENNIN (GASPARD), a learned divine of the congregation of the oratory, was born in 1650, at Varembon in Bresse, in the diocese of Lyons. He taught theology in several houses of the Oratory, and in the seminary de St. Magloire, at Paris, where he died December 16, 1713. His principal works are, a "Treatise on the Sacraments," 2 vols. folio, in Latin; "Theological Institutions," 7 vols. 12mo, also in Latin. This last was condemned at Rome, and by M. Godet, bishop of Chartres, and cardinal de Bissy, as reviving the errors of Jansenius. Cardinal de Noailles also prohibited it in his diocese, but was afterwards satisfied with the explanation given him by the author. Juennin wrote against the mandates of M. Godet and cardinal de Bissy; which two apologetical defences were published in 12mo, without any name. He also left an "Abridged System of Divinity," by question and answer, for the use of persons going to be examined for holy orders; "La Théorie pratique des Sacremens," 3 vols. 12mo, without the author's name; "Théologie Morale," 6 vols. 12mo; "Cas de Conscience sur la vertu de Justice et d'Équité," 4 vols. 12mo.<sup>2</sup>

JUGLARIS (ALOYSIUS), an Italian Jesuit, and a celebrated writer of panegyrics, was born at Nice, and admitted into the society in 1622. He taught rhetoric for the space of ten years. Being afterwards called to the court of Savoy, to be entrusted with the education of prince Charles Emanuel, he began to publish his first works at Turin. He died at Messina, Nov. 15, 1653. All his works were printed together at Lucca, in 1710. This collection contains, 1. A hundred panegyrics upon Jesus Christ; printed the first time at Genoa in 1641. 2. Forty panegyrics written in honour of Lewis XIII. printed at Lyons in 1644. 3. Many inscriptions, epitaphs, and encomiums, upon several subjects; printed likewise at Lyons in the same year. 4. Panegyrics upon the greatest bishops that have been in the church; printed also at Lyons in the same year, and reprinted at Genoa in 1653, with this title, "Pars Secunda Elogiorum humana complectens."<sup>3</sup>

<sup>1</sup> Gen. Dict.—Moreri.

<sup>2</sup> Moreri.—Dict. Hist.

<sup>3</sup> Ibid.

**JULIAN**, a Roman emperor, commonly, although perhaps not very justly, styled the Apostate, was the younger son of Constantius, brother of Constantine the Great. He was the first fruit of a second marriage of his father with Basilina, after the birth of Gallus, whom he had by Galla his first consort. He was born Nov. 6, in the year 331, at Constantinople; and, according to the medals of him, named Flavius Claudius Julianus. During the life of Constantine, he received the first rudiments of his education at the court of Constantinople; but, upon the death of this emperor, all his relations being suspected of criminal actions, Julian's father was obliged to seek his safety by flight; and his son Julian's escape was entirely owing to Marc, bishop of Arethusa, without whose care he had inevitably perished in the persecution of his family. As soon as the storm was over, and Constantius, the son of Constantine, quietly seated on the imperial throne, he sent young Julian to Eusebius, bishop of Nicomedia, who was related to him by his mother's side, and who educated him in the Christian faith; but at the same time employed an eunuch called Mardonius, who was a pagan, to teach him grammar, while Eulolius, a Christian of doubtful character, was his master in rhetoric. Julian made a very quick progress in learning; and, being sent afterwards to Athens to complete his education, he became the darling of that nursery of polite literature, and particularly commenced an acquaintance with St. Basil and Gregory of Nazianzen. This last, however, observed something in him which rendered his sincerity in the Christian faith suspected: and it is certain, that, notwithstanding all the care of his preceptor Eusebius, this young prince was entirely perverted by Maximus, an Ephesian philosopher and magician. His cousin Constantius the emperor was advertised of his conduct; and Julian, to prevent the effects, and save his life, professed himself a monk, and took the habit, but, under this character in public, he secretly embraced paganism. Some time before, his brother Gallus and he had taken orders, and executed the office of reader in the church; but the religious sentiments of the two brothers were widely different.

As soon as Julian had attained the age of manhood, according to the Roman law, Constantius, at the solicitation of his consort, the empress Eusebia, raised him to the dignity of Cæsar, on his birth-day, Nov. 6, in the year 355;



and at the same time the emperor gave him his sister Helena in marriage, and made him general of the army in Gaul. Julian filled his command with surprizing abilities, and shewed himself every way equal to the trust; which was the more extraordinary, as he had never any instructions in the military art. The principal officers under him, from whom he was to expect assistance, were very backward in performing this service; restrained apparently by the danger of seeming too much attached to him, and thereby incurring the emperor's displeasure, whose jealousy on this head was no secret. Under all these disadvantages, our young warrior performed wonders: he was not afraid to undertake the enterprize of driving the barbarians out of Gaul; and he completed the design in a very little time, having obtained one of the most signal victories of that age, near Strasbourg. In this battle he engaged no less than seven German kings, one of whom was the famous Chrodomairus; who had always beaten the Romans till this time, but was now Julian's prisoner. The defeat of the Sali and Chamavi, French people, followed at the heels of this victory; and the Germans, being conquered again, were constrained to beg a peace. Our hero was crowned with these glorious laurels, when Constantius, who was hard pressed by the Persians, sent for a detachment of troops from the army in Gaul to augment his forces. This order was ill relished by the Gauls, who were reluctant to fight out of their own country. Julian took advantage of this ill humour, and got himself declared emperor by the army; but, not being able to prevail with Constantius to acknowledge him in that character, he went with these troops to Illyria, where he continued till the death of Constantius, which happened Nov. 2, 361.

Julian no sooner saw himself master of the world, than he threw off all the disguise of his religion, for it merely was a disguise. There appears very little reason to think that Julian had ever cordially embraced, or ever studied with attention, the principles of Christianity. Had this been the case, he might have seen that those principles led to a conduct very opposite to that which he beheld in the conduct of Constantius, whose cruelty to his relations perhaps first excited his hatred against Christianity. From his youth he had practised dissimulation with consummate artifice, and it was rather hypocrisy than Christianity which he had now to shake off. Accordingly he now expressly

professed himself a pagan, ordered their temples to be set open, and re-established their worship: he also assumed the character and station of the sovereign pontiff, and was invested with the whole pagan ceremonial, resolving to efface the mark of his baptism by the blood of the heathen sacrifices. In short, he resolved to effect the utter ruin of Christianity, and in this attempt united solid judgment with indefatigable assiduity. Neither address nor dexterity was wanting, nor all that the wit or prudence of man could do. We find, indeed, in this emperor all the great qualities which a projector could conceive, or an adversary would require, to secure success. He was eloquent and liberal, artful, insinuating, and indefatigable; which, joined to a severe temperance, a love of justice, and a courage superior to all trials, first gained him the affections, and soon after the peaceable possession, of the whole empire. He had been, as we have just remarked, compelled to profess the Christian religion to the time when he assumed the purple; but his aversion to his uncle Constantine and his cousin Constantius, on account of the cruelties exercised on his family, had prejudiced him against the Christian religion; and his attachment to some Platonic sophist, who had been employed in his education, gave him as violent a bias towards paganism. He was ambitious; and paganism, in some of its theurgic rites, had flattered and encouraged his views of the diadem. He was vain, which made him aspire to the glory of re-establishing the ancient rites. He was very learned, and fond of Grecian literature, the very soul of which, in his opinion, was the old theology; but, above all, notwithstanding a considerable mixture of enthusiasm, his superstition was excessive, and what nothing but the blood of hecatombs could appease.

With these dispositions he came to the empire, and consequently with a determined purpose of subverting the Christian and restoring the pagan worship. His predecessors had left him the repeated experience of the inefficacy of downright force. The virtue of the past times then rendered this effort fruitless, the numbers of the present would have made it now dangerous: he found it necessary, therefore, to change his ground. His knowledge of human nature furnished him with arms; and his knowledge of the faith he had abandoned, enabled him to direct those arms to most advantage. He began with re-establishing pagan-

ism by law, and granting a full liberty of conscience to the Christians. On this principle, he restored those to their civil rights who had been banished on account of their religion, and even affected to reconcile to a mutual forbearance the various sects of Christianity. Yet he put on this mask of moderation for no other purpose than to inflame the dissensions in the church. He then fined and banished such of the more popular clergy as had abused their power, either in exciting the people to burn and destroy pagan temples, or to commit violence on an opposite sect: and it cannot be denied, but that in the turbulent and insolent manners of some of them, he found a plausible pretext for this severity. He proceeded to revoke and take away those immunities, honours, and revenues, which his uncle and cousin had granted to the clergy. Neither was his pretence for this altogether unreasonable. He judged the grants to be exorbitant; and, besides, as they were attendant on a national religion, when the establishment came to be transferred from Christianity to paganism, he concluded they must follow the religion of the state. But there was one immunity he took away, which no good policy, even under an establishment, should have granted them; and this was an exemption from the civil tribunals. He went still farther: he disqualified the Christian laity for bearing offices in the state; and even this the security of the established religion may often require. But his most illiberal treatment of the Christians, was his forbidding the professors of that religion to teach polite letters, and the sciences, in the public schools; and Amm. Marcellinus censures this part of his conduct as a breach in his general character of humanity, (lib. xx. c. 10.) His more immediate design, in this, was to hinder the youth from taking impressions to the disadvantage of paganism; his remoter view, to deprive Christianity of the support of human literature. Not content with this, he endeavoured even to destroy what was already written in defence of Christianity. With this view he wrote to the governor and treasurer-general of Egypt, to send him the library of George bishop of Alexandria, who, for his cruelty and tyranny, had been torn in pieces by the people: nay, to such a length did his aversion to the name of Christ carry him, as to decree, by a public edict, that his followers should be no longer called Christians, but Galileans; well knowing the efficacy of a nick-name to render a profession ridiculous. In the

mean time, the animosities between the different sects of Christianity, furnished him with the means of carrying on these projects. Being, for example, well assured that the Arian church of Edessa was very rich, he took advantage of their oppressing and persecuting the Valentinians to seize every thing belonging to that church, and divided the plunder among his soldiers; scornfully telling the Edessians, he did this to ease them of their burthens, that they might proceed more lightly, and with less impediment, in their journey to heaven. He went farther still, if we may believe the historian Socrates, and, in order to raise money to defray the extraordinary expence of his Persian expedition, he imposed a tax or tribute on all who would not sacrifice to the pagan idols. The tax, it is true, was proportioned to every man's circumstances, but was as truly an infringement upon his act of toleration. And though he forbore persecuting to death by law, which would have been a direct contradiction to that act, yet he connived at the fury of the people, and the brutality of the governors of provinces, who, during his short reign, brought many martyrs to the stake. He put such into governments, whose inhumanity and blind zeal for their country superstitions were most distinguished. And when the suffering churches presented their complaints to him, he dismissed them with cruel scoffs, telling them, their religion directed them to suffer without murmuring.

Such were Julian's efforts to subvert Christianity; and it cannot be denied, that the behaviour of many of the Christians at that time furnished pretence enough for most of the proceedings against them in the view of state-policy. Besides that they branded the state religion, and made a merit of affronting the public worship, it is well known that they were continually guilty of seditions; and did not scruple to assert, that nothing hindered them from engaging in open rebellion, but the improbability of succeeding in it for want of numbers. During these measures, his projects to support and reform paganism went hand in hand with his attempts to destroy Christianity. He wrote, and he preached, in defence of the Gentile superstition, and has himself acquainted us with the ill-success of his ministry at Beroea. Of his controversial writings, his answerer, Cyril, hath given us a large specimen, by which we see he was equally intent to recommend paganism, and to discredit revelation. In his reformation of the Gentile super-

stition, he endeavoured to hide the absurdity of its traditions by moral and philosophical allegories. These he found provided for him principally by philosophers of his own sect, the Platonists. For they, not without the assistance of the other sects, had, ever since the appearance of Christianity, been refining the theology of paganism, to oppose it to that of revelation; under pretence, that their new-invented allegories were the ancient spirit of the letter, which the first poetical divines had thus conveyed to posterity. He then attempted to correct the morals of the pagan priesthood, and regulate them on the practice of the first Christians. In his epistle to Arsacius, the chief priest of Galacia, he not only requires of them a personal behaviour void of offence, but that they reform their household on the same principle: he directs, that they who attend at the altar should abstain from the theatre, the tavern, and the exercise of all ignoble professions; that in their private character they be meek and humble; but that, in the acts and offices of religion, they assume a character conformable to the majesty of the immortal gods, whose ministers they are. And, above all, he recommends to them the virtues of charity and benevolence. With regard to discipline and religious policy, he established readers in divinity; planned an establishment for the order and parts of the divine offices; designed a regular and formal service, with days and hours of worship. He had also decreed to found hospitals for the poor, monasteries for the devout, and to prescribe and enjoin initiatory and expiatory sacrifices; with instructions for converts, and a course of penance for offenders; and, in all things, to imitate the church discipline at that time. In this way he endeavoured to destroy Christian principles, and at the same time to establish Christian practice.

But as the indifference and corruptions of Paganism, joined to the inflexibility and perseverance of the Christians, prevented his project from advancing with the speed he desired, he grew chagrined, and even threatened, after his return from the Persian expedition, effectually to ruin the Christian religion. He had before, in pursuance of his general scheme of opposing revelation to itself, by setting one sect against another, written to the body or community of the Jews; assuring them of his protection, his concern for their former ill usage, and his fixed purpose to screen them from future oppression, that they

might be at liberty, and in a disposition to redouble their vows for the prosperity of his reign; and concluded with a promise, that, if he came back victorious from the Persian war, he would rebuild Jerusalem, restore them to their possessions, live with them in the holy city, and join with them in their worship of the great God of the universe. The rebuilding of the temple at Jerusalem was thought a sure means of destroying Christianity, since the final destruction of that temple had been foretold both by Christ and his apostles; if therefore the lye could be given to their predictions, their religion would be no more. This scheme, therefore, he set about immediately. The completing of such an edifice would be a work of time, and he pleased himself with the glory of achieving so bold an enterprize. Accordingly, the attempt was made, and what was the consequence will be seen by the following account of it from Ammianus Marcellinus. "Julian, having been already thrice consul, taking Sallust præfect of the several Gauls for his colleague, entered a fourth time on this high magistracy. It appeared strange to see a private man associated with Augustus; a thing of which, since the consulate of Dioclesian and Aristobulus, history afforded no example. And although his sensibility of the many and great events, which this year was likely to produce, made him very anxious for the future, yet he pushed on the various and complicated preparations for this expedition with the utmost application: and, having an eye in every quarter, and being desirous to eternize his reign by the greatness of his achievements, he projected to rebuild, at an immense expence, the proud and magnificent temple of Jerusalem, which, after many combats, attended with much bloodshed on both sides, during the siege by Vespasian, was, with great difficulty, taken and destroyed by Titus. He committed the conduct of this affair to Alypius of Antioch, who formerly had been lieutenant in Britain. When, therefore, this Alypius had set himself to the vigorous execution of his charge, in which he had all the assistance that the governor of the province could afford him, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner, obstinately and resolutely bent, as it were, to drive them to a distance, Alypius thought best to give over the enterprize. In the

mean time, though Julian was still at Antioch when this happened, yet he was so wholly taken up by the Persian expedition, that he had not leisure to attend to it. He set out soon after upon that expedition, in which he succeeded very well at first; and, taking several places from the Persians, he advanced as far as Ctesipho without meeting with any body to oppose him. However, there passed several engagements in this place, in which it is said the Romans had almost always the advantage; but the distressed condition of their army, for want of necessaries, obliged them to come to a decisive battle. This was begun June 26, in the year 363, and victory appeared to declare itself on their side; when Julian, who was engaged personally in the fight without his helmet, received a mortal wound upon his head, which put a period to his life the following night." This fact of the interruption given to the rebuilding of the temple of Jerusalem has been denied by some modern infidels, but nothing of the kind seems better attested; and although it may be supposed that the eruption was not without natural causes, and that the seeds of it lay in the bowels of the earth, yet, as Dr. Jortin observes, the fire's breaking out at the very instant when the Jews and Pagans were attempting to rebuild the temple, its being renewed upon their renewed attempt to go on, and ceasing when they gave over, are circumstances which plainly shew a providential interposition.

We have, in the course of his memoir, had occasion to exhibit some qualities to the disadvantage of Julian; yet we must in justice add, that he was sober and vigilant, free from the debaucheries of women; and, to sum up all, remarkably mild, merciful, good-natured, and, in general, most amiable; except in his passions which arose from his aversion to Christianity. He not only encouraged letters by his patronage, but was himself a learned writer. As a philosopher, he strictly adhered to the Alexandrian or Eclectic school. He professes himself a warm admirer of Pythagoras and Plato, and recommends an union of their tenets with those of Aristotle. The later Platonists, of his own period, he loads with encomiums, particularly Jamblichus, whom he calls "The Light of the World," and "The Physician of the Mind." Amidst the numerous traces of an ephusiastic and bigoted attachment to Pagan theology and philosophy, and of an inveterate enmity to Christianity, which are to be found in his writings, the

candid reader will discern many marks of genius and erudition. Concerning the manners of Julian, Libanius writes, that no philosopher, in the lowest state of poverty, was ever more temperate, or more ready to practise rigorous abstinence from food, as the means of preparing his mind for conversing with the gods. Like Plotinus, Porphyry, Jamblichus, and others of this fanatical sect, he dealt in visions and extasies, and pretended to a supernatural intercourse with divinities. Suidas relates, probably from some writings of the credulous Eunapius now lost, an oracular prediction concerning his death. Besides his answer to St. Cyril, and "Misopogon," he wrote some other discourses, epistles, &c. in which are many proofs of genius and erudition, conveyed in an elegant style. And his rescripts in the Theodosian code shew, that he made more good laws, in the short time of his reign, than any emperor either before or after him. His works were published in Greek and Latin by Spanheim in 1696, 2 vols. fol.; and a selection from them in England by Mr. Duncombe, 1784, 2 vols. 8vo, translated principally from La Bleterie, who wrote an excellent Life of Julian.<sup>1</sup>

**JULIEN (PETER)**, an eminent French sculptor, professor of the schools of sculpture and painting, a member of the French Institute and of the legion of honour, was born at Paulien, in the department of the Haute-Loire, in 1731. He was the pupil first of Samuel, a sculptor in Puy en Velay, with whom he remained two years, after which he was placed at Lyons under Riache, another artist, where he made great progress in sculpture, and after gaining a prize at the academy of Lyons, came to Paris. Here he entered the school of William Coustou, statuary to the king, in 1765, and gained the prize of sculpture for a beautiful bas-relief, representing Sabinus offering his chariot to the vestals, when the Gauls were about to invade Rome. There was a simplicity in the style, taste, and character of this piece which struck the connoisseurs as something different from what they had been accustomed to see in the modern school. The artist, according to the custom of the times, enjoyed the usual pension for three years at Paris, and did not go to Rome until 1768, where, his fame having preceded him, he was employed by the

<sup>1</sup> Cave.—La Bleterie's Life.—Mosheim and Milner.—Gibbon's History.—Saxii Onomast.



president Belenger to execute a mausoleum in marble for his wife and daughter. Besides the other labours enjoined to the pensionary artists, Julien made copies, in marble, for the president Ocardi, of the Apollo Belvidere, the Flora in the Farnese palace, and the Gladiator in the Borghese palace, all which are now in the collection at Versailles. He was afterwards recalled to Paris to assist Coustou in the mausoleum for the dauphin and dauphiness. Of this he executed the figure of immortality, and had the charge of removing the whole to the cathedral of Sens, where it now is.

His fame being fully established, he was, although otherwise a man of great modesty, ambitious of a seat in the academy of painting and sculpture, and with that view presented them with a Ganymede, but notwithstanding its acknowledged merit, he did not at this time succeed. In 1779, however, he made a second effort, and his "Dying Gladiator" procured him immediate admission into the academy. He was then employed by the king to make the statue of La Fontaine, which is reckoned his masterpiece in that style. He also executed various bas-relievs for the castle of Rambouillet, and a woman bathing, which is now in the hall of the Senate at Paris, and allowed to be one of the finest specimens of modern art. His last work was the statue of Nicolas Poussin, for the hall of the Institute. This excellent artist died, after a long illness, at Paris in January 1804.<sup>1</sup>

JULIEN (SIMON), another able French artist, and a member of the ancient academy of painting, was born in 1736, of poor parents at the village of Carigliano near Locarno in Switzerland, and was first a pupil of Bardon at Marseilles; and afterwards of Carlo Vanloo at Paris, where having gained the prize of the academy, he was sent to the French school at Rome under Natoire. The sight of the ancient and modern works of that city determined him to abandon the manner taught in France, and adopt that of the great masters of Italy. This procured him, among the wits, the name of Julien the apostate, to distinguish him from others of the same name, and of the same school. His successes at Rome prolonged his stay there for ten years, after which he returned to Paris, and distinguished himself by various works of great merit. He

<sup>1</sup> Dict. Hist.

painted for the hotel of the princess Kinski a *St. Dominic*, and several decorations for ceilings, mentioned in the "*Recueil des curiosités de Paris*," which attracted the attention of connoisseurs and strangers. Among the works which he exhibited to the academy, when nominated a member, was the "*Triumph of Aurelian*," executed for the duke de Rochefoucault. In the saloon of St. Louis, he exhibited in 1788, his fine picture, "*Study spreading her flowers over Time*," a work of admirable composition. This was sent into England, and engraved. Among other capital performances from his hand may be mentioned his *Jupiter and Juno*, and *Aurora and Titan*. His last important work was an altar-piece for the chapel of the archbishop of Paris at Conflans, representing *St. Anthony* in a trance. Notwithstanding his merit, we have to add that this artist died poor, in 1799.<sup>1</sup>

JULIO ROMANO. See PIPPL.

JUNCKER, or JUNKER (CHRISTIAN), was born Oct. 16, 1668, at Dresden. He acquired great knowledge of the belles lettres and medals, and was successively teacher at Schleusingen, Eysenach, and Altenburg, where he died June 19, 1714. He had been admitted a member of the royal society at Berlin in 1711. He left a great number of German translations from ancient authors, and several editions of classic authors, with notes, in the style of those published by Minellius; also, "*Schediasma de Diariis eruditorum*;" "*Centuria seminarum eruditione et scriptis illustrium*;" "*Theatrum Latinitatis universæ Reghero-Junkerianum*," "*Linæ eruditionis universæ et Historiæ Philosophicæ*;" "*Vita Lutheri ex nummis*," "*Vita Ludolphi*," &c. He was historiographer to the Ernestine branch of the house of Saxony. Poverty obliged him to write rather in haste, which may be discovered in his works.<sup>2</sup>

JUNCKER (GOTTLOB JOHN), a learned physician, was born on the 3d of June, 1680, at Londerff, near Giessen, in Hesse. He pursued his medical studies at Marburg and Erfurt, and afterwards took the degree of M. D. at Halle, in 1718. He became subsequently a distinguished professor in this university, and attained a high reputation as physician to the public hospital. He died at Halle, Oct. 25, 1759. His works, which are chiefly compilations, have

<sup>1</sup> Dict. Hist.

<sup>2</sup> Ibid.—Moreri.—Saxli Onomast.

been much esteemed, and are still occasionally referred to, especially as they contain the best and most compendious view of the doctrines of Stahl, which he espoused and taught. They are as follows: 1. "Conspectus Medicinæ Theoretico-practicæ, Tabulis 137 primarios morbos, methodo Stahlianâ tractandos, exhibens," Halle, 1718, 4to; 2. "Conspectus Chirurgiæ," &c. *ibid.* 1721, 4to; 3. "Conspectus Formularum Medicarum," &c. *ibid.* 1723, 4to; 4. "Conspectus Therapeiæ generalis, &c. Tabulis 20 methodo Stahlianâ conscriptus," *ibid.* 1725, 4to; 5. "Conspectus Chemiæ Theoretico-practicæ in formâ Tabularum repræsentatus, &c. Tomus prior," *ibid.* 1730, 4to. This is an elementary work on chemistry, according to the principles of Becher and Stahl. 6. "Conspectus Physiologiæ," *ibid.* 1735, 4to; and 7. "Conspectus Pathologiæ," *ibid.* 1736, 4to. Juncker likewise published many academical theses on medical, chirurgical, and philosophical subjects.<sup>1</sup>

JUNCTIN (FRANCIS), in Italian Giuntino, a celebrated mathematician and astrologer of the sixteenth century, was born 1523, at Florence. He published Commentaries, in Latin, on the Sphæra of Holywood or Sacro Bosco, 1577 and 1578, 2 vols. 8vo; "Speculum Astrologiæ," Lugd. 1581, 2 vols. fol. and other works relating to astronomy. There is also a treatise written by him in French on the comet which appeared in 1577, 8vo; and another on the reformation of the calendar by Gregory XIII. 8vo, in Latin. He had quitted the Carmelite order, and became a protestant, but returned afterwards to the Catholic church, and spent the chief of his life at Lyons, where his conduct was very irregular. He died 1590.<sup>2</sup>

JUNGERMAN (GODFREY), a native of Leipsic, was the first who published an ancient Greek translation of "Cæsar's Commentaries," Francfort, 1606, 2 vols. 4to, a work much in request; and gave a Latin version of the "Pastorals" of Longus, with notes, Han. 1605, 8vo. Some of his letters are also printed. He died August 16, 1610, at Hanau. LEWIS JUNGERMAN, his brother, born also at Leipsic, was an excellent botanist, and to him are attributed, "Hortus Eystettensis," "Catalogus plantarum quæ circa Altorfinum nascuntur," Altorf, 1646, 8vo; and

<sup>1</sup> Rees's Cyclopædia from Eloy and Haller.

<sup>2</sup> Moreri.—Bibl. Franc. de La Croix du Maine, vol. I.

“*Cornucopitæ Floræ Giessensis*,” Giessæ, 1623, 4to. He died June 7, 1653, at Altorf. Gaspard Jungerman, another brother, was also a man of learning.<sup>1</sup>

JUNGIUS (JOACHIM), an eminent mathematician, physician, and botanist, the son of a schoolmaster at Lubec, in Germany, was born October 21, 1587. His mother was daughter to a clergyman of the cathedral church at Lubec. Jungius, having unfortunately been deprived of his father very early in life (for he was stabbed one evening upon his return home from a convivial party), was obliged to depend almost entirely upon his own exertions for knowledge; yet in his youth, he became a very subtle logician, and ingenious disputant, and thus prepared his mind for that clearness of investigation and accuracy of judgment, which were so eminently conspicuous in the works which he published at a more advanced period of his life. Selecting the study of medicine as a profession, he travelled over a great part of Italy and Germany, in order to cultivate the acquaintance of the most distinguished physicians of that time. He had previously graduated with distinguished honour at the university of Giessen A. D. 1607, and remained there a few years as mathematical tutor. In 1625 he was chosen professor of physic at Helmstadt, but, on account of the Danish war, he was obliged, soon after his appointment, to fly to Brunswick, whence he soon returned to Helmstadt, and in 1629 was appointed rector of the school at Hamburg.

Jungius seems to have eminently distinguished himself in the several studies of theology, medicine, mathematics, metaphysics, and botany, upon all which pursuits his opinions and observations are handed down to us in his writings, though the most famous part of his work, entitled “*Doxoscopix Physicæ Minores*,” is upon the last mentioned subject, botany. This book was first printed at Hamburg, in 4to, A. D. 1662, and again, in 1679, under the care of Martin Fogel, with this additional title, “*Præcipuarum opinionum physicarum*.” A copy of the former edition of this work is in the Linnæan library, having been presented to Linnæus by his pupil, professor P. D. Gisèke, of Hamburg. The botanical part of it, included in the third section of the second part, occupies about 100 pages, and contains many judicious and acute rules for making distinct

<sup>1</sup> Gen. Dict.—Moreri.—Saxii Onomast.—Haller Bibl. Bot.

species of plants, as well as some curious remarks upon genera. He was a great critic in botanical nomenclature; and constructed a variety of terms which agree with those of Linnæus, and his remarks upon botanical discrimination have been of considerable advantage to succeeding botanists, and many of his definitions are repeatedly made use of by our immortal countryman, Ray. He was the first who projected and raised a literary society in Germany, though this institution did not share a better fate than the one which had just before been founded in this country (and which appears to have served for its model) by Hugh Latimer, Thomas Linacre, and others, for the purpose of discussing and illustrating Aristotle's philosophy. They both flourished but for a short period, though the Heunetic or Ereunetic society, as it was called, established by professor Jungius, was on a far more comprehensive plan than the other, and may indeed be considered as having, in some measure, embraced the same views with which the royal society was afterwards instituted in Great Britain. The fame of Jungius was originally diffused through this country by his noble pupil, the honourable Charles Cavendish, who appears to have studied under him at Hamborgh. This gentleman was brother to the earl of Newcastle, who had the care of Charles I. when a youth.

After a long life, spent in the acquirement and diffusion of general philosophical knowledge, and having always manifested a strong attachment to the Lutheran church, professor Jungius departed this life September 23, 1657, and was buried in the church of St. John at Hamborgh, where a handsome tablet was inscribed to his memory by his friend and pupil, Michael Kirsten. The following is a list of his works, as given by Martin Fogel, who edited the second edition of his "Doxoscopia." 1. "Logica Hamburgensis," Hamb. 1638, 8vo. 2. "Geometria Empirica," Rostock and Hamb. 4to. 3. "Doxoscopia Physicæ Minores, sive Isagoge Physica Doxoscopica." Hamb. 1662, 4to. 4. "Kurzer Bericht von der Didactica oder Lehrkunst Wolfgangi Raticii, durch Christoph. Helvicum und Joach. Jungium," Giessen, 1614, 4to. 5. "Disputationes de naturali Dei cognitione: de potentiâ activâ; de loco Aristotelis, lib. 3. de celo, t. 66: de figuris locorum replentibus: de relationibus: de notionibus secundis: de demonstratione tritermina: de definitionibus," &c.<sup>1</sup>

<sup>1</sup> *Chaufepie.*—Rees's Cyclopædia.—Saxii Onomasticon.

**JUNIUS (ADRIAN)**, a learned Hollander, was born, in 1511 or 1512, at Hoorn, of which place his father had been secretary, and five times burgomaster. Having passed through his first studies at Haerlem and Louvain, he fixed upon physic for his profession, and, for his improvement, resolved to travel abroad. Accordingly, going first to France, he put himself under the care of James Houlier, a celebrated physician at Paris. Thence he went to Bologna in Italy, where he was admitted M. D. and afterwards, passing through several parts of Germany, arrived in England, and became physician to the duke of Norfolk in 1543, and was afterwards retained in that quality by a certain great lady. He continued in England several years, and wrote many books there; among others, a Greek and Latin lexicon, to which he added above 6500 words. He dedicated this work, in 1548, to Edward VI. with the title of king. Edward not being acknowledged such by the pope, our author, who was of that religion, fell under the displeasure of the court of Rome for his dedication, and was prosecuted for it a long time after. His works were put into the "Index Expurgatorius," where he was branded as a Calvinist, and an author "*damnatae memoriae*," of condemned memory; a disgrace which gave him great uneasiness and concern; and, in order to be freed from it, having laid his case before cardinal Granville, he applied, by the advice of Arias Montanus, directly to the pope, and prepared an apology, shewing the indispensable necessity he was under of giving Edward the title of king, and at the same time protesting he had always been a good catholic.

Before the death of Edward, he returned to his own country, and led a sedentary life, closely pursuing his studies; but, upon the accession of queen Mary, he returned thither; and, being a very good poet, he published, in 1554, an epithalamium on the marriage of Philip II. with that queen, entitled "*Philippis*." This address could not fail of introducing him in a favourable light to that court, whence he would probably have made a considerable fortune, had not the turbulent state of those times driven him home again. He confined himself some time in Hoorn, but, after a while, settled at Haerlem; and repaired the disappointment he sustained respecting his finances in England, by marrying a young woman of fortune, which he knew how to improve by making the most of his dedi-

cations to his books, of which he published three at Haerlem in 1556. Some years after, he accepted an offer from the king of Denmark, to be his physician, with a considerable salary, and removed to Copenhagen; but neither liking the climate nor genius of the inhabitants, he left the country about 1564, very abruptly, without taking leave of the king. Returning to Haerlem, he practised physic, and was made principal of the college, or great school, in that town. He continued there till the place was besieged by the Spaniards in 1573, when he found means to escape, by obtaining leave to attend the prince of Orange, who desired his assistance as a physician; but lost his library, in which he had left a great many works which had cost him much pains and labour; and the loss was aggravated by this circumstance, that they were almost fit for the press. In this exigency he went to Middleburgh, where the prince had procured him a public salary to practise physic; but the air of the country did not agree with his constitution, and he fell into some disorders, which, with the grief he felt for the loss of his library, put an end to his life in 1575. There was a design to have given him a professorship at Leyden, which university was but just rising when he died. He had a prodigious memory, which enabled him to treasure up a vast stock of learning. Besides his skill in physic, which was his profession, he was an historian, poet, philosopher, and understood perfectly eight languages. His works make up 24 articles, among which are, "Lexicon Græco-Latinum," 1548; "Adagiorum ab Erasmo omissorum centuriæ octo & dimidia," 1558; which last was published after his death, as others of his pieces were.<sup>1</sup>

JUNIUS, or DU JON (FRANCIS), professor of divinity at Leyden, was descended of a noble family, and born at Bourges in 1545. At the age of thirteen he began to study the law, and afterwards went to Geneva, to study the languages; but being restrained in his pursuits for want of a proper support from his family, he resolved to get his bread by teaching school, which he pursued till 1565, when he was made minister of the Walloon church at Antwerp. But as this was both a troublesome and dangerous post, on account of the tumultuous conflicts between the papists and protestants at that time, he was soon obliged to withdraw into Germany. He went first to Heidelberg,

<sup>1</sup> Gen. Dict.—Niceron, vol. VII.—Saxii Onomasticon.

where the elector, Frederic III. received him very graciously. He then made a visit to his mother, who was still living at Bourges; after which, returning to the Palatinate, he was made minister of the church of Schoon there. This was but a small congregation; and, while he held it, he was sent by the elector to the prince of Orange's army, during the unsuccessful expedition of 1568. He continued chaplain to that prince till the troops returned into Germany; when he resumed his church in the Palatine, and resided upon it till 1579. This year his patron, the elector, appointed him to translate the Old Testament jointly with Tremellius, which employment brought him to Heidelberg. He afterwards read public lectures at Neustadt, till prince Casimir, administrator of the electorate, gave him the divinity-professor's chair at Heidelberg. He returned into France with the duke de Bouillon; and paying his respects to Henry IV. that prince sent him upon some mission into Germany. Returning to give an account of his success, and passing through Holland, he was invited to be divinity-professor at Leyden; and, obtaining the permission of the French ambassador, he accepted the offer in 1592. He had passed through many scenes of life, and he wrote an account of them himself this year: after which, he filled the chair at Leyden with great reputation for the space of ten years, when he died of the plague in 1602.

He was married no less than four times, and by his third wife had a son, who is the subject of the next article. The titles of his works are sixty-four in number, among which are, "Commentaries" on the first three chapters of Genesis, the prophecies of Ezekiel, Daniel, and Jonah; "Sacred Parallels" and "Notes" upon the book of Revelation; "Hebrew Lexicon;" "Grammar of the Hebrew Tongue;" "Notes on Cicero's Epistles to Atticus." But what he is chiefly, and almost only, known for now, is his Latin version of the Hebrew text of the Bible, jointly with Tremellius. He was a man of great learning and pious zeal, and his life by Melchior Adam affords many interesting particulars of him in both characters. In the account of his life written by himself, he relates that in his youth he was seduced into atheism, from which he represents himself as almost miraculously redeemed, and this appears to have made a lasting impression on him.<sup>1</sup>

<sup>1</sup> Melchior Adam.—Gen. Dict.—Niceron, vol. XVI.



**JUNIUS (FRANCIS, or FRANÇOIS DU JON)**, son of the preceding, was born at Heidelberg in 1589, and received the first elements of his education at Leyden, apparently with a view to letters; but upon the death of his father in 1602, resolving to go into the army in the service of the prince of Orange, he applied himself particularly to such branches of the mathematics as are necessary to make a figure in the military life. He had made a good progress in these accomplishments at twenty years of age; when the war being concluded by a truce for twelve years in 1609, occasioned a change in his purpose, and inclined him to cultivate the arts of peace by a close application to study. His first literary employment was to collect, digest, and publish some of his father's writings. After some years spent thus in his own country, he resolved, for farther improvement, to travel abroad. With that view he went first to France, and then to England, in which he arrived in 1620, and having recommended himself by his learning and amiable manners to the literati there, he was taken into the family of Thomas earl of Arundel, in which he continued for the space of thirty years. During his abode there he made frequent excursions to Oxford, chiefly for the sake of the Bodleian and other libraries; where, meeting with several Anglo-Saxon books, he resolved to study the language, which was at that time neglected. He soon perceived that the Anglo-Saxon tongue would be of service to him for discovering many etymologies necessary to clear up the Flemish, Belgic, German, and English, languages; and therefore devoted himself wholly to that study. He afterwards learned the ancient language of the Goths, Franks, Cimbri, and Frisons; by which he discovered the etymology of several Italian, French, and Spanish words; for the Goths, Vandals, French, Burgundians, and Germans, spread their language in the provinces they conquered, of which some vestiges are still left.

After a careful course of these studies and researches, he announced his having discovered that the Gothic was the mother of all the Teutonic tongues; whence sprang the old Cimbrian, transmitted to posterity by the remains of the Runic, as likewise the Swedish, Danish, Norwegian, Icelandic, in which the inhabitants of the country expressed their thoughts at that time. From the Anglo-Saxon, which itself is either a branch of the Gothic or its sister, and daughter of the same mother, sprang the

English, Scotch, Belgic, and the old language of Friesland. From the Gothic and Saxon languages sprang that of the Franks, which is the mother-tongue of Upper-Germany. He was so passionately fond of this study, that, after thirty years chiefly spent upon it in England, being informed there were some villages in Friesland where the ancient language of the Saxons was preserved, he went thither and lived two years among them. Then, returning into Holland, he met with the old Gothic MS. called the Silver One, because the four gospels are written there in silver Gothic letters. He devoted his whole study in the explanation of it, which he completed in a little time, and published it, with notes of Dr. Marshall, in 1665, under the title "*Glossarium Gothicum in quatuor evangelia Gothica*," Dordrac, 1665, 4to. Dr. Marshall's performance is entitled "*Observationes in evangeliorum versiones per antiquas duas, Gothicam sc. & Anglo-Saxonicam*," &c. *ibid.* Junius returned into England in 1674, in order to peruse such English-Saxon books as had hitherto escaped his diligence, especially those in the Cottonian library. In Oct. 1676, he retired to Oxford. He was now 87, and intended not to leave that beloved university any more. At first he had lodgings opposite to Lincoln college, for the sake of Dr. Marshall, rector of that society, who had been his pupil in the study of the Northern languages, and was then a great critic, as well as Junius, in them. Afterwards, he intended to put some of his notes and collections into order; and, to avoid the interruption of frequent visits, he removed to an obscure house in St. Ebbe's parish, where he digested some things for the press, and made a deed of gift of all his MSS. and collections to the public library\*.

In Aug. 1677, upon the invitation of his nephew, Dr. Isaac Vossius, canon of Windsor, he went to his house, and there died of a fever, Nov. 19 following. His corpse was interred in St. George's chapel, within the castle, and the following year a table of white marble was fixed to the wall, near his grave, with an inscription in Latin. He was not only very learned, but a man of irreproachable character. As a laborious student, perhaps few have excelled

\* There is a list of them in Ath. Ox. under this article. The chief is his *Glossary*, in five languages, explaining the origin of the northern languages. It contains nine volumes, which bishop Fell caused to be tran-

scribed for the press. His *etymologicon Anglicanum*\* was published in 1743, in folio, by Edward Lye, M. A. vicar of Little Houghton in Northamptonshire.

him. He used to rise at four in the morning, both winter and summer, and study till dinner-time, which was at one; after dinner he used some bodily exercise, walking or running, but returned to his studies at three, and did not leave them till eight, when he went to supper, and then to bed. He very seldom stirred abroad, and never but when some business obliged him. Notwithstanding this, he enjoyed a perfect state of health, and was never once sick. Though he spent so long a series of years in this solitary manner, he was a man of a pleasant and social temper, even in his extreme old age. He was free from peevishness, and affable to those who visited him, though he did not like to be interrupted. Besides the "Glossarium Gothicum," the chief of his printed works are, 1. that intituled "De pictura veterum," 1637, 4to. and printed again, with large additions, 1694, at Rotterdam, in folio. He printed likewise an English translation, entitled, "The Painting of the Ancients;" in three books, with additions and alterations, Lond. 1638. To the folio edition was prefixed his life, written by Grævius. 2. "Observationes in Willeramī Francicam paraphrasin Cantici canticorum," Amst. 1655, 8vo. 3. Several letters in "Ger. Joh. Vossii & clarorum virorum ad eum epistolæ," Lond. 1690, fol. where Vossius styles our author "vir omnifaria doctrina & generis splendore ornatissimus."<sup>1</sup>

JURIEU (PETER), a French protestant divine, sometimes called by the catholics the Goliath of the protestants, was born Dec. 24, 1637. His father, Daniel Jurieu, was minister of the reformed religion at Mer; his mother, the daughter of Peter du Moulin, minister and professor at Sedan. He was sent, after the first rudiments of his education under Rivet in Holland, to his maternal uncle Peter du Moulin, then in England; where, having finished his theological studies, he took orders in that church; but, upon the death of his father, being called home to succeed him at Mer, and finding what he had done in England disliked by the reformed in his own country, he submitted to a re-ordination by presbyters, according to the form of the foreign protestant churches. After some time, he officiated in the French church of Vitri, where the people were so much pleased with him, that they endeavoured to procure his settlement among them; and here he composed his

<sup>1</sup> Gen. Dict.—Niceron, vol. XVI.—Ath. Ox. vol. II.—Life by Grævius,

"Treatise of Devotion." Before this, in 1670, he had attracted public attention by refuting a project for reuniting all the sects of Christianity, wrote by d'Huisseau, minister of Saumur. He was afterwards invited to Sedan, where he discharged the office of professor in divinity and Hebrew with great reputation. In 1673 he wrote his "Preservative against Popery," which he opposed to the exposition of the doctrine of the catholic church by M. de Meaux, bishop of Condom. This treatise did great credit to the author, who endeavoured to prove that the prelate had disguised the doctrine of his church. In 1675, Jurieu published the first part of his work (the whole of which appeared in 1685), entitled "La Justification de la Morale," &c. or, "A Vindication of the Morality of the Protestants against the Accusations of Mr. Arnauld," &c. In 1681, the university of Sedan being taken from the protestants\*, our professor resolved to accept an invitation sent to him from that of Rouen; but discovering, in the mean time, that the French court knew him to be the author of a work he had published anonymously, under the title of "La Politique du Clergé," which was a severe satire on the Roman catholics, he was apprehensive of being prosecuted, and therefore retired hastily into Holland, where he almost immediately received an offer of the divinity-chair in the university of Groningen; but his friends having founded the same professorship for him at Rotterdam, he preferred this residence to the other; and he was also appointed minister of the Walloon church in the same town. He had not been long in this happy situation, when he produced to the public "Les derniers Efforts de l'Innocence affligée," or "The last Efforts of afflicted Innocence."

At Rotterdam, having nothing to fear, he gave full scope to his imagination, which was naturally too warm and sanguine. In this temper he applied himself to study the book of "the Revelations," and thought he had certainly discovered the true meaning of it by a kind of inspiration,

\* The principality of Sedan had been a sovereign state till 1642; when the duke of Bouillon yielded it up to Lewis XII. on condition that every thing should continue in the state in which it then was. Lewis XIV. ratified the same treaty; and promised, that the protestant religion should be

there maintained, with all the rights and privileges which it then enjoyed: yet all this could not save the university; the king even ordered, that it should be suppressed before any other. The decree was made July 9, 1681, and notified to the university the 14th of the same month.

which shewed him, that France was the place of the great city, where the witnesses mentioned in the apocalypse lay dead, but not buried; and that they were to rise to life again in three years and a half, namely, in 1689. He was unalterably fixed and confirmed in this persuasion by the revolution which happened in England in 1688; and even addressed a letter upon the subject to king William, whom he considered as the instrument intended by God to carry his designs into execution. At home, however, all this was charged upon him as an artifice, only to prepare the people for a much greater revolution; and he was suspected to harbour no other design than that of exciting people to take up arms, and setting all Europe in a flame. The foundation of this belief was his not shewing any signs of confusion after the event had given the lye to his prophecies: they built likewise on this, that, after the example of Comenius, he had attempted to re-unite the Lutherans and Calvinists, in hopes of increasing the number of troops to attack Antichrist. But these accusations were brought only by the Romanists, his constant enemies, while his more indulgent friends attributed his prophecies to enthusiasm, and it is certain, that, under this period of mental delusion, he affected to believe a great number of prodigies, which he maintained were so many presages or forerunners of the accomplishment of the prophecies. Nor is it true that he was indifferent to the ill success of what he had predicted in his "*L'accomplissement des Propheties*," Rotterdam, 1686: on the contrary, his chagrin was great; and it was not a little heightened when he thought himself insulted by some of his best friends, who opposed his sentiments. This drew him into violent disputes, and particularly with Bayle\*, who wrote against him. The opposition of Bayle was the more resented by him, as he had been a friend to him, and was instrumental in procuring him the philosophical chair at Sedan in 1675. They seem to have been very intimately connected; for, after the suppression of that university, they were preferred together to different professorships at Rotterdam in 1681; and they both wrote against Maimbourg's "*History of Calvinism*" in 1682. But here, it is said, the first seeds of the quarrel

\* See the article of Zuerius Boxhornius, in the last volume of his *Diet. Rem.* (o), where there is a particular account of the proceedings in some sy-

nods against our author, upon information of his having maintained, that it was lawful to hate one's enemies.

between them were sown. Both the pieces excelled in different ways. Jurieu's was more complete and full than Bayle's, and he answered Maimbourg with a great deal of strength; but then the reader did not meet there with that easy and natural style, those lively and agreeable reflections which distinguished the latter. The preference given to Bayle was observed by Jurieu with disdain: he began to look upon Bayle as his competitor, conceived a jealousy and hatred for him; and to what length it was carried afterwards may be seen in our article of Bayle. In short, it must not be dissembled, that our author's conduct was far from being commendable in regard to Bayle, or any of his antagonists. Even those synods, where his authority was the greatest, engaged in the contest, and justified Mr. Saurin, pastor of Utrecht, and other persons of merit, whom Jurieu had not spared to accuse of heterodoxy: nay, the matter was carried so far, that, in some of these church parliaments there passed decrees, in which, though his name was not mentioned, yet the opinions he had advanced upon baptism, justification, and the new system of the church, were absolutely condemned. These troubles continued while he lived, and at length threw him into a lowness of spirits, under which he languished for several years before his death; yet he continued to employ his pen, and revised and printed his history of opinions, and forms of religious worship, "*Histoire des dogmes et des cultes*," which he had composed in his youth, a work of very considerable merit. In the two or three last years of his life he wrote only some devotional pieces. At length he sunk under a load of infirmities, at Rotterdam, Jan. 11, 1713. He was unquestionably a man of considerable learning, but peculiar in some of his own notions, and intolerant to those of others. Among his works, not mentioned above, are "*Histoire du Calvinisme et du Papisme mise en parallele*," &c. 1683, 3 vols.; "*Lettres Pastorales*." These letters are upon the subject of the accomplishment of the prophecies. In one of them, for Jan. 1695, having quoted, as proof of the favourable intentions of the allies, a proposal for peace, drawn up by the diet of Ratisbon, which had been forged by a speculative politician in Amsterdam, he was so ashamed of his having been imposed upon by this fictitious piece, that he instantly printed another edition of his letter, in which he omitted that article.

3. "*Parallele de trois Lettres pastorales de Mr. Jurieu, &c.*"

1696, quoted in a "Dissertation concerning defamatory Libels," at the end of Bayle's Dict. 4. "Traité de l'unité de l'église," &c. 1688. 5. "Le vray systeme de l'église et la véritable analyse de la foi," &c. 1686. 6. "L'Esprit de Mr. Arnauld," 1684. 7. "Abrégé de l'Histoire du Concile de Trente," &c. 1683. 8. "Les préjugés legitimes contre le papisme," 1685. 9. "Le Janseniste convaincu de vaine sophistiquerie." 10. "Le Philosophe de Rotterdam accusé, atteint, et convaincu." 11. "Traité historique, contenant le jugement d'un Protestant sur la Théologie Mystique," &c. 1700. 12. "Jugement sur les méthodes rigides et relâchées," &c. 1686. 13. "Traité de la Nature et la Grace." 14. "Apologie pour l'accomplissement de Prophéties," 1687. 15. "Quelque Sermons," &c.<sup>1</sup>

JURIN (JAMES), born in 1684, and a physician of the mathematical sect, was educated in Trinity college, Cambridge, of which he was fellow in 1711. He was afterwards well known in London as an eminent physician; was physician to Guy's hospital, and was, during several years, an active member and secretary of the royal society, and at the time of his death in 1750, president of the college of physicians. He distinguished himself by a series of ingenious essays, published in the Philosophical Transactions in 1718, 1719, &c. and afterwards printed collectively, in 1732, under the title of "Physico-Mathematical Dissertations," in which mathematical science was applied with considerable acuteness to physiological subjects. These papers involved him in several controversies; first with Keill, in consequence of his calculations in regard to the force of the contractions of the heart, against which also Senac published some objections, which he answered. To Smith's System of Optics, published in 1738, Jurin added "An Essay upon distinct and indistinct Vision," in which he made subtle calculations of the changes necessary to be made in the figure of the eye to accommodate it to the different distances of objects. This paper was commented on by Robins, to whom Jurin wrote a reply. He had likewise controversies with Michelotti respecting the force of running water, and with the philosophers of the school of Leibnitz on living forces. He communicated to the royal society some experiments made with a view to determine the specific gravity of the human

<sup>1</sup> *Chaufepic.—Des Maizeaux's Life of Bayle.—Dict. Hist.*

blood, and he contributed much to the improvement of their meteorological observations. He was a warm partisan and an active defender of the practice of inoculation; and in several publications, giving an account of its success from 1723 to 1727, established its utility upon the true foundation of a comparison between the respective mortality of the casual and the inoculated small-pox. Dr. Jurin was also editor of Varenus's Geography, 2 vols. 8vo, 1712, published at the request of sir Isaac Newton and Dr. Bentley. In "The Works of the Learned" for 1737—8—9, he carried on a controversy with Dr. Pemberton, in defence of Newton, and signed his papers "Philalthes Cantabrigiensis."<sup>1</sup>

JUSSIEU (ANTONY de), an eminent botanist, was born at Lyons in 1686. He cultivated, with so much success, a talent for natural history, which discovered itself in his earliest years, that, in 1712, he obtained a place in the academy of sciences. After traversing various parts of Europe, he settled in Paris, where he published various works on the most interesting parts of natural history. He published an appendix to Tournefort, and methodized and abridged the work of Barrelier, on the plants of France, Spain, and Italy. He also practised physic, and was remarkable on all occasions for charity to the poor, to whom he not only gave advice, but alms. He nevertheless left behind him a very considerable fortune, of which his brother Bernard was the heir. He died of an apoplexy, at the age of seventy-two, in 1758.<sup>2</sup>

JUSSIEU (BERNARD), brother of the preceding, was also a native of Lyons, and born in 1699. Like his brother he was a practitioner of physic, and eminent for his botanical skill and researches, and was one of the first botanists who aimed at a natural system of arrangement. He was member of various learned academies in Europe; curator of the plants of the royal garden at Paris, and was invited by the king himself to superintend the arrangement of a botanical garden at Trianon. He was highly esteemed by his royal master, and enjoyed, what was no less honourable, the friendship and confidence of Linnæus. He had numerous pupils, by whom he was much beloved, and died in possession of universal esteem in 1777, in the

<sup>1</sup> Rees's Cyclopædia.—Nichols's Bowyer.—Works of the Learned, ubi supra, and also vol. for 1741.

<sup>2</sup> Dict. Hist.



seventy-ninth year of his age. His only publications were, an edition of Tournefort on the plants which grow near Paris, 1725, 2 vols. 12mo; and "L'ami de l'humanité, ou, Conseils d'un bon citoyen à sa nation," octavo, printed after his death. Although a first-rate botanist, he was deterred by excess of modesty from giving his ideas to the world. His nephew, the present A. L. de Jussieu, has given us a plan of the method, according to which he arranged the garden of Trianon in 1759, and which, in fact, laid the foundation of his own celebrated work, published in 1789. The *Jussiaea*, of Linnæus, was so named by that eminent botanist in honour of these two brothers. There was a third brother, however, the youngest, who was born in 1704, and in 1735 went to Peru, in the capacity of a botanist, with the academicians sent there to measure a degree. After continuing in that country thirty-six years, he returned to France in very bad health, and almost in a state of childhood, and died in 1779. Some account of his travels and discoveries may be seen in *Memoirs of the French Academy*; and it was at one time thought that his nephew was preparing an account for publication, but we know not that it has yet appeared.<sup>1</sup>

JUSTEL (CHRISTOPHER), counsellor and secretary to the French king, was born at Paris, 1580. Having excellent parts, and a strong bent to letters, he made a great progress; and, as soon as he left the college, applying himself to the study of the councils and ecclesiastical history, he published the "Code of Canons of the Church universal, and the Councils of Africa, with notes." He held a literary correspondence with the most learned men of his time, as Usher, Salmasius, Blondel, sir Henry Spelman, and others, till his death, which happened at Paris in 1649. He had the character of knowing more of the middle ages than any of his time. Besides the code already mentioned, he published, in 1645, "The Genealogical History of the House of Auvergne;" and several collections of Greek and Latin canons, from MSS. which formed the "*Bibliotheca juris canonici veteris*," published at Paris in 1668, in 2 vols. folio, by William Voel and our author's son, the subject of the next article.<sup>2</sup>

JUSTEL (HENRY), was born at Paris in 1620, and succeeded his father as secretary and counsellor to the king.

<sup>1</sup> Dict. Hist.—Haller Bibl. Bot.—Eloge des Academiciens, vol. II.

<sup>2</sup> Moreri.—Saxii Onomast.—Usher's Life and Letters.

He was a man of distinguished learning himself, and an encourager of it in others, employing his interest at court in their favour. His house was the usual resort of men of letters, among whom we find Mr. Locke and Dr. Hickes; which shews that it was open to men of all complexions and principles. Mr. Justel had always professed a particular respect for the English nation, and cultivated an acquaintance with many great men there. He foresaw the revocation of the edict of Nantz, several years before it happened, as we are informed by Dr. Hickes. This divine, who, upon his travels abroad, made a considerable stay at Paris, set apart one day in the week for visiting Mr. Justel. In one of these visits, after some discourse about the protestant churches, observed by Dr. Hickes to be in many places demolished, notwithstanding the edict of Nantz, "Alas, sir," says Mr. Justel, "as I am wont to talk in confidence with you, so I will tell you a secret, that almost none of us knows besides myself: our extirpation is decreed; we must all be banished our country, or turn papists. I tell it you because I intend to come into England, where I have many friends; and that, when I come to see you among the rest, you may remember that I told it you." "Upon this," says Dr. Hickes, "I asked him how long it would be before this sad persecution would be put into execution? He answered, within four or five years at most; and remember, says he again, that I foretold the time.— After he had been some time in London he made a visit to the doctor at his house on Tower-hill; where, presently after the common forms of congratulating one another (it was about the time that the bill of exclusion was thrown out of the House of Lords), he said, Sir, don't you remember what I told you of the persecution we have since suffered, and of the time when it would begin? and you now see all has accordingly come to pass."

He sent by Dr. Hickes the original MS. in Greek of the "*Canones ecclesie universalis*," published by his father, and other valuable MSS. to be presented to the university of Oxford: upon the receipt of which benefaction, that learned body conferred on him, by diploma, the degree of LL. D. June 23, 1675. He left Paris in 1681, upon the persecution of the protestants; and, coming to London, was, some time after, made keeper of the king's library at St. James's, to which is annexed a salary of 200*l.* per annum. He held this place till his death, Sept. 1693;

and was then succeeded by Dr. Richard Bentley. He had a very extensive library, particularly rich in MSS. which were always at the service of his learned contemporaries, many of whom acknowledged their obligations to him. He was obliged, however, to dispose of this library before he left France. There is a portrait of him and his arms in the *Gent. Mag.* 1788, taken from a private print.<sup>1</sup>

JUSTIN, an ancient Latin historian, is known by his abridgment of the large work of Trogus Pompeius, which some think has occasioned the loss of the original; but it is much more probable that the neglect of the original occasioned the abridgment, as commonly happens in the decline of letters. Who Justin was, and when he lived, is altogether uncertain; but he is generally referred to the year 150, in the reign of Antoninus Pius. The abridgment comprises a history of the world from Ninus to Augustus Cæsar; and is written with great purity and elegance, excepting here and there a word which savours of encroaching barbarism. It has long been employed as a school book, and is held in great estimation by foreign critics. La Mothe le Vayer thinks "his manner of writing so excellent as to be worthy the age of Augustus rather than that of the Antonines." Justin has been illustrated by the best annotators, particularly Grævius; and there are numerous editions, of which the preference is given to those of Grævius; of Hearne, 1705, 8vo; of Gronovius, 1719, and 1760; of Fischer, 1757, &c.<sup>2</sup>

JUSTIN (surnamed the MARTYR), one of the earliest writers of the Christian church, was born at Neapolis, the ancient Sichem of Palestine, in the province of Samaria. His father Priscus, being a Gentile Greek, brought him up in his own religion, and had him educated in all the Grecian learning and philosophy. To complete his studies he travelled to Egypt, the usual tour on this occasion, as being the seat of the more mysterious and recondite literature at this time: he was shewn, as he tells you, at Alexandria, the remains of those cells where the seventy translators of the Bible performed what is called the Septuagint version. He had, from his first application to philosophy, disliked the stoic and peripatetic; and chose the

<sup>1</sup> *Chaufepie*.—*Biog. Brit. Supplement*.—*Saxii Onomast.*

<sup>2</sup> *Fabric. Bibl. Lat.*—*Dibdin's Classics*.—*Saxii Onomast.*—*Vossius de Hist. Lat.*

sect of Plato, with whose ideas he was enamoured, and of which he resolved to make himself master. He was prosecuting this design in contemplation and solitary walks by the sea-side, as he informs us in his "Dialogue with Trypho," when there met him one day a grave and ancient person of a venerable aspect, who, falling into discourse upon the subject of his thoughts, turned the conversation, by degrees, from the fancied excellence of Platonism to the superior perfection of Christianity; and performed his part so well, as to raise an ardent curiosity in our Platonist to inquire into the merits of that religion, the result of which was his conversion, which happened about the 16th year of Trajan's reign, A. C. 132.

Several of his old friends among the heathens were not a little troubled at the loss of so eminent a person: for their satisfaction, therefore, he drew up an account of his conduct, with the reasons of it, in order to bring them into the same sentiments. Still, however, from an affection to the studies of his youth, he retained the ancient dress; preaching and defending the Christian religion under his old philosophic garb, the pallium, or cloak of the Grecian philosophers. About the beginning of Antoninus Pius's reign he went to Rome, and there strenuously endeavoured to defend and promote the Christian cause: in which spirit finding the heretic Marcion very busy in propagating his pernicious principles, he resolved particularly to oppose him. This heretic was the son of a bishop born in Pontus, and, for deflowering a virgin, had been excommunicated. Upon this he fled to Rome, where he broached his errors; the chief of which was, "That there are two Gods, one the creator of the world, whom he supposed to be the God of the Old Testament, and the author of evil; the other a more sovereign and supreme being, creator of more excellent things; the father of Christ, whom he sent into the world to dissolve the law and the prophets, and to destroy the works of the other deity, whom he styled the God of the Jews." Justin encountered this heretic both in word and writing, and composed a book against his principles, which he also published. In the same spirit, when the Christians came to be more severely dealt with; traduced, defamed, and persecuted, by virtue of the standing laws of the empire, Justin drew up his first Apology about the year 140, and presented it to the emperor Antoninus Pius, with a copy of his predecessor Adrian's rescript,

commanding that the Christians should not be needlessly and unjustly vexed. This address was not without its success: the emperor, being in his own nature of a generous disposition, was moved to give orders that the Christians should be treated more gently, and more regularly proceeded against.

Not long afterwards, Justin made a visit into the East; and, among other parts, went to Ephesus. Here he fell into the company and acquaintance of Trypho, a Jew of great note, with whom he engaged in a dispute that held for two days: the substance of which he afterwards wrote in a piece entitled his "Dialogue with Trypho." By the conclusion we learn he was then ready to set sail to Ephesus. He returned at last to Rome, where he had frequent conferences with one Crescens, a philosopher of some repute in that city; a man who had endeavoured to traduce the Christians, and represent their religion under the most infamous character. Justin now presented his second Apology to Marcus Antoninus Philosophus, the successor of Pius, and a determined enemy to the Christians. The immediate occasion of this second Apology, as he himself informs the emperor, was this: A woman at Rome had, together with her husband, lived in all manner of wantonness, and, from a vicious course of life, had been converted to Christianity; and being reclaimed herself, very naturally sought also to reclaim her husband, but at length, finding him quite obstinate, she procured a bill of divorce. The man, enraged at this, accused her to the emperor of being a Christian. She, however, putting in a petition for leave to answer it, he relinquished that prosecution; and, falling upon her converter, one Ptolomeus, procured his imprisonment and condemnation. On that occasion, Lucius, a Christian, being present, presumed to represent how hard it was that an innocent and virtuous man, charged with no crime, should be adjudged to die merely for bearing the name of a Christian: a proceeding that must certainly be a reflection upon the government. These words were no sooner spoken than he, together with a third person, were sentenced to the same fate. The severity of these proceedings awakened Justin's solicitude and care for the rest of his brethren; and he immediately drew up his second apology, in which, among other things, he made heavy complaints of the malice and envy of his antagonist Crescens. The philosopher, irritated at this charge, procured

him to be apprehended, with six of his companions, and brought before the præfect of the city. After their examination, this sentence was pronounced, that "They who refuse to sacrifice to the gods, and to obey the imperial edicts, be first scourged, and then beheaded, according to the laws:" which was put in execution upon Justin and the rest. This happened, according to Baronius, A. C. 165, not long after Justin had presented his second Apology; which is said, therefore, in the language of those times, to have procured him the crown of martyrdom.

He was the first Christian, after the days of the apostles, who added to an unquestionable zeal and love of the gospel, the character of a man of learning and philosophy, both which were employed in propagating and defending his principles. He stands at the head of the Christian Platonists, or those who endeavoured to reconcile the Platonic principles with the dictates of Christianity; and the consequence of this attempt was his holding some opinions not altogether agreeable to the genius of the gospel. There are several valuable editions of his works, the first of which was that of Rob. Stephens, Paris, 1551, fol. and the best are those of Maran, printed at Paris, 1742, fol. and of Oberthur, at Wurtzburg, 1777, 3 vols. 8vo. There is an edition of his second Apology by Hutchinson, Oxon. 1703, 8vo; of his Dialogue with Trypho, by Jebb, London, 1719, 8vo; of his Apologies, by Ashton, Cambridge, 1768, 8vo; of his first Apology, by Grabe, Oxon, 1700; and of both Apologies, and his Dialogue, by Thirlby, London, 1722, fol.<sup>1</sup>

JUSTINIAN, the first Roman emperor of his name, and more celebrated for his code of laws, was nephew of Justin I. and succeeded his uncle in the Imperial throne Aug. 1, 527. He began his reign with the character of a most religious prince, publishing very severe laws against heretics, and repairing ruined churches; in this spirit, he actually declared himself protector of the church. While he was thus re-establishing Christianity at home, he carried his arms against the enemies of the empire abroad, with so much success, that he reinstated it in its ancient glory. He was very happy in having the best general of the age, Belisarius, who conquered the Persians for him

<sup>1</sup> Cave.—Lardner's Works.—Brucker.—Saxii Onomast.

in 528, 542, and 543 ; and in 533 exterminated the Vandals, and took their king Gillimer prisoner. He also recovered Africa to the empire by a new conquest ; vanquished the Goths in Italy ; and, lastly, defeated the Moors and the Samaritans. But, in the midst of these glorious successes the emperor was endangered by a potent faction at home. Hypalios, Pompeius, and Probus, three nephews of the emperor Anastasius, the immediate predecessor of Justin, combining together, raised a powerful insurrection, in order to dethrone Justinian. The conspirators formed two parties, one called the Varti, and the other Veneti, and at length became so strong, that the emperor, in despair of being able to resist them, began to think of quitting the palace ; and had certainly submitted to that disgrace had not the empress Theodosia, his consort, vexed at his betraying so much tameness, reproached him with his pusillanimity, and induced him to fortify himself against the rebels, while Belisarius and Mundus defended him so well, that the conspiracy was broken, and the ringleaders capitally punished.

The empire being now in the full enjoyment of profound peace and tranquillity, Justinian made the best use of it, by collecting the immense variety and number of the Roman laws into one body. To this end, he selected ten of the most able lawyers in the empire ; who, revising the Gregorian, Theodosian, and Hermogenian codes, compiled out of them one body, called "The Code," to which the emperor gave his own name. This may be called the statute law, as consisting of the rescripts of the emperors ; but the compilation of the other part was a much more difficult task. It was made up of the decisions of the judges and other magistrates, together with the authoritative opinions of the most eminent lawyers ; all which lay scattered, without any order, in above 2000 volumes. These, however, after the labour of ten years, chiefly by Tribonian, an eminent lawyer, were reduced to the number of 50 ; and the whole design was completed in the year 529, and the name of "Digests," or "Pandects," given to it. Besides these, for the use chiefly of young students in the law, Justinian ordered four books of "Institutes" to be drawn up, by Tribonian, Dorotheus, and Theophilus, containing an abstract or abridgement of the text of all the laws : and, lastly, the laws of modern date, posterior to that of the former, were thrown into one volume in the year 529, called the "Novellæ," or "New Code."

This most important transaction in the state has rendered Justinian's name immortal. His conduct in ecclesiastical affairs was rash and inconsiderate. On one occasion, when Theodotus, king of Italy, had obliged pope Agapetus to go to Constantinople, in order to submit and make peace with the emperor, Justinian received him very graciously, but enjoined him to communicate with Anthenius, patriarch of Constantinople. That patriarch being deemed a heretic at Rome, the pontiff refused to obey the command; and, when the emperor threatened to punish his disobedience with banishment, he answered, without any emotion, "I thought I was come before a Christian prince, but I find a Diocletian." The result was, that the hardness and resolution of the pope brought the emperor to a submission. Accordingly Anthenius was deprived, and an orthodox prelate put into his place.

After this, Justinian, resolving to take cognizance of the difference between the three chapters, published a rescript for that purpose, in form of a constitution, which created great disturbances in the empire. He also exerted his authority against the attempts of the popes Sylverius and Vigilius, both before and after the celebration of the fifth general council held in the year 553. Towards the latter end of his life, he fell into an erroneous opinion concerning Christ's body; which he maintained had never been corruptible, nor subject to the natural infirmities of a human body. He carried it so far as to prepare an edict against those who maintained the contrary opinion, and intended to publish it; but was prevented by his death, which happened suddenly, in 565, at the age of 83, and after a reign of 39 years. It was this emperor who abolished the consulate. He built a great number of churches, and particularly the famous Sancta Sophia, at Constantinople, esteemed a master-piece of architecture. But the increasing jealousies, and the heavy burdens which Justinian imposed upon his subjects, had, some time before his death, destroyed all attachment to his person; and he who, in many respects, deserved the title of the last Roman emperor, left the stage unlamented and unhonoured. The editions of his "Code," "Institutions," &c. are too many to be enumerated, but the best of them occur in almost every catalogue.<sup>1</sup>

<sup>1</sup> Universal History.—Gibbon's History.—Cave.—Mosheim's, but particularly Milner's, Church History, where his character, as a Christian emperor, is well delineated.



JUSTINIANI (St. LAWRENCE), the first patriarch of Venice, was descended of a noble family, and born there, 1381. He took the monk's habit in the monastery of St. George, in Alga, before he was a deacon; and in 1424 became general of that congregation, to whom he gave an excellent set of rules, which were afterwards observed, and made him esteemed as one of their founders. Pope Eugenius IV. gave him the bishopric of Venice, of which he was the first patriarch, from 1451. This prelate died Jan. 8, 1455, and was canonized in 1690 by Alexander VIII. He left several works of piety, which were printed together at Brescia, 1506, 2 vols. folio; and again at Venice, 1755, folio; to which is prefixed his life, by his nephew.<sup>1</sup>

JUSTINIANI (BERNARD), nephew of the above, was born at Venice in 1408. He pursued his first studies under Guarini of Verona, and continued them at Padua, where he took his doctor's degree. Notwithstanding he put on the senator's robe at the age of nineteen, yet he still prosecuted his studies under Francis Philelphi and George de Trebisonde, whom he took into his house, and retained there, till pope Calixtus III. sent for him to Rome, and employed him in several commissions. Upon his return to Venice, he was sent ambassador to Lewis XI. of France, who made him a knight in 1461. He went afterwards several times ambassador to Rome from the republic; and, in 1467, was made commandant of Padua. He afterwards became a member of the council of ten, and bore the dignity of Sage Grand no less than twenty times. In 1474, he was elected procurator of St. Mark, a post next to that of doge. He died in 1489.

His speeches on different occasions have been printed, with his letters, and "History of Venice," Venice, 1492, folio. This history, which has been admired as the first regular attempt of the kind, and which comes down to 809, may be frequently found without the other pieces, which have been suppressed. He also left "Vita B. Laurentii Justiniani," 1475, 4to. His life in Latin by Antonio Stella was printed at Venice, 1533, 8vo. Of the same family, which is still honourably distinguished in Italy, was the marquis Vincent Justiniani, who employed Blommaert, Millan, and others, to engrave his gallery, Rome,

<sup>1</sup> Moreri.—Mosheim.—Saxii Onomast.

1642, 2 vols. fol. Of this splendid work some impressions, much inferior to the old ones, were taken since 1750. Another branch of the same family was the abbé Bernardo Justiniani, who wrote the "Origin of the Military Orders," Venice, 1692, 2 vols. fol. in Italian, from whence the "History of the Military Orders," Amsterdam, 1721, 4 vols. 8vo, has been extracted; to which is added, "The History of the Religious Orders," Amsterdam, 1716, 4 vols. 8vo.<sup>1</sup>

JUSTINIANI (AUGUSTIN), bishop of Nebo or Nebbio, one of the most learned men of his time, was descended from a branch of the same noble family with the former; and born at Genoa, in 1470. After having resided some time at Valencia, in Spain, he entered into the order of St. Dominic, at Paris, in 1488; when he took the name of Augustin in the room of Pantaleon, which he received at his baptism. Soon after he distinguished himself by his learning, and knowledge in the languages, which he acquired in a very short time; so that Leo X. named him to the bishopric of Nebo, in the island of Corsica, in which capacity he assisted in the fifth council of Lateran, where he opposed some articles of the concordat between France and the court of Rome. The revenue of his diocese being small, he petitioned the pope for a better; but Francis I. who was a patron of learned men, drew him to France, by making him his almoner, with a good pension; and he was also regius professor of Hebrew for five years at Paris. Returning to Genoa in 1522, he found every thing in confusion, by the sedition of the Adornes; on which he went to visit his diocese, and discharged all the duties of a good prelate, till 1531. In a voyage from Genoa to Nebo, he perished, together with the vessel in which he was embarked, 1536. By his last will, he left his library to the republic of Genoa.

He composed some pieces, the most considerable of which is, "Psalterium Hebræum, Græcum, Arabicum, & Chaldæum, cum tribus Latinis interpretationibus & glossis." This was the first psalter of the kind which had appeared in print, and he intended it as a prelude to a similar edition of the whole Bible, but he lived only to execute this part, which appeared at Genoa in 1516. Tiraboschi, forgetting the Complutensian polyglott, calls this the first attempt of the kind. It is not a work of very rare occur-

<sup>1</sup> *Chaufepie*.—Niceron, vol. VII.—Ginguené *Hist. Litt. d'Italie*.

rence, there being 2000 copies printed, and 50 upon vellum, which, however, bear a high price. There came out also "Annales de Republica Genoensi," at Genoa, in 1537; but this was posthumous, and imperfect. There is likewise ascribed to him a translation of Maimonid's "Moreh Nevochim." He was the editor of "Porcheti Victoria adversus impios Hebræos," Paris, 1520, fol. 1

JUVENAL (DECIUS JUNIUS), the Roman satirist, was born about the beginning of the emperor Claudius's reign, at Aquinum, a town in Campania, since famous for the birth-place of Thomas (thence styled) Aquinas. Juvenal's father was probably a freed man, who, being rich, gave him a liberal education; and, agreeably to the taste of the times, bred him up to eloquence. In this he made a great progress, first under Fronto the grammarian, and then, as is generally conjectured, under Quintilian; after which he attended the bar, where he made a distinguished figure for many years, as we learn from some of Martial's epigrams. In this profession he had improved his fortune and interest at Rome, before he turned his thoughts to poetry; the very style of which, in his satires, speaks a long habit of declamation: "subactum redolent declamatorum," say the critics. He is supposed to have been above forty years of age, when he recited his first essay to a small audience of his friends; but, being encouraged by their applause, he ventured a publication, in which Paris, a player, and Domitian's favourite, was satirized; this minion complained to the emperor, who sent the poet into banishment, under pretence of giving him the command of a cohort, in the army quartered at Pentapolis, a city upon the frontiers of Egypt and Lybia. After Domitian's death; he returned to Rome, cured of his propensity to attack the characters of those in power under arbitrary princes, and indulge in personal reflections upon living characters. His 13th satire, addressed to Calvinus, was written U. C. 871, in the 3d year of Adrian, when Juvenal was above seventy years old; and as it is agreed that he attained to his eightieth year, he must have died about the 11th year of Adrian.

In his person he was of a large stature, which made some think him of Gallic extraction. We meet with nothing

concerning his morals and way of life; but, by the whole tenor of his writings, he seems to have been a man of acute observation, and a friend to liberty and virtue, but at the same time may be justly charged with a licentious boldness in his expressions. In point of classical merit, he is the last of the Roman poets, and after him Roman poetry rapidly degenerated. The most valuable edition of this poet, without Persius, is that of Ruperti, printed at Leipsic, in 1801, 2 vols. 8vo. But most generally Juvenal and Persius are printed together, of which there are many valuable editions, particularly the Variorum, the Delphin, those by Henninius, Hawkey, Sandby, &c.<sup>1</sup>

JUVENCUS (CAIUS VECTIUS AQUILINUS), one of the first Christian poets, was born of an illustrious family in Spain, and lived, according to Jerom, in the time of Constantine, about the year 330. He wrote the "Life of Christ," in Latin verse, in four books, following the four evangelists faithfully, and almost word by word; but his poetry is in a bad style, and his Latin not pure. This work, which is entitled "Historiæ Evangelicæ, lib. iv." may be found in the library of the Fathers, the "Latin Poets" of Venice, 1502, 4to, and the "Corpus Poetarum." The best edition of it separately is that of Rome, 1792, 4to.<sup>2</sup>

JUXON (WILLIAM), a loyal and worthy English prelate, the son of Richard Juxon of Chichester in Sussex, was born in 1582, and educated, upon the foundation, at Merchant Taylors' school, whence he was elected a fellow of St. John's college, Oxford, in 1598. Here, as his intentions were for the bar, he studied civil law, and took the degree of bachelor in that faculty, July 5, 1608, having before entered himself a student in Gray's-inn. But for some reasons not assigned by his biographer, he entirely changed his mind, and after having gone through a course of divinity studies, took orders, and in the latter end of 1609 was presented by his college, which stands in that parish, to the vicarage of St. Giles's, Oxford. Here he was much admired for his plain, practical style of preaching. In 1614, we are told, he left this living, probably on being presented to the rectory of Somerton in Oxfordshire, in the east window of the chancel of which church are his arms; but it is equally probable that he might hold both. It is certain

<sup>1</sup> Crusius's Hist. of the Roman Poets.—Saxii Onomast.—Dublin's Classics.

<sup>2</sup> Fabric. Bibl. Lat. Med.—Moreri.—Dict. Hist.—Saxii Onomast.

that his connexion with Oxford continued; and when, in 1621, Dr. Laud resigned the office of president of St. John's college, Mr. Juxon was chosen in his room, chiefly by his influence. In December of the same year, he proceeded doctor of laws, and in 1626 and 1627 served the office of vice-chancellor of the university. About this time his majesty Charles I. appointed him one of his chaplains in ordinary, and collated him to the deanery of Worcester, along with which he held a prebend of Chichester. In all these promotions, he was chiefly indebted to Dr. Laud, then bishop of London, who had a high regard for him, and, as dean of the king's chapel, recommended him to be clerk of the closet, into which office Dr. Juxon was sworn July 10, 1632. Laud's object in this last promotion is said to have been, that "he might have one that he might trust near his majesty, if he himself grew weak or infirm." By the same interest Dr. Juxon was elected bishop of Hereford in 1633, and was made dean of the king's chapel, but before consecration was removed to the bishopric of London, in room of Laud, now archbishop of Canterbury, and was also sworn of the privy council. He entered on his bishopric Nov. 5 of the above year, and although his diocese was much displeas'd with the conduct of his predecessor, bishop Juxon, by his mild temper and urbanity, obtained the respect of all parties.

It was, however, his misfortune, that the archbishop carried his esteem for him too far, and involved him in a scheme which Laud vainly fancied would raise the power and consequence of the church. This was no other than to place churchmen in high political stations; and by way of experiment, he prevailed on the king to appoint bishop Juxon to the office of lord high treasurer, to which he was accordingly promoted in 1635. This office no churchman had held since the time of Henry VII. and although that was not such a very distant period, as not to afford something like a precedent to the promotion, yet the sentiments of the nation were now totally changed, and the noble families, from which such an officer was expected to have been chosen, were not more astonished than displeas'd to see the staff put into the hands of a clergyman scarcely known out of the verge of his college until called to the bishopric of London, which he had not filled two years. Notwithstanding this, it is allowed on all hands that Dr. Juxon conducted himself in such a manner, as to give no

offence to any party; while, in the management of official concerns, he was so prudent and economical, as considerably to benefit the exchequer. There cannot, indeed, be a greater proof of his good conduct than this, that when the republican party ransacked every office for causes of impeachment, sequestration, and death, they found nothing to object to bishop Juxon. He was not, however, made for the times; and when he saw the storm approaching which was to overset the whole edifice of church and state, he resigned his office May 17, 1641, just after the execution of the earl of Strafford, in consequence of the king's passing the bill of attainder, contrary to Juxon's express and earnest advice.

On his resignation, he retired to his palace at Fulham, where he continued for some time, not only undisturbed, but sometimes visited by the greatest persons of the opposite party, although he remained firm in his loyalty to the king, who consulted him upon many occasions. Sir Philip Warwick, being employed on one of those occasions, desired he might bring the bishop himself to his majesty, for fear of a mistake in the message, or lest the bishop should not speak freely to him. To which the king replied, "Go as I bid you; if he will speak freely to any body, he will speak freely to you. This I will say of him; I never got his opinion freely in my life, but, when I had it, I was ever the better for it." Bishop Juxon also attended upon his majesty at the treaty in the Isle of Wight in 1648, by the consent of the parliament; and by the king's particular desire, waited upon him at Cotton-house in Westminster on Jan. 21 following, the day after the commencement of his trial. During the whole of this trial, he attended the king, who declared that he was the greatest support and comfort to him on that occasion. He followed his royal master also to the scaffold, and when he was preparing himself for the block, Juxon said to him, "There is, sir, but one stage more, which, though turbulent and troublesome, is yet a very short one. Consider, it will soon carry you a great way; it will carry you from earth to heaven; and there you shall find, to your great joy, the prize to which you hasten, a crown of glory."—"I go," said the king, "from a corruptible to an incorruptible crown, where no disturbance can be." "You are exchanged," replied the bishop, "from a temporal to an eternal crown; a good exchange."

It was remarked by the regicides, that the king, the moment before he stretched out his neck to the executioner, said to JUXON, with a very earnest accent, the single word REMEMBER. Great mysteries were consequently supposed to be concealed under that expression; and the generals vehemently insisted with the prelate, that he should inform them of the king's meaning. Juxon told them, that the king having frequently charged him to inculcate on his son the forgiveness of his murderers, had taken this opportunity, in the last moment of his life, when his commands, he supposed, would be regarded as sacred and inviolable, to reiterate that desire; and that his mild spirit thus terminated its present course, by an act of benevolence towards his greatest enemies.—Dr. Juxon was also one of those who accompanied the king's body to Windsor, but was not permitted to read the funeral service.

Some months after this, when the commonwealth was established, he was deprived of his bishopric, and retired to his private estate, the manor of Little Compton, in Gloucestershire, where he passed his time free from molestation, and in the occasional enjoyment of field sports, to which he was rather more addicted than became his rank in the church. At the restoration he was nominated archbishop of Canterbury, in Sept. 1660, and at the coronation placed the crown on the head of Charles II. He was a man of a liberal and princely spirit. During the short period that he enjoyed the archbishopric, he expended in building and repairing Lambeth and Croydon palaces; nearly 15,000*l.*; and augmented the vicarages, the great tithes of which were appropriated to his see, to the amount of 1105*l.* In the decline of life he was much afflicted with the stone, of which he at length died June 4, 1663, in his eighty-first year, and was interred with the greatest solemnity in the chapel of St. John's college, Oxford, near the remains of archbishop Laud. To this college he had ever been a friend, and was at last a munificent benefactor, bequeathing 7000*l.* to be laid out in the increase of fellowships. His other charitable bequests amounted to 5000*l.* His contemporaries unite in praising his piety, learning, charity, moderation of temper, and steady loyalty. As a divine he has left little by which we can appreciate his merits. There is but one sermon of his extant; entitled "The Subjects' sorrow; or Lamentations upon the death of Britain's Josiah, king Charles," 1649, 4to, and

“Some considerations upon the Act of Uniformity; with an expedient for the satisfaction of the clergy within the province of Canterbury. By a Servant of the God of peace,” Lond. 1662, 4to. It is also said that he was the author of “A Catalogue of the most vendible books in England,” a well-known 4to, printed in 1658, and signed W. London, in the dedication; but whoever peruses that dedication will perceive it cannot be from the pen of our prelate.<sup>1</sup>

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## I.

**IBBOT** (DR. BENJAMIN), an ingenious and learned writer, and a judicious and useful preacher, son of the rev. Mr. Thomas Ibbot, vicar of Swaffham, and rector of Beachamwell, co. Norfolk, was born at Beachamwell in 1680. He was admitted of Clare-hall, Cambridge, July, 25, 1695, under the tuition of the rev. Mr. Laughton, a gentleman justly celebrated for his eminent attainments in philosophy and mathematics, to whom the very learned Dr. Samuel Clarke generously acknowledged himself to be much indebted for many of the notes and illustrations inserted in his Latin version of “Rohault’s Philosophy.” Mr. Ibbot having taken the degree of B. A. 1699, removed to Corpus-Christi in 1700, and was made a scholar of that house. He commensod M.A. in 1703, and was elected into a Norfolk fellowship in 1706, but resigned it next year, having then happily obtained the patronage of archbishop Tenison. That excellent primate first took him into his family in the capacity of his librarian, and soon after appointed him his chaplain.

<sup>1</sup> Biog. Brit.—Le Neve’s Lives of the Archbishops.—Ath. Ox. vol. II.—Home’s History.—Sir Philip Warwick’s Memoirs.—Laud’s Life and Diary.—Carendon’s History.



In 1708 the archbishop collated Ibbot to the treasurer-ship of the cathedral church of Wells. He also presented him to the rectory of the united parishes of St. Vedast, alias Foster's, and St. Michael le Querne. George I. appointed him one of his chaplains in ordinary in 1716; and when his majesty visited Cambridge, in Oct. 1717, Mr. Ibbot was by royal mandate created D. D. In 1713 and 1714, by the appointment of the archbishop, then the sole surviving trustee of the hon. Robert Boyle, our author preached the course of sermons for the lecture founded by him, and desired in his last will, that they should be printed. They bear evident marks of the solidity of his judgment, and are well adapted to his professed design of obviating by just reasoning, the insidious suggestions and abusive censures of Collins, in his "Discourse of Free-thinking." In these sermons the true notion of the exercise of private judgment, or free-thinking in matters of religion, is fairly and fully stated, the principal objections against it are answered, and the modern art of free-thinking, as treated by Collins, is judiciously refuted. Some time after, he was appointed assistant-preacher to Dr. Samuel Clarke, and rector of St. Paul's, Shadwell. Upon his being installed a prebendary in the collegiate church of St. Peter, Westminster, in 1724, he retired to Camberwell, for the recovery of his health, which had been impaired by the fatigue of constant preaching to very numerous congregations, at a considerable distance from each other. Here he died April 5, 1725, in the forty-fifth year of his age, and was buried in Westminster-abbey. His sermons at Boyle's lecture, were published in 1727, 8vo, and "Thirty Discourses on Practical Subjects" were selected from his manuscripts by his friend Dr. Clarke, and published for the benefit of his widow, 2 vols. 8vo, for which she was favoured with a large subscription. In 1719, Dr. Ibbot published a translation of Puffendorff's treatise "De habitu religionis Christianæ ad vitam civilem," or of the relation between church and state, and how far Christian and civil life affect each other; with a preface giving some account of the book, and its use with regard to the controversies in agitation at that time, particularly the Bangorian. In 1775 were published, "Thirty-six discourses on Practical Subjects," 2 vols. 8vo. This is a re-publication of the thirty discourses selected by Dr. Clarke, with the addition of six occasional discourses, and

a life of the author, by Dr. Flexman. There are some verses of Dr. Ibbot's, in Dodsley's Collection, vol. V. entitled "A fit of the Spleen," in imitation of Shakspeare.<sup>1</sup>

IGNATIUS (surnamed THEOPHORUS), one of the apostolical fathers of the church, was born in Syria, educated under the apostle and evangelist St. John, intimately acquainted with some other of the apostles, especially St. Peter and St. Paul; and being fully instructed in the doctrines of Christianity, was, for his eminent parts and piety, ordained by St. John; and confirmed about the year 67, bishop of Antioch by these two apostles, who first planted Christianity in that city, where the disciples were first called Christians. In this important seat he continued to sit upwards of forty years, both an honour and safeguard to the Christian religion; in the midst of very stormy and tempestuous times, undaunted himself, and unmoved with the prospect of suffering a cruel death. So much seems to be certain in general, though we have no account of any particulars of his life till the year 107, when Trajan the emperor, elated with his victory over the Scythians and Daci, came to Antioch to prepare for a war against the Parthians and Armenians. He entered the city with the pomp and solemnities of a triumph; and, as he had already commenced a persecution against the Christians in other parts of the empire, he now resolved to carry it on here. However, as he was naturally mild and humane, though he ordered the laws to be put in force against them, if convicted, yet he forbid any extraordinary means to be used for discovering or informing against them.

In this state of affairs, Ignatius voluntarily presented himself to the emperor; and it is said, there passed a long conversation between them, in which the emperor expressing a surprise how he dared to transgress the laws, the bishop took the opportunity to assert his own innocence, and the power which God had given Christians over evil spirits; declaring that "the gods of the Gentiles were no better than dæmons, there being but one supreme Deity, who made the world, and his only begotten son Jesus Christ, who, though crucified under Pilate, had yet destroyed him that had the power of sin, that is, the devil, and would ruin the whole power and empire of the dæmons, and tread it under the feet of those who carried God in their hearts." For this bold avowal of his principles, com-

<sup>1</sup> Life as above.—Masters's Hist. of C. C. C. C.

hined with a defiance of heathenism, he was cast into prison, and sentence passed upon him, that he should be carried bound by soldiers to Rome, and there thrown as a prey to wild beasts. It may seem strange that they should send an old man by land, at a great expence, attended with soldiers, from Syria to Rome, instead of casting him to the lions at Antioch; but it is said, that Trajan did this on purpose to make an example of him, as of a ringleader of the sect, and to deter the Christians from preaching and spreading their religion; and for the same reason he sent him to be executed at Rome, where there were many Christians, and which, as it was the capital of the world, so was it the head-quarters of all religious sects. After all, this part of his sentence was a particular cruelty, and above what the laws required, and consequently such as might not be expected from Trajan. But, in our martyr's case, he might not improbably be persuaded to act contrary to his natural disposition by those about him, who began to perceive that Christianity, if it prevailed, would prove the ruin of their religion. Ignatius was so far from being dismayed, that he heartily rejoiced at the fatal decree. "I thank thee, O Lord," says he, "that thou hast condescended to honour me with thy love, and hast thought me worthy, with thy apostle St. Paul, to be bound in iron chains." With these words he cheerfully embraced his chains; and having frequently prayed for his church, and recommended it to the divine care and providence, he delivered up himself into the hands of his keepers. These were ten soldiers, by whom he was first conducted to Seleucia, a port of Syria, at about sixteen miles distance, the place where Paul and Barnabas set sail for Cyprus. Arriving at Smyrna, in Ionia, Ignatius went to visit Polycarp, bishop of that place, and was himself visited by the clergy of the Asiatic churches round the country. In return for that kindness, he wrote letters to several churches, as the Ephesians, Magnesians, Trallians, besides the Romans, for their instruction and establishment in the faith; one of these was addressed to the Christians at Rome, to acquaint them with his present state and passionate desire not to be hindered in that course of martyrdom which he was now hastening to accomplish.

His guard, a little impatient at their stay, set sail with him for Troas, a noted city of the lesser Phrygia, not far from the ruins of old Troy; where, at his arrival, he was

much refreshed with the news he received of the persecution ceasing in the church of Antioch. Hither also several churches sent their messengers to pay their respects to him, and hence too he dispatched two epistles, one to the church of Philadelphia, and the other to that of Smyrna; and together with this last, as Eusebius relates, he wrote privately to Polycarp, recommending to him the care and inspection of the church of Antioch. All this while his keepers used him very cruelly and barbarously. He complains of it himself: "From Syria even to Rome," says he, "both by sea and land, I fight with beasts; night and day I am chained to the leopards, which is my military guard, who, the kinder I am to them, are the more cruel and fierce to me." And yet it is evident, that they suffered him to be visited by Christians, and to give them instructions; and write epistles in several cities through which he passed. But his own account of the matter explains this apparent difficulty; the words implying, that these ruffians made money of him this way, being handsomely rewarded for this permission by the Christians who resorted to him, although their savage tempers induced them to use him the worse for it. From Troad they sailed to Neapolis, a maritime town in Macedonia, thence to Philippi, a Roman colony, where they were entertained with all imaginable kindness and courtesy, and conducted forwards on their journey, passing on foot through Macedonia and Epirus, till they came to Epidaurum, a city of Dalmatia, where again taking shipping, they sailed through the Adriatic, and arrived at Rhegium, a port town in Italy; directing their course thence through the Tyrrhenian sea to Puteoli, whence Ignatius desired to proceed by land, ambitious to trace the same way by which St. Paul went to Rome; but this wish was not complied with. In about twenty-four hours, however, a brisk wind conveyed them to Ostia at the mouth of the Tiber, about sixteen miles from Rome.

The Christians at Rome, daily expecting his arrival, had come out to meet and entertain him, and accordingly received him with an equal mixture of joy and sorrow: but when some of them intimated, that possibly the populace might be dissuaded from desiring his death, he expressed a pious indignation, intreating them to cast no obstacles in his way; nor do any thing that might hinder him, now he was hastening to his crown. The interval before his mar-

of the translation is full of glaring absurdities; but the publication, in fact, was secretly written by him, and printed off by night. He published, in 1733, an Oration, intended to prove the plurality of worlds, and asserting that this earth is hell, that the souls of men are apostate angels, and that the fire to punish those confined to this world at the day of judgment will be immaterial. This was written in 1732, and spoken afterwards at Joiners-hall, pursuant to the will of his mother, who had held the same extraordinary opinions. In this strange performance the author unveils his deistical principles, and takes no small liberty with the sacred Scriptures, especially the character of Moses. Emboldened by this first adventure, he determined to become the public teacher of infidelity, or, as he calls it, "The religion of nature." For this purpose, he hired the use of Carpenters'-hall, where, for some considerable time, he delivered his orations, which consisted chiefly of scraps from Tindal, and other similar writers. In the course of the same year, 1733, appeared a second pamphlet called "A Dialogue between a Doctor of the Church of England and Mr. Jacob Ilive, upon the subject of the oration." This strange oration is highly praised in Holwell's third part of "Interesting Events relating to Bengal." For publishing "Modest Remarks on the late bishop Sherlock's Sermons," Ilive was confined in Clerkenwell-bridewell from June 15, 1756, till June 10, 1758; during which period he published "Reasons offered for the Reformation of the House of Correction in Clerkenwell," &c. 1757, and projected several other reforming treatises, enumerated in Gough's "British Topography;" where is also a memorandum, communicated by Mr. Bowyer, of Ilive's attempt to restore the company of Stationers to their primitive constitution. He died in 1763.<sup>1</sup>

ILLYRICUS (MATTHIAS FLACIUS, or FRANOWITZ), but who Latinized his name into FLACCUS ILLYRICUS, because a native of Albona or Albana in Illyria, was born March 3, 1520. He was instructed in grammar and the classics by Egnatius at Venice, and gave the preference to divinity as a profession. Not being able, however, to maintain the expenses of university education, he intended to throw himself into a monastery, but happening to consult with a relation of his mother's, who was provincial of the Corde-

<sup>1</sup> Nichols's Bowyer.—Wilson's Hist. of Dissenting Churches.

liers, and who had begun to see through the errors of popery, this person prevailed with Flacius to lay aside all thoughts of the monastic life, and go into Germany, where his knowledge of Greek and Hebrew would procure him a maintenance until he had completed his theological studies. Flacius accordingly took this advice, went to Basil in 1539, and, after a few months stay, went to Tübingen, where he remained until 1541, and then removed to Wittenberg, to complete his studies under Luther and Melancthon, the latter of whom found him some employment in the university, and was the means of relieving his mind from anxious doubts respecting some of the fundamental principles of the reformed religion, respecting the nature of sin, the wrath of God, and predestination.

He was thus employed when all the schools of Saxony were dispersed by the war, on which, Flacius went to Brunswick, where he acquired great reputation by his lectures. In 1547 he returned to his former employment at Wittenberg, and here first began his differences with his brethren on the subject of the *Interim*, that famous edict of Charles V. which was to be observed with the articles of religion then in dispute, until they should be determined by a council, and therefore was called *interim*. But as it retained most of the doctrines and ceremonies of the Romanists, though expressed for the most part in the softest words, or in scriptural phrases, or in terms of studied ambiguity, excepting that of marriage, which was allowed to priests, and communion, which was administered to the laity under both kinds, most of the Protestants rejected it, and none with more warmth than Flacius. This involved him also with Melancthon, against whom he wrote with so much intemperance, that the latter called him "*Echidna Illyrica*," the Illyrian viper. Flacius, however, that he might be at liberty to oppose popery in his own way, retired, in 1549, to Magdeburg, which town was at that time proscribed by the emperor. Here he published several books, and began that ecclesiastical history which we have mentioned in the article *JUDEX*, called the "*Centuries of Magdeburg*," of which he had the chief direction. Of this work the first four centuries, and part of the fifth, were composed at Magdeburg. The fifth was finished at Jena. The sixth was written in the place to which the authors had retired on account of the persecution of their two coadjutors, Gallus and Faber. The seventh was com-

tyrdom was spent in prayers for the peace and prosperity of the church. That his punishment might be the more pompous and public, one of their solemn festivals, the Saturnalia, was chosen for his execution; when it was their custom to entertain the people with the conflicts of gladiators, and the hunting and fighting with wild beasts. Accordingly, Dec. 20, in the year 107, or as some think in 116, he was brought out into the amphitheatre; and the lions, being let loose upon him, quickly dispatched their meal, leaving nothing but a few of the hardest of his bones. These remains were gathered up by two deacons who had been the companions of his journey, transported to Antioch, and interred in the cemetery, without the gate, but afterwards, by command of the emperor Theodosius, were removed to the Tycheon, a temple within the city, now consecrated to the memory of Ignatius. Thus far all historians concur; but the pretended translation of these relics to Rome, and other places, must be classed among the fables of the early Romanists.

His epistles are very interesting remains of ecclesiastical antiquity on many accounts. He stands at the head of those Antenicene fathers, who have occasionally delivered their opinions in defence of the true divinity of Christ, whom he calls the Son of God, and his eternal word. He is also reckoned the great champion of the episcopal order, as distinct and superior to that of priest and deacon. He is constantly produced as an instance of the continuation of supernatural gifts, after the time of the apostles, particularly that of divine revelation, but the miracles imputed to him are of very doubtful authority. The most important use of his writings respects the authenticity of the Holy Scriptures, to which he frequently alludes, in the very expressions which are extant.

There are also some spurious writings attributed to Ignatius, which are accurately examined by Dupin and others. Of the genuine seven epistles, the best editions are, that of Amsterdam, 1697, fol. with remarks by archbishop Usher, and Pearson; and that by M. Cotelier, in his "Patres Apostolici," Greek and Latin. These seven epistles are addressed to the Smyrneans, St. Polycarp, the Ephesians, Magnesians, Philadelphians, Trallians, and Romans. They are also excellently translated, and make part of archbishop Wake's "Genuine Epistles of the Apostolical Fathers,"

1737, 8vo, fourth edit. where there is a valuable introductory chapter on the history and writings of Ignatius.<sup>1</sup>

IHRE (JOHN), professor of rhetoric and politics in the university of Upsal, was born in March 1707, and on account of the early death of his father, chiefly educated under his grandfather, then archbishop of Upsal. In 1730 he set out on his travels to improve himself by the company and conversation of learned men. In 1733 he returned to Upsal, where he was elected a member of the academy of sciences. In 1737 he was made public professor of poetry, and in 1748 he was appointed by the king professor of rhetoric and politics; an office, the duties of which he discharged for forty years with great reputation. In 1756 king Adolphus Frederic raised him to the rank of a counsellor of the chancery; two years after to that of patrician; and in 1759 conferred on him the order of the polar star. He died in 1780. In 1756 he undertook a Sueco-Gothic Lexicon, and began to arrange the materials which he had been preparing for the purpose. In 1766 he published a "Lexicon Dialectorum," in which he explained and illustrated obsolete words, still used in the provinces; and in 1769 his "Glossarium Sueco-Gothicum" was published in 2 vols. folio. He was the author also of an explanation of the old catalogue of the Sueco-Gothic kings, to which are added the old West-Gothic Laws. In his dissertations "De Runorum Antiquitate, Patria, Origine, et Occasu," he asserts that the Runic writing was formerly used in the greater part of Europe, was introduced into Sweden about the sixth century, and became entirely extinct in the beginning of the fifteenth. He was possessed of a sound judgment and a retentive memory; and so clearly were his ideas arranged, that he had never any need to correct what he had composed.<sup>2</sup>

ILIVE (JACOB), was a printer, and a son of a printer; but he applied himself to letter-cutting in 1730, and carried on a foundry and a printing-house together. He was an expeditious compositor, and was said to know the letters by the touch; but being not perfectly sound in mind, produced some strange works. In 1751 he published a pretended translation of "The Book of Jasher;" said to have been made by one Alcuin of Britain. The account given

<sup>1</sup> Life by Cave.—Jortin's Remarks on Ecclesiastical History.—Milner's Church History.—Dr. Horsley's Letters to Priestley.—Lardner's Works.

<sup>2</sup> Dict. Hist.—Rees's Cyclopædia.—Saxii Onomast.



January 4, 1737, at Rome, aged 86. He ordered, by will, that his noble library should be made public, of which a catalogue was printed at Rome in 1711, fol. by Justus Fontanini. This library was long one of the ornaments of Rome.<sup>1</sup>

INCHOFER (MELCHIOR), a learned German, was born in 1584 at Vienna. He entered the Jesuits' society at Rome 1607, and taught philosophy, mathematics, and theology, at Messina, where he published a Latin treatise in 1629, fol. which made much noise, and shows no little credulity. It was reprinted at Viterbo, 1632, fol. In this work he says that the pretended "Letter from the Blessed Virgin Mary to the people of Messina" is genuine; and he was therefore obliged to go to Rome and clear himself from the accusation brought against him in consequence of this work; but it ended in his being only compelled to change the title of his book, and to make some small alterations in it. He spent several years at Rome, and died at Milan, September 28, 1648, leaving a "Treatise on the Motion of the Earth and Sun," 1633, 4to; "De sacra Latinitate," 1635, 4to; "Historia trium Magorum," 1639, 4to; "Annalium Ecclesiasticorum Regni Hungariæ," tom. 1. fol. This is a valuable work, but has not been finished. He wrote also the funeral oration of Nicholas Richard, a Dominican, master of the Sacred Palace, 4to; and a satire against the government of the Jesuits, entitled "Monarchia Solipsorum," is also attributed to him, but was more probably written by Julius Clement Scotti, an ex-Jesuit. On its first appearance it was ascribed to Scipius, but that opinion is now given up. It was, however, dedicated to Leo Allatius, and was reprinted at Venice, 1652, with Inchofer's name. Bourgeois, in his account of the book on "Frequent Communion," page 89, enters into a large detail respecting Inchofer, and the "Monarchia Solipsorum," and as he was at Rome when the work first came out, and was acquainted with Inchofer, to whom he ascribes it, his testimony must be allowed to have considerable weight.<sup>2</sup>

INGELO (NATHANIEL, D. D.), a divine of the seventeenth century, was a fellow of Emanuel college, Cambridge, and admitted fellow of Queen's college by the

<sup>1</sup> Dict. Hist.

<sup>2</sup> Gen. Dict.—Moran, vol. XXXV.—Chaufepic,—Saxii Oromasticon.

parliamentary visitors, by whose interest likewise he probably became a fellow of Eton in 1650. He was re-admitted to the same in 1660. He published three Sermons in 1659 and 1677, and wrote a religious romance in folio, entitled "Bentivolio and Urania," Lond. 1660. He died in August 1683, and his epitaph is in Eton college chapel, where he was buried. In April 1739, were published "Nineteca Letters from Henry Hammond, D. D. to Mr. Peter Stannysought and Dr. Nathaniel Ingelo," many of them on very curious subjects.<sup>1</sup>

INGENHOUSZ (JOHN), an eminent physician and chemist, was born at Breda in 1730. In 1767 he came to England with a view of obtaining information on the Suttonian method of inoculation for the small-pox, and in the following year he went, on the recommendation of the late sir John Pringle, to Vienna, to inoculate the archduchess Theresa-Elizabeth, only daughter of Joseph II. and the archdukes Ferdinand and Maximilian, brothers of the emperor. For these services he obtained rewards and honours: he was made body-physician and counsellor of state to their imperial majesties, with a pension of 800*l.* per annum. In the following spring he went to Italy, and inoculated the grand duke of Tuscany. After this he returned to England, to which he was much attached, where he spent his time in scientific pursuits. He published a very valuable work, entitled "Experiments on Vegetables, discovering their great power of purifying the common air in sunshine, but injuring it in the shade or night." This work was first published in 1779, and was translated into the French and German languages, and highly esteemed by all the experimental philosophers of that period. He ascertained, that not only from the green matter found on stagnant waters, but likewise from the leaves of vegetables, from the green branches and shoots, even from the entire vegetable, when placed under water and exposed to the solar light, oxygen gas, in a state generally of great purity, is evolved; and as the result of his numerous experiments he adopted the conclusion, that oxygen is elaborated in the leaves and other organs of vegetables, by a vital action excited and sustained by the solar light. The doctor, through the whole of life, was fond of exhibiting among his friends, particularly young persons, experiments of

<sup>1</sup> Harwood's Alumni Etonenses.

this kind, which required scarcely any apparatus, excepting a bell glass and a phial or two; and with the oxygen gas which he obtained from cabbage-leaves or other vegetables, he would exhibit the combustion of iron-wire, which is a striking and very brilliant experiment. Dr. Ingenhouz was author of many papers inserted in the Transactions of the Royal Society, of which body he was an active and useful member. Of these papers we may notice the following: Experiments on the Torpedo. Methods of measuring the diminution of bulk taking place on the mixture of nitrous with common air. Experiments on the Electrophorus. New Methods of suspending Magnetic Needles. Considerations on the influence of the Vegetable Kingdom on the Animal Creation. He died in 1799, highly esteemed for the simplicity of his manners, and for the discoveries which he had made in the several departments of experimental philosophy.<sup>1</sup>

INGHIRAMI (TOMASO FEDRA), an eminent Italian scholar, was born in 1470. He descended from a noble family of Volterra, where, in the commotions which took place in 1472, his father lost his life, and the surviving members of the family, among whom was Tomaso, then only two years of age, sought a shelter in Florence. Being there received under the immediate protection of Lorenzo de Medici, and having closely attended to his studies, he was induced, by Lorenzo's advice, to pay a visit to Rome in his thirteenth year, where he made such rapid progress in his acquirements, as to obtain an early celebrity. He obtained the name of FEDRA, or PHÆDRA, by a singular instance of talents and promptitude. Having undertaken, with some of his learned friends, to perform Seneca's "Hyppolytus," in which he acted the part of Phædra, and a part of the machinery having by accident been broken, which interrupted the performance, he alone entertained the audience whilst the injury was repaired, by the recital of extemporary Latin versæ; on which account he was saluted, amidst the applauses of his hearers, by the name of Phædra, which he afterwards retained and used as his signature.

Soon after the accession of Alexander VI. he was nominated by that pontiff a canon of St. Peter's, and dignified with the rank of a prelate. In 1495 he was sent as papal

<sup>1</sup> Rees's Cyclopædia.—Murray's Chemistry.—Nichols's Bowyer, vol. VIII.

nuncio into the Milanese, to treat with the emperor-elect, Maximilian, on which embassy he obtained not only the approbation of the pope, but also the favour of the emperor, who soon after the return of Inghirami to Rome, transmitted to him from Inspruck an imperial diploma, by which, after enumerating his various accomplishments, and particularly his excellence in poetry and Latin literature, he created him count palatine and poet-laureat, and conceded to him the privilege of adding the Austrian eagle to his family arms. Nor was he less favoured by Julius II. who, besides appointing him librarian of the Vatican, conferred on him the important office of pontifical secretary, which he afterwards quitted for that of secretary to the college of cardinals. Leo X. also enriched him with many ecclesiastical preferments, and continued him in his office of librarian until his death, which was occasioned by an accident in the streets of Rome, Sept. 6, 1516, when he had not yet completed the forty-sixth year of his age. To this unfortunate event it is probably owing, that so few of his writings have reached the present times. From the testimony of his contemporaries, it is well known that he was the author of many books. Among these are enumerated a defence of Cicero; a compendium of the history of Rome; a commentary on the poetics of Horace; and remarks on the comedies of Plautus; but these works were left at his death in an unfinished state, and have since been dispersed or lost. It has been supposed that he was the author of the additions to the "Aulularia" of Plautus, printed at Paris, 1513.<sup>1</sup>

INGLIS (HESTER), a lady celebrated for her skill in calligraphy, in queen Elizabeth's and king James's time, appears to have lived single until the age of forty, when she became the wife of one Bartholomew Kello, a native of Scotland, by whom she had a son, Samuel Kello, who was educated at Christ-church, Oxford, and was minister of Speckshall in Suffolk. His son was sword-bearer of Norwich, and died in 1709. All we know besides of her is, that she was a correspondent of bishop Hall, when he was dean of Worcester in 1617. Various specimens of her delicate and beautiful writing are in our public repositories, and some in Edinburgh-castle. In the library of Christ-church, Oxford, are the Psalms of David, written in French

<sup>1</sup> Roscoe's Leo.

by Mrs. Inglis, who presented them in person to queen Elizabeth, by whom they were given to the library. Two manuscripts, written by her, were also preserved with care in the Bodleian library: one of them is entitled "Le six vingt et six Quatrains de Guy de Tour, sieur de Pybrac, escrits par Esther Inglis, pour son dernier adien, ce 21e jour de Juin, 1617." The following address is, in the second leaf, written in capital letters: "To the right worshipful my very singular friende, Joseph Hall, doctor of divinity, and dean of Winchester, Esther Inglis wisheth all increase of true happiness. Junii xxi. 1617." In the third leaf is pasted the head of the writer, painted upon a card. The other manuscript is entitled "Les Proverbes de Salomon; escrits en diverses sortes de lettres, par Esther Anglois, en Francoise. A Lislebourg en Escosse," 1599. Every chapter of this curious performance is written in a different hand, as is also the dedication. The manuscript contains near forty different characters of writing. The beginnings and endings of the chapters are adorned with beautiful head and tail-pieces, and the margins, in imitation of the old manuscripts, curiously decorated with the pen. The book is dedicated to the earl of Essex. On one of the first pages are his arms neatly drawn, with all their quarterings. In the fifth leaf, drawn with a pen, is the picture of Esther Inglis, in the habit of the times: her right hand holds a pen, the left rests upon an open book, on one of the leaves of which is written, "De P'eternel le bien, de moi le mal, ou rien." A music-book lies open before her. Under the picture is a Latin epigram by Andrew Melvin, and on the following page a second by the same author, in praise of Mrs. Inglis. In the royal library, D. xvi. are "Esther Inglis's fifty Emblems," finely drawn and written: "A Lislebourg en Escosse, l'annee 1624."<sup>1</sup>

INGRAM (ROBERT), a worthy English divine, was born March 9, 1726-7, at Beverley in Yorkshire, and educated at Beverley school, from whence he was sent to Corpus Christi college, Cambridge, of which he became fellow, and took there his degrees in arts, B. A. in 1749, and M. A. in 1753. His first preferment was the perpetual curacy of Bridhurst, in Kent, to which he was presented in 1759, by Dr. Green, bishop of Lincoln, after which he obtained

<sup>1</sup> Ballard's Memoirs.—Massey's Origin and Progress of Letters.

successively the small vicarage of Orston in Nottinghamshire, and the vicarages of Wormington and Boxted, in Essex. He died Aug. 9, 1804, leaving behind him a high character for simplicity of manners, great integrity, and genuine benevolence. He had a high sense of the dignity and importance of the clerical functions, and for fifty years of his life was indefatigable in his attention to professional duties. He was author of "A View of the great events of the seventh plague, or period, when the mystery of God shall be finished." "Accounts of the ten tribes of Israel being in America, originally published by Manasseh Ben Israel," &c. 1792. "A complete and uniform explanation of the prophecy of the seven vials of wrath, or seven last plagues contained in the Revelation of St. John," &c. 1804.<sup>1</sup>

INGRASSIAS (JOHN PHILIP), an eminent physician and medical writer, a native of Sicily, was born in 1510. He studied medicine at Padua, where he took the degree of doctor in medicine in the year 1537, with singular reputation; insomuch that he soon received several invitations to professorships from different schools in Italy. He accepted the chair of medicine and anatomy at Naples, which he occupied for a number of years, lecturing to the most crowded audiences drawn by his fame from all parts of the country. He possessed peculiar qualifications for the office, having united a consummate knowledge of the writings of the ancient physicians with great practical skill and a sound judgment, which led him to estimate justly the merits and defects of those fathers of the art. A singular testimony of his talents and unremitting attention to the improvement of his pupils was given by the latter, who caused his portrait to be placed in the schools of Naples with the following inscription: "Philippo Ingrassiæ Siculo, qui veram medicinæ artem et anatomen, publicè enarrando, Neapoli restituit, Discipuli memoriæ causa P. P." At length he quitted his situation at Naples, in order to return to his native island, where he settled at Palermo. Here also he received many marks of public distinction. The rights of citizenship were conferred upon him; and, in 1563, Philip II. king of Spain, appointed him first physician for Sicily and the adjacent isles. By virtue of the powers attached to this office he restored order in the

<sup>1</sup> Gent. Mag. vol. LXXIV.

medical constitution of the country, by preventing all persons, unqualified by their education and abilities, from practising there. His zeal for the credit of his profession rendered him rigid and severe in his examination of candidates; and he exercised his art himself in the most honourable manner. When the plague raged at Palermo in 1575, he adopted such excellent regulations as to put a stop to the calamity, and restore the city to health, and was hailed by all the citizens, the Sicilian Hippocrates. The magistrates were so grateful for his services, that they voted him a reward of two hundred and fifty gold crowns a month; but he disinterestedly declined to accept any more than what served for the maintenance and decoration of the chapel of St. Barbe, which he had built in the cloister of the Dominican convent of Palermo. He died, greatly regretted, in 1580, at the age of 70 years.

Ingrassias cultivated anatomy with great assiduity, and is esteemed one of the improvers of that art, especially in regard to the structure of the cranium, and the organ of hearing. He discovered the small bone of the ear, called the *stapes*, which has been claimed as the discovery of others, but is admitted even by Fallopius to have been his. He described minutely the cavity of the *tympañum*, the *fenestra rotunda* and *ovalis*, the *cochlea*, semicircular canals, mastoid cells, &c.; and Eloy thinks, from a view of his plates, that he was acquainted with the muscle of the *malleus*, the discovery of which is ascribed to Eustachius. He is said also to have discovered the seminal vesicles. He was author of the following works: 1. "Jatropologia; Liber quo multa adversus Barbaros Medicos disputantur," Venice, 1544, 1558, 8vo. 2. "Scholia in Jatropologiam," Naples, 1549, 8vo. 3. "De Tumoribus præter naturam," *ibid.* 1553, folio, vol. I. This is properly a commentary on some of the books of Avicenna. 4. "Ragionamento fatto sopra l'infermita epidemica dell' anno 1558," Palermo, 1560, 4to, together with "Trattato di due mostri nati in Palermo in diversi tempi." 5. "Constitutiones et Capitula, necnon Jurisdictiones Regii Proto-Medicatus officii, cum Pandectis ejusdem reformatis," Palermo, 1564; 1657, 4to. 6. "Quæstio de Purgatione per medicamentum, atque obiter etiam de sanguinis missione, an sexta die possit fieri," Venice, 1568, 4to. 7. "Galenî Ars Medica," *ibid.* 1573, folio. 8. "De frigidæ potu post medicamentum purgans Epistola," *ibid.* 1575, 4to, reprinted at Milan,

1586. 9. "Informatione del pestifero e contagioso morbo, &c." Palermo, 1576, 4to. This work was translated into Latin by Joachim Camerarius, and published under the title of "Methodus curandi pestiferum contagium," at Nuremberg, 1583. 10. "In Galeni librum de ossibus doctissima et expertissima Commentaria," a posthumous publication, printed at Messina, in 1603, under the inspection of his nephew, Nicholas Ingrassias. This, which may be deemed the principal work of Ingrassias, contains the text of Galen, in Greek and Latin, with a very diffuse and learned commentary, in which there is much minute and accurate description, particularly of the parts belonging to the organ of hearing. The figures are those of Vesalius. The author defends Galen as far as he is able, but not against the truth of modern discovery.<sup>1</sup>

INGUIMBERTI (DOMINIC, JOSEPH, MARIE D'), an exemplary and learned bishop of Carpentras, at which place he was born in 1683, was first a Dominican, and in that order he successfully pursued his theological studies; but, thinking the rule of the Cistercians more strict and perfect, he afterwards took the habit of that order. His merit quickly raised him to the most distinguished offices among his brethren, and being dispatched on some business to Rome, he completely gained the confidence and esteem of Clement XII. By that prelate he was named archbishop of Theodosia *in partibus*, and bishop of Carpentras in 1733. In this situation he was distinguished by all the virtues that can characterize a Christian bishop; excellent discernment, and knowledge, united with the completest charity and humility. His life was that of a simple monk, and his wealth was all employed to relieve the poor, or serve the public. He built a vast and magnificent hospital, and established the most extensive library those provinces had ever seen, which he gave for public use. He died in 1757, of an apoplectic attack, in his seventy-fifth year. This excellent man was not unknown in the literary world, having published some original works, and some editions of other authors. The principal of these productions are, 1. "Genuinus character reverendi admodum in Christo Patris D. Armandi Johannis Butillierii Rancæi," Rome, 1718, 4to. 2. An Italian translation of a book entitled "Theologie Religieuse," being a treatise on the duties of a monastic

<sup>1</sup> *Chaufepie*.—*Tiraboschi*.—*Rees's Cyclopædia*.



life, Rome, 1731, 3 vols. folio. 3. An Italian translation of a French treatise, by father Didier, on the infallibility of the pope, Rome, 1732, folio. 4. An edition of the works of Bartholomew of the Martyrs, with his Life, 2 vols. folio. 5. "La Vie séparée," another treatise on monastic life, in 2 vols. 1727, 4to.<sup>1</sup>

INGULPHUS, abbot of Croyland, and author of the history of that abbey, was born in London about 1030. He received the first part of his education at Westminster, and when he visited his father, who belonged to the court of Edward the Confessor, he was so fortunate as to engage the attention of queen Edgitha, who took a pleasure in the progress of his education, and in disputing with him in logic, and seldom dismissed him without some present as a mark of her approbation. From Westminster he went to Oxford, where he applied to the study of the Aristotelian philosophy, in which he made greater proficiency than many of his contemporaries, and, as he says, "clothed himself down to the heel in the first and second rhetoric of Tully." When he was about twenty-one years of age, he was introduced to William duke of Normandy (who visited the court of England in 1051), and made himself so agreeable to that prince, that he appointed him his secretary, and carried him with him into his own dominions. In a little time he became the prime favourite of his prince, and the dispenser of all preferments; but he himself confesses that he did not behave in this station with sufficient modesty and prudence, and that he incurred the envy and hatred of the courtiers, to avoid which he obtained leave from the duke to go on a pilgrimage to the Holy Land. In the course of this journey, his attendant pilgrims at one time amounted to seven thousand, but either from being attacked and killed by the Arabs, or other disasters, twenty only of this goodly company were able to return home, and those half-starved, and almost naked. Ingulph now resolved to forsake the world, and became a monk in the abbey of Fontanelle in Normandy, of which he was in a few years made prior. When his old master William of Normandy was preparing for his memorable expedition into England, in 1066, Ingulphus was sent by his abbot with one hundred marks in money, and twelve young men, nobly mounted and completely armed, as a present from

<sup>1</sup> Dict. Hist.

their abbey. In consequence of this, William raised him afterwards to the government of the rich abbey of Croyland in Lincolnshire, in 1076. Here Ingulphus spent the last thirty-four years of his life, governing that society with great prudence, and protecting their possessions from the rapacity of the neighbouring barons by the favour of his royal master; and here he died Dec. 1, 1109. He wrote, but in a homely Latin style, a very curious and valuable history of Croyland abbey from its foundation, in the year 664 to 1091. It was printed by sir H. Saville, London, 1596, and is among Gale's "Scriptores." There is also an edition of Francfort in 1601, and one of Oxford, 1684, which last is thought the most complete.<sup>1</sup>

IRELAND (JOHN), author of the "Illustrations of Hogarth," was born at the Trench farm, near Wem, in Shropshire, in a house which had been rendered somewhat remarkable, by having been the birth-place and country residence of Wycherley the poet, and whose widow is said to have adopted Mr. Ireland, when a child; but this lady dying without a will, left him unprovided for. He was descended by the mother's side from two eminent dissenting clergymen; his mother being the daughter of the rev. Thomas Holland, and great-grand-daughter of the rev. Philip Henry. In his youth he discovered a strong predilection to the arts, and such literature as is immediately connected with them, but as his parents were unable to give him a regular education, and as he had a turn for mechanics, he was brought up to the business of a watch-maker. Although he carried on this for some time with good connexions, it was not upon the whole successful, and during a considerable part of his life, he subsisted by trafficking in pictures, prints, &c. for which he had a correct taste, and in which he was probably assisted by the artists and print-sellers. He amassed a good collection of Mortimer's and Hogarth's works, and lived on intimate terms with many men of eminence in the literary world, and particularly with the artists Mortimer and Gainsborough, and Henderson the actor, whose "Memoirs" he published in 1786. This actor had lived in Mr. Ireland's house for some time after coming to London, but their intimacy had for some reason abated, and at the period of Hender-

<sup>1</sup> Pits — Tanner. — Henry's Hist. of Great Britain, vol. VI. p. 123. — Gough's British Topography.

son's death was, if we are rightly informed, quite dissolved. His *Life of Henderson* is said to have been his first publication, and certainly was not very successful, nor very interesting. He was more fortunate afterwards in being employed by the Messrs. Boydell in the "Illustrations of Hogarth," 3 vols. 8vo, a work in which he displays a correct knowledge of the arts, and a vein of humourous remark and anecdote not ill suited to the subjects he had to illustrate. As Mr. Ireland was a man of integrity, he often felt himself very much hurt as being mistaken for Samuel Ireland, the proprietor of the Shakspeare forged manuscripts, who had also published a volume of scraps and anecdotes relating to Hogarth. Our author, therefore, thought proper to disclaim, in the preface to his third volume, all connexion and relationship with his namesake. For several years Mr. Ireland had been afflicted with a complication of disorders, which had rendered society irksome to him, and occasioned him to remove to the neighbourhood of Birmingham, where he died in November 1808. He was a man of pleasant and inoffensive manners, and full of literary anecdote, which he liberally dispensed around, whether in a coffee-house among strangers, or at the social table among his friends.<sup>1</sup>

IRELAND (SAMUEL), mentioned in the preceding article, and we trust more unfortunate than accessory in the possession of the forged MSS. of Shakspeare, was originally a mechanic in Spitalfields, but taking advantage of the taste of the age for literary curiosities, commenced a speculator in scarce books, prints, and drawings. He had some skill in drawing and engraving, and endeavoured to turn it to account, by combining it with description, under the name of "Travels." With this view he published in 1790, "A Picturesque tour through Holland, Brabant, and part of France, made in the autumn of 1789," 2 vols. 8vo, illustrated with aqua-tinta and other prints. This succeeded well, although his descriptions were common-place, and his information seldom new. Encouraged, however, by the sale of the work, he produced in 1792, "Picturesque Views on the river Thames," 2 vols. 8vo, and in 1793 "Picturesque Views on the river Medway," in 1 vol. In 1794 he published his "Graphic Illustrations of Hogarth," consisting of anecdotes of that eminent artist, and engraved

<sup>1</sup> Athenæum, vol. V.—Gent. Mag. vol. LXXVIII.

copies of many of his lesser and fugitive works, such as shop-cards, tickets, &c. In 1796, he was an accomplice in that fraud which eventually proved fatal to his character and comfort. This was the production of a large quantity of manuscripts, pretended to be in the hand-writing of Shakspeare and consisting of poems, letters, and one entire play. These were exhibited at his house in Norfolk-street for the inspection of the public, and for some time divided their opinions. Connoisseurs, however, in ancient writings, and particularly in the genius and history of Shakspeare, soon detected the fraud, which, although it did for a time impose on some gentlemen in the literary world, was executed in the most slovenly and clumsy manner. A more full account of this imposition, and the controversies to which it gave rise, may be seen in our authorities: it is scarcely worth reviving in this work. After complete detection, it appeared that Mr. Ireland had been himself the dupe of a near and worthless relation; but his obstinacy in maintaining the authenticity of these papers long after he ought to have given them up, injured his character, and it is thought hastened his death, which took place in July 1800. We have to add to his works "Picturesque Views of the Severn and Warwickshire Avon," and a "History of the Inns of Court," the latter a posthumous work. The MSS. of Shakspeare were published under the title of "Miscellaneous papers and legal instruments, under the hand and seal of William Shakspeare, including the tragedy of King Lear, &c." at the price of four guineas to subscribers. What was yet more absurd, a play pretended to be Shakspeare's, entitled "Vortigern," was actually performed on Drury-lane theatre, but hooted from the stage the first night.<sup>1</sup>

IRENÆUS (SAINT), bishop of Lyons in France, was undoubtedly by birth a Greek, and, not improbably, born at or near the city of Smyrna. He was trained in the studies of philosophy and human learning: in the doctrines of Christianity, two disciples of St. John the apostle, Papias and Polycarp, were his masters. The latter he is said to have accompanied in his journey, about the Paschal controversy, to Rome; where, by his and Anicetus's persuasion, he was prevailed upon to go to France; great

<sup>1</sup> Gent. Mag. 1796-7.—Month. Review, N. S. vol. XII, XX, XXII, XXVII, XXXV.—Malone's Inquiry.—Chalmers's Apology for the Believers, &c. &c.

numbers of Greeks residing in some parts of that kingdom, especially about Marseilles, and the church there beginning to be disturbed by several pernicious heresies. In his journey, arriving at Lyons, he continued several years there, in the station of a presbyter, under the care and government of Pothinus, the bishop of that city; and, by his behaviour, distinguished himself so much, that, about the year 177, he was chosen to draw up the judgment and opinion of the churches of Lyons and Vienne, which were sent to those in Asia, in order to compose the differences lately raised by Montanus and his followers, who pretended to the prophetic spirit. In the same letter, they took occasion also to give an account of the persecution, which then raged peculiarly among them, under Marcus Antoninus. The opinions of the confessors in those times were always received with esteem and veneration. The same churches therefore sent other letters about these controversies to Eleutherius, bishop of Rome, which were probably carried by Irenæus, who undertook that journey at their request. Two years after, in the year 174, upon the martyrdom of Pothinus at Lyons, Irenæus succeeded to that chair, in a troublesome and tempestuous time, when the church was assaulted by enemies from without, and betrayed by heretics from within. These circumstances required both courage and conduct in the governors, and our new bishop gave conspicuous proofs of his qualifications in both respects. He is said to have held a provincial synod at Lyons, where, by the assistance and suffrage of twelve other bishops, he condemned the heresies of Marcion, Valentinus, and Basilides. He had personally encountered some of these ringleaders among the Gnostics, and read the books of others; when, at the request of many who importuned him, he set about the elaborate work "against Heresies," part of which is still extant under his name. It was composed in the time of Eleutherius; upon whose decease, Victor, succeeding to the see of Rome, headed afresh the dispute about the time of celebrating Easter, and endeavoured imperiously to oppose the Roman custom upon the Asiatics. To heal the schism, synods were called in several places; and, among the rest, Irenæus convened one of the churches of France under his jurisdiction; where, having determined the matter, he wrote a synodical epistle to pope Victor, and told him, that they agreed with him in the main of the

controversy, but withal advised him to take heed how he excommunicated whole churches, for observing the custom derived down to them from their ancestors. He observed, that there was as little agreement in the manner of the preparatory fast before Easter, as in the day itself, some thinking they were to fast but one day, others two, others more, and some measuring the time by a continued fast of forty hours; and that this variety was of long standing, and had crept into several places, while the governors of the church took less care about these different customs than about maintaining a sincere and mutual love and peace towards one another; putting him in mind too of Anicetus and Polycarp, who, though they could not agree about their different usages, did yet mutually embrace, orderly receive the communion together, and peaceably part from one another. Irenæus wrote also, to the same effect, to several other bishops, for allaying this unhappy difference.

The church had, for some years, enjoyed those calm and quiet days from without, which had been abused by animosities and contentions from within, when the emperor Severus, hitherto favourable, began a bitter and bloody persecution against the Christians, and prosecuted them with great severity in all parts of the empire. He had once governed the province of Lyons himself; and, probably, then taking peculiar notice of Irenæus, and the flourishing state of the church in that city, might therefore give more particular orders for proceeding against them in this place. The persecution, which in other parts picked out some few to make examples of, was here more indiscriminate; and Irenæus, having been prepared by several torments, was beheaded. It is not easy to assign the certain date of his martyrdom, whether it was when the emperor published this edict, about A. C. 202; or in his expedition to Britain A. C. 208, when he took Lyons in his way.

Irenæus wrote several books, which were all lost, except his five against heresies; and the far greatest part of the original Greek is wanting in these. They have been many times published, particularly by J. Ernestus Grabe, at Oxford, 1702, fol. and there is prefixed an account of Irenæus, from which this is taken. Tertullian calls him "*omnium doctrinarum curiosissimus explorator*," a most

curious searcher into all kinds of doctrine. His religious opinions were nearly those of Justin Martyr.<sup>1</sup>

IRNERIUS, called also WERNERUS, or GUARNERUS, a celebrated German lawyer, was born at Bologna, about the middle of the eleventh century. After studying the law at Constantinople, he taught it at Ravenna, where a dispute arising between him and his colleagues about the word "al," he sought for the meaning of it in the Roman law; and thence took a liking to it, applied to the study of it, and at last taught it publicly at Bologna in 1128. He had a great number of disciples, became the father of the Glossators, and had the title of "Lucerna Juris." Thus he was the restorer of the Roman law, which had been destroyed by the invasion of the barbarians. He had great credit in Italy with the princess Matilda; and, having engaged the emperor Lotharius to order, by an edict, that Justinian's law should resume its ancient authority at the bar, and that the code and digest should be read in the schools, he was the first who exercised that profession in Italy: his method was to reconcile the "responsa jurisprudentum" with the "leges," when they seemed to clash.

It is also said, that he prevailed with Lotharius, whose chancellor he was, to introduce into the universities the creation of doctors, and that he drew up the form of that ceremony; which had its commencement at Bologna, and extended soon to all other universities, and passed from the faculty of law to that of divinity. The university of Paris having adopted these degrees, they were used for the first time, in the person of Peter Lombard, master of the sentences, who was created, in this form, D. D. Irnerius died some time before 1150, and was interred at Bologna, the law school of which was afterwards rendered very famous by his disciples, and the Roman law was thenceforth taught by Italian professors, not only in Italy, but in England and France. One Vacarius, a native of Lombardy, was invited to England for that purpose about the middle of the twelfth century.<sup>2</sup>

ISAAC (KARO), a rabbi, was one of those Jews who left Spain on an edict of Ferdinand and Isabella, in 1492, which obliged the Jews to quit their dominions within four months, or else embrace Christianity. Karo went first to

<sup>1</sup> Life in Grabe's edition.—Cave.—Mosheim and Milner's Church Histories,

<sup>2</sup> Gen. Dict.—Tiraboschi.—Moreri.—Ginguené Hist. Litt. d'Italie.

Portugal; and, travelling thence to Jerusalem, he lost his children and his books on the road. He lived in great solitude; and, to console himself, composed a book, entitled "Toledot Jiskach, the Generations of Isaac." It is a commentary upon the Pentateuch, partly literal and partly cabbalistical, in which he examines the sentiments of other commentators. It has gone through several editions: the first was printed at Constantinople in 1518; afterwards at Mantua, and Amsterdam in 1708. Buxtorf ascribes to our rabbi a ritual entitled "Eben Hahezer, the Rock of Support."<sup>1</sup>

ISÆUS, a celebrated Grecian orator, of Chalcis, in Syria, the disciple of Lysias, and master of Demosthenes, was born probably about 418 B. C. He taught rhetoric with reputation at Athens; and sixty-four orations are attributed to him, but he composed only fifty, and we have but ten of them remaining in the "Greek Orators" of Stephens, 1575, fol. of which we have an excellent translation by sir William Jones, in 1779, 4to. Isæus took Lysias for his model, and has so well imitated his style and elegance, that he might be easily confounded with the other but for the figures of speech, which Isæus is the first orator who makes frequent use of. He was also the first who applied eloquence to political subjects, in which his pupil Demosthenes followed him. He must be distinguished from another celebrated orator named ISÆUS, who lived at Rome in the time of the younger Pliny, about the year 97, by whom he is highly extolled. A sketch of his life is drawn by Philostratus, but he had nothing in common with the Athenian orator, except the volubility of his language, and his name, which last sir William Jones thinks might be assumed, as that of Isocrates also was taken by one of the later sophists, who wrote the instructions to Demonicus. The best of the recent editions of Isæus is that of Reiske, in the "Orat. Græc." Leipsic, 1770—75, 8vo.<sup>2</sup>

ISELIN (JAMES CHRISTOPHER), in Latin Iselius, a learned antiquary, was born at Basil, in 1681. He was made professor of history and eloquence at Marburg, in 1704; but was recalled to Basil, to teach history and antiquity, in 1707, where he was also promoted to the

<sup>1</sup> Moreri.

<sup>2</sup> Fabric. Bibl. Græc.—Preface to Jones's Translation.—Saxii Onomasticon.



divinity-chair in 1711. He went to Paris in 1717, intending to visit Holland and England; but, being nominated rector of the university of Basil, was obliged to return into his own country. Shortly after, the academy of inscriptions and belles lettres at Paris made him an honorary foreign member, in the room of M. Caper. Iselin was also librarian at Basil, where he died in 1737. He published a great number of books, of which the principal are, 1. "De Gallis Rhenum transeuntibus Carmen Heroicum." 2. "De Historicis Latinis melioris ævi dissertatio." 3. *Dissertations and orations upon various subjects.*<sup>1</sup>

ISIDORE (SAINT), surnamed PELUSIOTA or DAMIETTA, from his retiring into a solitude near the town which bears both these names, was the most celebrated of the disciples of John Chrysostom, and flourished in the fifth century. He professed the monastic life from his youth, and retired from the world; but appears to have been more useful to the church and to society, than might have been expected from a monk. This appears by his letters, of which, Suidas says, he wrote no less than 3000; and Nicephorus assures us that he composed several works, and mentions particularly ten chiliads of his epistles. Sixtas Senensis also adds, that he saw in the library of St. Mark at Venice, a MS. containing 1184 of such epistles, which are not now extant. He agrees with the orthodox in the leading doctrines of the gospel, but his great excellence is his practical rules. He died about the year 440. We have remaining 2012 of his letters, in five books: they are short; but there are important things in them about many passages of Scripture, as well as theological questions, and points concerning ecclesiastical discipline; they are written in good Greek, and in an agreeable florid style. The best edition of St. Isidore's works is that of Paris, 1638, folio, in Greek and Latin. In 1737, Christ. Aug. Heumann attacked the authenticity of some of his epistles in a tract entitled "Epistolæ Isidoræ Pelusiotæ maximam partem esse confictas."<sup>2</sup>

ISIDORE (St.) of Seville, was born at Carthage, in Spain, the son of Severian, governor of that city, and was educated by his brother Leander, bishop of Seville, whom he succeeded in the year 601. St. Isidore was the oracle

<sup>1</sup> *Chaufepie.—Moreri.—Saxii Onomasticon.*

<sup>2</sup> *Cave, vol. I.—Lardner's Works.—Mosheim and Milner's Ch. Hist.*

of Spain during thirty-five years, and died April 4, 686, leaving the following works: Twenty books of "Origines," or Etymologies, Paris, 1601, fol., or Cologne, 1617, fol.; a "Chronicle" ending at the year 626, useful for the history of the Goths, Vandals, and Suevi; "Commentaries" on the historical books of the Old Testament; a treatise "on Ecclesiastical Writers;" "a Rule for the Monastery of Honori;" a "Treatise on Ecclesiastical Offices," containing many very important passages relating to Ecclesiastical Discipline, and in which he mentions seven prayers of the sacrifice. These prayers may still be found in the Mosarabic mass, which is the ancient Spanish liturgy, and of which this saint is known to have been the principal author. The edition of the Missal, 1500, fol. and of the Breviary, 1502, fol. printed by cardinal Ximenes' order, are very scarce; a Treatise on this Liturgy was printed at Rome, 1740, fol. The "Collection of Canons" attributed to St. Isidore, was not made by him. In the Rule above mentioned, he speaks of the monks as follows: "The monks shall every year at Pentecost make a declaration that they keep nothing as their own. A monk ought to work with his hands, according to the precept of St. Paul, and the example of the patriarchs. Every one ought to work, not only for his own maintenance, but for that of the poor. Those who are in health, and do not work, sin doubly, by idleness, and setting a bad example. Those who chuse to read without working, show that they receive no benefit from what they read, which commands them to work." This Rule of St. Isidore prescribes about six hours work every day, and three hours reading. This Isidore is frequently ranked among musical writers. In his treatise on the divine offices, much curious information occurs concerning canto fermo, and music in general; but particularly its introduction into the church, the institution of the four tones by St. Ambrose, and the extension of that number to eight by St. Gregory. In treating of secular music, he has a short chapter on each of the following subjects: of music, and its name; of its invention; its definition; of its three constituent parts, harmonics, rhythm, and metre; of musical numbers; of the three-fold divisions of music; 1st, Of the harmonical division of music; 2dly, Of the organic or instrumental division; 3dly, Of the rhythmical division. These chapters are very short, and contain little more than compressed definitions of musical

terms. In enumerating the seven liberal arts, cap. II. he ranks them in the following manner: grammar, rhetoric, logic, arithmetic, music, geometry, astronomy.<sup>1</sup>

ISLA (JOSEPH FRANCIS DE L'), was a Spanish Jesuit who on the suppression of his order, went to Italy, and settled at Bologna, where he died in 1783. He is known chiefly as the author of "The History of the famous preacher friar Gerund de Campazas; otherwise Gerund Zotes." This work was written with a view to correct the abuses of the Spanish pulpit, by turning bad preachers into ridicule. The first volume of the original Spanish was published at Madrid, in 1758, under the assumed name of Francisco Lobon de Salazar, minister of the parish of St. Peter in Villagarcia. It was not only highly applauded by many of the learned in Spain, to whom it had been communicated in manuscript; but even the inquisitors encouraged the publication, and bore testimony in writing to its laudable design, believing that it would in a great measure produce a reformation. One of the revisers for the inquisition says, "It is one of those lucky expedients which indignation and hard necessity suggest, when the best means have proved ineffectual, and we are not to find fault if the dose of caustic and corrosive salts be somewhat too strong, as cancers are not to be cured with rose water." Notwithstanding this approbation of the inquisition, some orders, particularly the Dominican and Mendicant, represented to the king that such a piece of merciless criticism would too much diminish the respect due to the clergy, and would render all religious orders ridiculous in the eyes of the common people, &c. These arguments, repeatedly urged by the friars, and supported by several of the bishops, obliged the council of Castile to take the book into their serious consideration, which produced a suppression of it. The author had a second volume ready; but, finding it impossible to print it in Spain, presented the copy to Mr. Baretti, by whose means both volumes were printed in English in 1771, with the omission of some tedious and irrelevant parts. In Spain this work was so highly approved, that the author was hailed as a second Cervantes, whom he certainly endeavours to copy; but it would be too liberal to allow him the merit of successful rivalship. Friar Gerund, however, is cer-

<sup>1</sup> Cave.—Dopin.—Moreri.—Burney, in Rees's Cyclopædia.

tainly a work of great humour, and must have appeared to much advantage in Spain, where the subjects of the satire are more common and obvious than in this country. Here it cannot be supposed to yield more than mere amusement, unless where it presents us with the customs of the common and middle ranks of Spain; and those are said to be faithfully depicted.<sup>1</sup>

ISOCRATES, an eminent Greek orator, was born at Athens, in the 86th olympiad, five years before the Peloponnesian war, and 436 B. C. At an early age he began to study philosophy and rhetoric under Gorgias, Prodicus, and Tiseas, whose doctrines and eloquence about this period astonished all Greece. It is affirmed that he also was a disciple of the celebrated orator Theramenes, whom the thirty tyrants caused to be put to death because he favoured the popular cause. He passionately loved glory; and the desire of distinguishing himself, and of bearing a part in the public administration, animated all his proceedings. In order to this end, besides possessing information and a turn for business, it was necessary to excel in eloquence; but nature having denied him both voice and self-command, he directed his efforts to composition, and confined himself to interesting questions, such as appeared to him calculated to render his country happy, and his fellow-citizens virtuous. His talents corresponded with the grandeur of his views. Youth flocked from all parts to be his pupils, and to form themselves on his lessons. Some of them afterwards became orators, some great statesmen, and others polished and profound historians. He died loaded with glory and wealth, at the age of ninety years, a few days previous to the battle of Chæronea, B. C. 338.

In the orations of Isocrates, says the abbé Arnaud, his diction is pure; and no obscure or obsolete phrase disfigures his style; but it is seldom lively, rapid, and vehement; it is various and splendid, but hardly ever simple and natural. Whatever obstructs a smooth pronunciation, Isocrates rejects; he studies above all to measure and round his periods, and to give them a cadence like that of verse. All his discourses are delightful to peruse, and well adapted for panegyric, but are unfit for the turbulent proceedings of the bar, and the tumult attending popular harangues. Yet there is sometimes too much affectation in his arrange-

<sup>1</sup> Diot. Hist.—Preface to the Translation.

ment; his figures are either too far-fetched, or discordant, or extravagant, so that he becomes cold and *mannered*; besides, in order the better to tune his style, and frame his periods with nicety, he makes use of inefficient words, and unnecessarily lengthens out his discourses.

Of his Orations, thirty-one remain; and among the various editions published, Dr. Harwood pronounces that by Battie, Cambridge, 1729—1748, 2 vols. 8vo, to be the best.<sup>1</sup>

ITTIGIUS (THOMAS), a learned professor of divinity at Leipsic, was son of John Ittigius, professor of physic in the same university, and born there in 1644. He received the first part of his education at Leipsic; then went to Rostoc, and lastly to Strasburg, to perfect his studies; after which he was admitted a professor in philosophy at Leipsic, and published a treatise upon burning mountains. He then became a minister, and exercised that function in various churches in the same place. In 1680 he was made archdeacon, and licentiate in divinity; and, in 1691, professor extraordinary in the same faculty, and ordinary professor the ensuing year. He furnished several papers published in the Leipsic Acts: besides which we have of his, “Dissertatio de hæresiarchis ævi apostolici ejus proximi;” “Appendix de hæresiarchis;” “Prolegomena ad Josephi opera;” “Bibliotheca patrum apostolicorum Græco-Latina;” “Historia synodorum nationalium in Gallia à reformatis habitarum;” “Liber de bibliothecis et catenis patrum;” “Exhortationes theologicæ;” “Historiæ ecclesiasticæ primi et secundi seculi selecta capita.” Some part of this last did not appear till after the death of the author, which happened April 7, 1710.<sup>2</sup>

IVES, or YVES, in Latin Ivo, the celebrated bishop of Chartres, was born in the territory of Beauvais, in 1035. He was raised to the see of Chartres in 1092 or 1093, under the pontificate of Urban XI. who had deposed Geoffrey, our author's predecessor in the see, for various crimes of which he was accused. Ives particularly signalized his zeal against Philip I. who had put away his wife Bertha, of Holland, and taken Bertrade of Montford, the wife of Fouques de Requin, count of Anjou. This divorce was contrary to the ecclesiastical law; and the affair would

<sup>1</sup> Fabric. Bibl. Græc.—Moreri.—Life by Arnaud.—Saxii Onomasticon.

<sup>2</sup> Moreri.—Niceron, vol. XXIX.—Lardner's Works.—Saxii Onomasticon.

have been attended with bad consequences had not the prince's friends interposed. After this, the bishop employed himself wholly in the functions of his ministry, made several religious foundations, and died 1115. His corpse was interred in the church of St. John in the Vale, which he had founded. Pope Pius V. by a bull, dated Dec. 18, 1570, permitted the monks of the congregation of Lateran to celebrate the festival of St. Ives. We have, of his compiling, "A collection of Decrees;" "Exceptiones ecclesiasticarum regularum;" besides "22 Sermons," and a "Chronicon;" all which were collected in 1647 by John Baptist Souciet, a canon of Chartres, in one vol. folio, divided into parts. The "Decrees" were printed in 1561, and there has been another edition since. A collection of canons called the "Pannomia," or "Panormia," and some other pieces printed in the "Bibliotheca patrum," are also ascribed to our bishop.<sup>1</sup>

IVES (JOHN), was the only son of one of the most eminent merchants at Yarmouth, where he was born in 1751. He was entered of Caius college, Cambridge, where he did not long reside; but, returning to Yarmouth, became acquainted with that celebrated antiquary Thomas Martin of Palgrave, and caught from him that taste for antiquities which he pursued during the short period of his life. He was elected F. S. A. 1771, and F. R. S. 1772; and, by favour of the earl of Suffolk, in him the honour of Suffolk herald extraordinary was revived; an office attended with no profit, but valuable to him by the access it gave to the MSS. muniments, &c. of the heralds college, of which he thereby became an honorary member. His first attempt at antiquarian publication was by proposals (without his name) in 1771, for printing an account of Lothingland hundred in Suffolk; for which he had engraved several small plates of arms and monuments in the churches of Friston, Gorleston, Loud, Lowestoffe, and Somerlton, from his own drawings. His next essay was the short preface to Mr. Swinden's "History and Antiquities of Great Yarmouth, in the county of Norfolk, 1772," 4to. Mr. Swinden, who was a schoolmaster in Great Yarmouth, was a most intimate friend of Mr. Ives, who not only assisted him with his purse, and warmly patronized him while living, but superintended the book for the emolument of

<sup>1</sup> Morexi in Yves.—Cave, vol. II.—Saxii Onomasticou in Yves.

the author's widow, and delivered it to the subscribers \*. In 1772 he caused to be cut nine wooden plates of old Norfolk seals, entitled "Sigilla antiqua Norfolciensia. Impressit Johannes Ives, S. A. S." and a copper-plate portrait of Mr. Martin holding an urn, since prefixed to Martin's "History of Thetford." On Aug. 16, 1773, by a special licence from the archbishop of Canterbury, he was married at Lambeth church to Miss Kett (of an ancient family in Norfolk), and afterwards resided at Yarmouth.

In imitation of Mr. Walpole (to whom the first number was inscribed), Mr. Ives began in 1773 to publish "Select Papers" from his own collection; of which the second number was printed in 1774, and a third in 1775. Among these are "Remarks upon our English Coins, from the Norman invasion down to the end of the reign of queen Elizabeth," by archbishop Sharp; sir W. Dugdale's "Directions for the Search of Records, and making use of them, in order to an historical Discourse of the Antiquities of Staffordshire;" with "Annals of Gonville and Caius college, Cambridge;" the "Coronation of Henry VII. and of queen Elizabeth," &c. &c. In 1774 he published, in 12mo, "Remarks upon the Garianonum of the Romans; the scite and remains fixed and described;" with the ichnography of Garianonum, two plates, by B. T. Pouncey; south view of it, Roman antiquities found there, map of the river Yare, from the original in the corporation chest at Yarmouth, and an inscription on the mantletree of a farm-house. He died of a deep consumption, when he had just entered his twenty-fifth year, June 9, 1776. Considered as an antiquary, much merit is due to Mr. Ives, whose valuable collection was formed in less than five years. His library was sold by auction, March 3—6, 1777, including some curious MSS. (chiefly relating to Suffolk and Norfolk) belonging to Peter Le Neve, T. Martin, and Francis Blomefield. His coins, medals, ancient paintings, and antiquities, were sold Feb. 13 and 14, 1777. Two portraits of him have been engraven.<sup>1</sup>

\* "The author," says Mr. Ives, "closed his life and his work together. The last sheet was in the press at the time of his decease. To me he committed the publication of it. A short, but uninterrupted, friendship subsisted between us. His assiduity, industry,

and application, will appear in the course of the work." Mr. Swinden was buried in the church of St. Nicholas at Yarmouth, in the north-aisle, where a handsome mural monument is erected to his memory.

<sup>1</sup> Nichols's Bowyer.—Gent. Mag. LVII and LXIII.—Noble's College of Arms.—Grainger's Letters, by Malcolm, p. 101, 296, &c.

IVETAUX (NICHOLAS VANQUELIN, seigneur des), a French poet, was born of a respectable family at la Fresnaye, a castle near Falaise. He discovered early a taste for poetry and the belles lettres, and, after having distinguished himself as a student at Caen, succeeded his father as lieutenant-general of the city; but the marechal d'Estrées persuaded him to resign his post and go to court, where he placed him with M. de Vendôme, son of the celebrated Gabrielle d'Estrées. It was for this young prince that des Ivetaux wrote his poem of "L'Institution du Prince," in which he gives his pupil very sensible, judicious, and even religious advice. After this he was preceptor to the dauphin, afterwards Louis XIII; but his licentious way of life displeased the queen, and occasioned him to be excluded from the court a year after Henry IV. died. A pension and several benefices were, however, given him; but he afterwards resigned his benefices, on being reproached by cardinal Richelieu for his libertinism. Thus free from all restraint, des Ivetaux retired to an elegant house in the fauxbourg St. Germain, where he spent the rest of his days in pleasure and voluptuousness, living in the Epicurean style. Fancying that the pastoral life was the happiest, he dressed himself like a shepherd, and led imaginary flocks about the walks of his garden, repeating to them his lays, accompanied by a girl in the dress of a shepherdess, whom he had picked up with her harp in the streets, and taken for his mistress. Their whole employment was to seek refinements in pleasures, and every day they studied how to render them more exquisite. Thus des Ivetaux passed his latter years; and it has been said that he ordered a saraband to be played when he was dying, to sooth his departing soul; but M. Huet, on the contrary, affirms, that he repented of his errors at the point of death. However that may be, he died in his ninetieth year, at Brianval, near Germigni, in 1649. Besides the poem above mentioned, des Ivetaux left stanzas, sonnets, and other poetical pieces, in the "Délices de la Poésie Française," Paris, 1620, 8vo.<sup>1</sup>

<sup>1</sup> Moreri.—Dict. Hist. de L'Avocat.



## K.

**KABEL.** See CABEL.

**KAEMPFFER (ENGELBERT)**, an eminent traveller, was born Sept. 16, 1651, at Lemgow in Westphalia, where his father was a minister. After studying in several towns, and making a quick progress, not only in the learned languages, but also in history, geography, and music, vocal and instrumental, he went to Dantzick, where he made some stay, and gave the first public specimen of his proficiency by a dissertation "De Divisione Majestatis," in 1673. He then went to Thorn, and thence to the university of Cracow; where, for three years, studying philosophy and foreign languages, he took the degree of doctor in philosophy; and then went to Königsberg, in Prussia, where he stayed four years. All this while he applied himself very intensely to physic and natural history. He next travelled to Sweden, where he soon recommended himself to the university of Upsal, and to the court of Charles XI. a great encourager of learning; insomuch that great offers were made him, upon condition that he would settle there. But he chose to accept the employment of secretary of the embassy, which the court of Sweden was then sending to the sophi of Persia; and in this capacity he set out from Stockholm, March 20, 1683. He went through Aaland, Finland, and Ingermanland, to Narva, where he met Fabricius the ambassador, with whom he arrived at Moscow the 7th of July. The negotiations at the Russian court being ended, they proceeded on to Persia; but had like to have been lost in their passage over the Caspian sea, by an unexpected storm and the unskilfulness of their pilots. During their stay in Georgia, Kæmpfer went in search of simples, and of all the curiosities that could be met with in those parts. He visited all the neighbourhood or Siamachi; and to these laborious and learned excursions we owe the many curious and accurate accounts he has given us in his "Amœnitates Exoticæ," published at Lemgow, in 1712.

Fabricius arrived at Ispahan in Jan. 1684, and stayed there near two years; during all which time of his abode in the capital of the Persian empire, Kæmpfer made every possible advantage. The ambassador, having ended his negotiations towards the close of 1685, prepared to return into Europe; but Kæmpfer did not judge it expedient to return with him, resolving to go farther into the east, and make still greater acquisitions by travelling. With this view he entered into the service of the Dutch East-India company, in the quality of chief surgeon to the fleet, which was then cruising in the Persian Gulph, but set out for Gamron Nov. 1685. He stayed some time in Sijras, where he visited the remains of the ancient Persepolis, and the royal palace of Darius, whose scattered ruins are still an undeniable monument of its former splendor and greatness. As soon as he arrived at Gamron he was seized with a violent fit of sickness, which was near carrying him off; but, happily recovering, he spent a summer in the neighbourhood of it, and made a great number of curious observations. He did not leave that city till June 1688, and then embarked for Batavia; whither, after touching at many Dutch settlements, in Arabia Felix, on the coasts of Malabar, in the island of Ceylon, and in the gulph of Bengal, he arrived in September. This city having been so particularly described by other writers, he turned his thoughts chiefly to the natural history of the country about it. He possessed many qualifications necessary for making a good botanist; he had a competent knowledge of it already, a body inured to hardships, a great stock of industry, and an excellent hand at designing. In May 1690, he set out from Batavia on his voyage to Japan, in quality of physician to the embassy, which the Dutch East-India company used to send once a year to the Japanese emperor's court; and he spent two years in this country, making all the while most diligent researches into every thing relating to it. He quitted Japan in order to return to Europe, Nov. 1692, and Batavia, Feb. 1693. He stayed near a month at the Cape of Good-Hope, and arrived at Amsterdam in October.

April 1694, he took a doctor of physic's degree at Leyden, on which occasion he communicated, in his thesis, some very singular observations, which we shall presently notice. At his return to his native country he intended immediately to digest his papers and memoirs into proper

order; but, being appointed physician to his prince, he fell into too much practice to pursue that design with the vigour he desired. He married the daughter of an eminent merchant at Stolzenau in 1700. The long course of travels, the fatigue of his profession, and some family-uneasinesses, arising (as it is said) from the debts he had contracted, had very much impaired his constitution; so that, after a variety of ailments, he died Nov. 2, 1716.

His inaugural dissertation, before noticed, and published at Leyden in 1694, is entitled "*Decas observationum exoticarum.*" Of this an unique copy is preserved in Sir James Smith's library. The subjects on which it treats are, 1, the agnus Scythicus, or Borometz; 2, the bitterness of the Caspian sea; 3, of the native mumia, or bitumen, of Persia; 4, of the torpedo, or electrical fish of the Persian gulph; 5, of the drug called dragon's blood, produced by the fruit of a palm; 6, of the dracunculus of the Persians, a sort of worm proceeding from a tumour in the skin; 7, on the andrum, or endemic hydrocele of the Malabars; 8, on the perical, or ulcer of the feet among the same people; 9, on the cure of the colic amongst the Japanese by puncture with a needle; 10, on the mœxa, or actual cautery, of the same people and the Chinese. These subjects are, as Haller observes, all of them probably treated more fully in his "*Amœnitates Exoticæ,*" so often quoted by Linnæus for its botany, as well as other authors for its authentic details, relating to the history and manners of Persia, and other parts of the east. His *History of Japan* is well known by the English translation in folio, and is extremely valued for its accuracy and fidelity. It was published in 2 vols. fol. Lond. 1728. Kæmpfer, we have remarked, was skilled in the use of the pencil; and some botanical drawings of his, made in Japan, are preserved in the British museum. Of these sir Joseph Banks, in 1791, liberally presented the learned world with 59 folio engravings at his own expence. Many of the plants are still undetermined by systematic botanists.<sup>1</sup>

KAHLER (WIGAND, or JOHN), a learned and indefatigable German writer, and Lutheran divine, was born January 20, 1649, at Wolmar, in the landgraviate of Hesse-Cassel. He was professor of poetry, mathematics, and divinity at Rinteln, and member of the society of Gottingen.

<sup>1</sup> Nicéron, vol. XIX.—Gen. Dict.—Moreri.—Haller, *Bibl. Bot.*—Rees's *Cyclopædia*.—Life prefixed to his *History of Japan*.

He died May 17, 1729, leaving two sons and four daughters. A great number of his "Dissertations" are collected in two volumes, printed at Rinteln, 1700; and 1711, under the title of "Dissertationes Juveniles;" the principal are, "De oceaño ejusque proprietatibus et vario motu; De libertate Dei; De terra; De reflexione luminis ejusque effectu; De imputatione peccati alieni, et speciatim Adamici; De Poligamiâ," &c.<sup>1</sup>

KALDI (GEORGE), a learned Jesuit, was born in Tirnaw in Hungary, about 1572, was received into the Jesuits' order at Rome, and returning to his own country, was banished into Transylvania, with the other members of the society, during the commotions which, at that time, agitated the kingdom. After this he discharged the duty of theological professor in the university of Olmutz, and filled some other important posts in different places. His last retreat was to a college which he built at Presburg, where he died in 1634. He was regarded as one of the most eloquent preachers in Hungary, and published some sermons, but he is chiefly celebrated for having completed a translation of the Bible from the Vulgate into the Hungarian tongue, which was printed at Vienna, in 1626.<sup>2</sup>

KALE, or KALF (WILLIAM), a painter of still life, was born at Amsterdam in 1630, and was a disciple of Hendrick Pot, a portrait and historical painter; of whom he learned the practice of the art, but from whom he varied in the application of it; and applied his talents, which were very considerable, in a close imitation of objects in still life; which he composed with great beauty and effect. In the gallery of the Louvre at Paris, are two exquisite works of his, in which he is said to unite the merits of Rembrandt and Teniers. He possessed an eye informed with the power of Rembrandt's arrangements and contrast of light and shade, and a hand, that managed the pencil with the neatness and correctness of Teniers. He died in 1693.<sup>3</sup>

KALKAR. See CALCAR.

KALM (PETER), a very celebrated naturalist, was a native of Finland, and was born in 1715. Having imbibed a taste for the study of natural history, it appears that he pursued his inclination with much zeal and industry. His first researches were rewarded by the discovery of many new plants in Sweden, of which he gave some account to

<sup>1</sup> Moreri.—Dict. Hist.

<sup>2</sup> Moreri.

<sup>3</sup> Pilkington.—Dict. Hist.—Rees's Cyclopædia.

the botanical world between the years 1742 and 1746. He was particularly anxious to explore the virtues of plants, both with respect to their uses in medicine, and in the useful arts, so that planting and agriculture occupied some portion of his attention. His reputation as a naturalist caused him to be appointed professor at Abo; and in October 1747, he set out upon his travels, sailing from Gottenburg for America; but, on account of a violent hurricane, was obliged to take shelter in a port of Norway, whence he could not depart till the ensuing February, when he proceeded immediately for London. From hence he went to North America; and having spent two or three years in exploring whatever was worthy of observation in that country, he returned to his professorship at Abo in 1751. The expences of this undertaking appear to have exceeded what was allowed him by the Academy of Sciences, so that our author was obliged to live rather penuriously upon his return; yet he found means to cultivate, in a small garden of his own, several hundred plants, for the use of the university, as there was no public botanical garden at Abo. His discoveries in botany very materially enriched the "Species Plantarum" of his great master, and the Linnæan Herbarium abounds with specimens brought home by him, distinguished by the letter K. Haller enumerates a long list of tracts published by Kalm; and his inaugural dissertation appeared in the "Amœnitates Academicæ" of Linnæus. He was originally intended for the ecclesiastical profession, but was drawn aside from this pursuit by attending the lectures of Linnæus on natural history, given in the university of Upsal. Indeed, it was through the recommendation of Linnæus that professor Kalm was fixed upon to undertake the voyage to North America, and the account of his voyage was published in English by Forster in 1771. He afterwards made, at his own expence, a very extensive tour into Russia, the history of which never appeared in print, but which is supposed to have furnished considerable matter for the work of a Swedish writer, who published a book of travels in that kingdom. Kalm was a member of the royal Swedish academy of sciences, and died in 1779. His collection of dried plants, made in his various journeys, and doubtless valuable for the purposes of botanical information, is said to remain in the hands of his family in a state of neglect.<sup>1</sup>

<sup>1</sup> Stoeber's Life of Linnæus.—Haller Bibl. Bot.—Rees's Cyclopædia.

**KANT (IMMANUEL)**, a German writer, who has lately attained extraordinary fame in his own country as the inventor of a new system of philosophical opinions, which, however, are not very likely to reach posterity, was born April 22, 1724, in the suburbs of Königsberg, in Prussia. His father, John George Kant, was a saddler, born at Memel, but originally descended from a Scotch family, who spelt their name with a C; but the philosopher, the subject of this article, in early life converted the C into a K, as being more conformable to German orthography. Immanuel, the second of six children, was indebted to his father for an example of the strictest integrity and the greatest industry; but he had neither time nor talent to be his instructor. From his mother, a woman of sound sense and ardent piety, he imbibed sentiments of warm and animated devotion, which left to the latest periods of his life the strongest and most reverential impressions of her memory on his mind. He received his first instructions in reading and writing at the charity-school in his parish; but soon gave such indications of ability and inclination to learn, as induced his uncle, a wealthy shoe-maker, to defray the expence of his farther education and studies. From school he proceeded to the college of Fridericianum. This was in 1740; and his first teacher was Martin Kautzen, to whom Kant was strongly attached, and who devoted himself with no less zeal to the instruction of his pupil, and contributed very greatly to the unfolding of his talents. His favourite study at the university was that of mathematics, and the branches of natural philosophy connected with them. On the completion of his studies, he accepted a situation as tutor in a clergyman's family. In this, and in two other similar situations, he was not able to satisfy his mind that he did his duty so well as he ought; he was, according to his own account, too much occupied with acquiring knowledge to be able to communicate the rudiments of it to others. Having, however, acted as a tutor for nine years, he returned to Königsberg, and maintained himself by private instruction. In 1746, when twenty-two years of age, he began his literary career with a small work, entitled "Thoughts on the estimation of the animal powers, with strictures on the proofs advanced by Leibnitz and other mathematicians on this point," &c. In 1754 he acquired great reputation by a prize essay on the revolution of the earth round its axis; and the following

year was admitted to his degree of master of arts, and entered immediately upon the task of lecturing, which he performed for many years to crowded audiences, and published several works, the titles of which are now of little importance, compared to his new metaphysical system, the first traces of which are to be found in his inaugural dissertation, written in 1770, when he was appointed to a professor's chair in the university of Königsberg; the subject was, "De mundi sensibilis atque intelligibilis forma et principiis." Seated now in the chair of metaphysics, his subsequent publications were almost entirely of this nature. He pursued this study with unremitting ardour, and entered into all the depths of metaphysical subtlety, in order, as we are told, "to unfold the rational powers of man, and deduce from thence his moral duties." It was not till 1781, that the full principles of his system appeared in his "Review of pure reason;" and the system it contains is commonly known under the name of the "Critical Philosophy." As this work had been variously misrepresented, he published a second part in 1783, entitled "Prolegomena for future Metaphysics, which are to be considered as a science." In 1786 he was appointed rector of the university, and was a second time called to the same office, in 1788; and in a few months he was advanced to be senior of the philosophical faculty. About 1798, he took leave of the public as an author, and soon after gave up all his official situations. During his latter years, his faculties were visibly decayed, in which state he died Feb. 12, 1804. The character of Kant is said to have been contemplated with universal respect and admiration, and during his life he received from the learned throughout Germany, marks of esteem bordering upon adoration. How far he deserved all this, is very questionable. His language is equally obscure, and his reasonings equally subtle with those of the commentators of Aristotle in the fifteenth century. The truth of this assertion will be denied by none who have endeavoured to make themselves masters of the works of Willich and Nitsch, two of his pupils; and the source of this obscurity seems to be sufficiently obvious. Besides employing a vast number of words of his own invention, derived from the Greek language, Kant uses expressions which have long been familiar to metaphysicians, in a sense different from that in which they are generally received; and we have no

doubt that the difficulty of comprehending his philosophy has contributed, far more than any thing really valuable in it, to bring it into vogue, and raise the fame of the author. For the following analysis of his system we are indebted to one of our authorities, and we might perhaps deserve blame for the length of the article, if it did not appear necessary that some record should remain of a set of opinions that once threatened to usurp the place of all true philosophy as well as religion. The reader who studies for the practical improvement of his mind, will perceive at once, that it is the object of all such metaphysical projectors to render the world independent of revealed religion.

Kant divides all our knowledge into that which is "a priori," and that which is "a posteriori." Knowledge "a priori" is conferred upon us by our nature; and knowledge "a posteriori" is derived from our sensations, or from experience; and it is in this system denominated "empyric." Kant does not, as this division would seem to imply, intend to revive the doctrine of innate ideas. He considers all knowledge as acquired; he maintains that experience is the productrice of all knowledge, and that without it we could not have had a single idea. Our ideas "a priori," he says, are produced with experience, but not by it, or do not proceed from it. They exist in, and are forms of the mind. They are distinguished from other ideas by two marks, which are easily discerned; they are universal and necessary; they admit of no exception, and their converse is impossible. Ideas which we derive from experience have no such characters. We can imagine that what we have seen, or felt, or heard once, we may see, or feel, or hear again; but we do not perceive any impossibility in its being otherwise. Thus, if I see a building on fire, I am certain of this individual fact; but it affords no general knowledge. But if I take twice two small balls; and learn to call twice two-four, I shall immediately be convinced that any two bodies whatever, when added to any other two bodies, will constantly make the sum of bodies four. Experience affords the opportunity of acquiring this knowledge, but it has not given it; for how could experience prove that this truth should never vary? Experience must be limited, and cannot teach what is universal and necessary. It is not experience which discovers to us that we shall always have the surface of a whole



pyramid, by multiplying its base by the third part of its height; or, that two parallel lines extended "in infinitum" shall never meet.

All mathematical truths, according to Kant, are "a priori:" thus, that a straight line is the shortest of all possible lines between two given points; that the three angles in any plane triangle are always equal to two right angles, are propositions which are true "a priori." Pure knowledge "a priori," is that which is without any mixture of experience. Two and two make four, is a truth of which the knowledge is "a priori;" but it is not pure knowledge, because the truth is particular. The ideas of substance, and of cause and effect, are "a priori;" and when they are separated from the objects to which they refer, they form, according to this system, "void ideas." It is our knowledge "a priori," that is, the knowledge which precedes experience, as to its origin, which renders experience possible. Our faculty of knowledge has an effect on our ideas of sensation, analogous to that of a vessel which gives its own form to the liquor with which it is filled. Thus, in all knowledge "a posteriori," there is something "a priori," derived from our faculty of knowledge. All the operations of our minds, all the impressions which our senses receive and retain, are brought into effect by the conditions, the forms, which exist in us by the pure ideas "a priori," which alone render all our other knowledge certain. Time and space are the two essential forms of the mind: the first, for impressions received by the internal sense; the second, for those received by our external senses. It is by means of the form *space*, that we are enabled, "a priori," to attribute to external objects impenetrability, divisibility, &c.; and it is by means of the form *time*, that we attribute to any thing duration, succession, &c. Arithmetic is derived from the internal sense, and geometry from that of our external. Our understanding collects the ideas received by the impressions made on our organs of sense, confers on those ideas unity by a particular energy "a priori," and thereby forms the representation of each object. Thus a person is successively struck with the impressions of all the parts which form a particular garden. His understanding unites these impressions, or the ideas resulting from them; and in the unity produced by the act, it acquires the idea of the whole garden. If the objects which produce the impressions afford also the

matter of the ideas, then the ideas are "empyric;" but if the objects only unfold the forms of the thought, the ideas are "a priori."

Judgments are divided into two species; *analytic* and *synthetic*. An *analytic* judgment is that in which the attribute is the mere development of the subject, and is found by the simple analysis of the perception; as, a triangle has three sides. A *synthetical* judgment is that in which the attribute is connected with the subject by a cause or basis taken from the faculty of knowledge, which renders this connection necessary; as, iron is heavy; wood is combustible; the three angles of a plane triangle are equal to two right angles.

The forms of the understanding are, in this system, quantity, quality, relation, modality. *Quantity* is distinguished into general, particular, and individual; *quality*, into affirmation, negation, infinite; *relation*, into categoric, hypothetical, and disjunctive; and *modality*, into problematic, certain, and necessary. M. Kant adds likewise to the properties of the four principal forms of the understanding a table of categories, or fundamental ideas, "a priori."

Pure reason is the faculty of tracing our knowledge "a priori," to subject it to principles, to trace it from its necessary conditions, till it be entirely without condition, and in complete unity. The great work of Kant is divided into several parts, under the titles, "Of *Æsthetic* transcendental;" "Of transcendental Logic;" "Of the pure Ideas of the Understanding;" "Of the transcendental Judgment;" "Of the Paralogism of pure Reason," &c. We cannot, from the nature of our work, discuss all the parts of the system; but may observe, that the author contends that we know objects only by the manner in which they affect us; and as the impressions which they make upon us are only certain apparitions or phenomena, it is impossible for us to know what an object is in itself. Hence the system of Kant has been compared with that of Berkeley, which maintains that sensations are only appearances, and that there is no truth, only in our reason. But Kant does not go to this length. According to his theory, the understanding, when it considers the apparitions or phenomena, acknowledges the existence of the objects themselves, inasmuch as they serve for the bases of those apparitions; though we know nothing of their reality, and though we can have no certainty but in experience.

Truth, according to our author, consists in the agreement of our notions with the objects, in such a manner as that all men are obliged to form the same judgment: belief consists in holding a thing to be true, in consequence of a persuasion which is entirely personal, and has not its basis in an object submitted to experience. There is a belief of doctrine, as, that "there are inhabitants in the planets," which is not the same as moral belief; because in moral belief there is something necessary. The ordinary mode of teaching the existence of God belongs to the belief of doctrine; and it is the same with regard to the immortality of the soul: nevertheless, the author was a firm believer in the existence of God, and a future state; because, said he, "this persuasion renders immovable my moral principles—principles which I cannot reject, without rendering myself contemptible in my own eyes. I wish for happiness, but I do not wish for it without morality; and as it depends on nature, I cannot wish it with this condition, except by believing that nature depends on a Being who causes this connection between morality and happiness. This supposition is founded on the want or necessity of my reason, and not on my duty. We have, however," says Kant, "no certainty in our knowledge of God; because certainty cannot exist, except when it is founded on an object of experience. The philosopher acknowledges that pure reason is too weak to prove the existence of a being beyond the reach of our senses. The necessity of believing in God is, therefore, only subjective, although necessary and general for all those beings who conform to their duty. The proofs of natural theology, taken from the order and beauty of the universe, are proofs only in appearance. They resolve themselves into a bias of our reason to suppose an infinite Intelligence; the author of all that is possible; but from this bias it does not follow that there really is such an author. To say, that whatever exists must have a cause, is a maxim "a priori;" but it is a maxim applicable only to experience: for we know not how to subject to the laws of our perceptions that which is absolutely independent of them. It is impossible to know that God exists; but we can comprehend how it is possible to act morally on the supposition of the existence of an intelligent Creator,—an existence which practical reason forces theoretical reason to adopt. This proof not only persuades, but even acts on the con-

viction, in proportion as the motives of our actions are conformable to the law of morality. Religion ought to be the means of virtue, and not its object. Man has not in himself the idea of religion, as he has that of virtue. The latter has its principle in the mind: it exists in itself, and not as the means of happiness; and it may be taught without the idea of God, for the pure law of morality is "a priori." He who does good by inclination, does not act morally. There are compassionate minds, which feel an internal pleasure in communicating joy around them, and who thus enjoy the satisfaction of others; but their actions, however just, however good, have no moral merit, and may be compared to other inclinations;—to that of honour, for example, which, while it meets with that which is just and useful, is worthy of praise and encouragement, but not of any high degree of esteem. According to Kant, we ought not even to do good, either for the pleasure which we feel in doing it, or in order to be happy, or to render others happy; for any one of these motives would be empiric, and injure the purity of our morals. We ought to act after the maxims derived "a priori," from the faculty of knowledge, which carry with them the idea of necessity, and are independent of all experience; after the maxims which, it is to be wished, could be erected into general laws for all beings endowed with reason.

If this, says a judicious writer, be a correct view of the object and the results of the Critical Philosophy, we confess ourselves unable to discover any motive which should induce our countrymen, in their researches after truth, to prefer the dark lantern of Kant to the luminous torch of Bacon. The metaphysical reader will perceive, that, in this abstract, there is little which is new except the phraseology, that what is new is either unintelligible or untenable, and that his opinions on the existence of the Supreme Being have a manifest tendency to atheism. With these sentiments of Kant's philosophy, we hear without surprize or regret that it is already much neglected in Germany, and will probably soon fall into utter oblivion.<sup>1</sup>

KÄSTNER (ABRAHAM GOTHELF), an eminent mathematician, and professor of mathematics at Gottingen, was born at Leipsic, Sept. 27, 1719. He had part of his edu-

<sup>1</sup> Dr. Gleig's Supplement to the Encyclopædia Britannica, a very elaborate and valuable article.—Rees's Cyclopædia.

cation at home, under his father and uncle, both of whom were lecturers on jurisprudence, and men of general literature. In 1731 he attended the philosophical lectures of the celebrated Winkler, and next year studied mathematics under G. F. Richter, and afterwards under Hausen; but practical astronomy being at that period very little encouraged at Leipsic, he laboured for some years under great difficulties for want of instruments, and does not appear to have made any great progress until, in 1742, he formed an acquaintance with J. C. Baumann, and by degrees acquired such helps as enabled him to make several observations. Heinsius was his first preceptor in algebra; and, in 1756, he was invited to Gottingen, to be professor of mathematics and moral philosophy, and afterwards became secretary of the royal society, and had the care of the observatory on the resignation of Lowitz in 1763; but, notwithstanding his talents in astronomy and geography, the services he rendered to the mathematical sciences in general are more likely to convey his name to posterity. He exerted himself with the most celebrated geometers of Germany, Segner, and Karsten, to restore to geometry its ancient rights, and to introduce more precision and accuracy of demonstration into the whole of mathematical analysis. The doctrine of binomials; that of the higher equations; the laws of the equilibrium of two forces on the lever, and their composition; are some of the most important points in the doctrine of mathematical analysis and mathematics, which Kästner illustrated and explained in such a manner as to excel all his predecessors. Germany is in particular indebted to him for his classical works on every part of the pure and practical mathematics. They unite that solidity peculiar to the old Grecian geometry with great brevity and clearness, and a fund of erudition, by which Kästner has greatly contributed to promote the study and knowledge of the mathematics. Kästner's talents, however, were not confined to mathematics: his poetical and humorous works, as well as his epigrams, are a proof of the extent of his genius; especially as these talents seldom fall to the lot of a mathematician. How Kästner acquired a taste for these pursuits, we are told by himself in one of his letters. In the early part of his life he resided at Leipsic, among friends who were neither mathematicians nor acquainted with the sciences; he then, as he tells us, contracted "the bad habit of laughing at others;"

but he used always to say, *Hanc veniam datus petimusque vicissim.*

Kästner died at Gottingen, June 20, 1800. Besides works on the pure and practical mathematics, we are indebted to Kästner for a history of the mathematics, from the revival of literature to the end of the eighteenth century. Vol. I. contains arithmetic, algebra, the elements of geometry, trigonometry, and practical geometry, and was published at Gottingen, 1796, and an appendix in 1797. Vol. II. which appeared at the same time, embraces perspective geometrical analysis, and the higher geometry, mechanics, optics, and astronomy.<sup>1</sup>

KAUFFMAN (MARY ANGELICA), a female artist, well known in this country, was born in 1740, at Coire, the capital of the Grisons, and received the elements of art from her father, who, on some surprising proofs of her early capacity, at the age of fourteen, conducted her to Milan, and, after some years' practice there and elsewhere, to Rome, where her talents, charms, accomplishments, and graces, soon rendered her an object of general admiration: in 1764 she removed to Venice, and in the following year accompanied lady Wentworth, the wife of the British resident, to England. Here, enjoying royal favour, the arbitress of public taste, loved, esteemed, perhaps envied by artists, decorated with academic honours, opulent and happy, she sunk her own name in that of sir A. Zucchi, a Venetian artist, whom she married\*, and, after a residence of seventeen years, returned, through her native place, to Italy, and settled at Rome; where, after a new career of success, courted, employed, and rewarded, by monarchs, princes, and the most distinguished travellers, she died in 1807, of gradual decay, resigned, regretted, and honoured by splendid obsequies.

Mr. Fuseli, who was honoured by the friendship of Angelica, and cherishes her memory, says, that he "has no

\* In the Cyclopædia, we are told, that after some years residence here, she was unhappily deceived by a footman of a German count, who, coming to England, personated his master, contrived to be presented at court, and persuaded Angelica to marry him. The cheat was soon discovered, and the rascal had not the humanity to endeavour to sooth her disappointment by

kindness, but treated her very ill. At last, however, by a payment made to him of 300*l.* he was induced to return to Germany, and promised never to molest her any more. He kept his engagement; and the lady not hearing of him for seven years, and concluding him dead, then married an Italian painter of the name of Zucchi.

<sup>1</sup> Tilloch's Philosophical Magazine, vol. IX.

wish to contradict those who make success the standard of genius, and as their heroine equalled the greatest names in the first, suppose that she was on a level with them in powers. Angelica pleased, and deserved to please, the age in which she lived, and the race for which she wrought. The Germans, with as much patriotism at least as judgment, have styled her the Paintress of Minds (Seelen Mahlerin): nor can this be wondered at from a nation, who, in A. R. Mengs, flatter themselves to possess an artist equal to Raffaello. The male and female characters of Angelica never vary in form, features, and expression, from the favourite ideal she had composed in her mind. Her heroes are all, the man to whom she thought she could have submitted, though him perhaps she never found; and to his fancied manner of acting and feeling, she, of course, submitted the passions of the subject. Her heroines are herself; and whilst suavity of countenance and alluring graces shall be able to divert the general eye from the sterner demands of character and expression, can never fail to please."

Angelica painted the lighter scenes of poetry with a grace and taste entirely her own; and happily formed to meet that of an engraver whose labours highly contributed to the growth and perpetuity of her fame. Bartolozzi was the man, who, enjoying at the same time, youth, health, and ingenuity, almost entirely devoted his talents between Angelica and Cipriani. The three were endowed with congenial feelings in arts; which, if not of the highest class, were certainly entitled to rank among the most agreeable.<sup>1</sup>

KAYE, KEYE, CAY, or CAIUS (JOHN), a learned English physician and co-founder of Gonvil and Caius college, Cambridge, the son of Robert Kaye, of a Norfolk family, was born at Norwich, Oct. 6, 1510. After having received his school education at Norwich, he was admitted very young of Gonvil-hall, of which he became fellow. While here, among other proofs of literary application, he informs us that at the age of twenty-one, he translated out of Greek into Latin, Nicephorus Callistus's treatise of "Confession in prayer," another of Chrysostom, on the "manner of prayer;" and out of Latin into English, Erasmus's paraphrase on Jude. He also epitomized his book

<sup>1</sup> Pilkington, by Fuseli, in art. Zucchi.—Gent. Mag. vol. LXXVIII.—Athenæum, vol. III. and IV.—Rees's Cyclopædia.

“De Vera Theologia.” The study of divinity might probably have engaged his attention at this time, but we find that when he went afterwards, according to the custom of the age, to Italy, he studied physic under the learned Montanus, and soon became himself so eminent in that faculty, as to read lectures in the university of Padua for some years. We also find him reading lectures on Aristotle at that university about 1542, but he took his doctor’s degree at Bononia. In 1543 he travelled through the greatest part of Italy, Germany, and France, and on his return to England, commenced M. D. at Cambridge, and practised both at Shrewsbury and Norwich with such success, as to be considered one of the ablest physicians in England. It was doubtless this high reputation which procured him the honour of being successively physician to Edward VI. queen Mary, and queen Elizabeth.

In 1547, he was admitted fellow of the college of physicians in London, of which he held all the higher offices, of censor, president, &c. and upon every occasion shewed himself a zealous defender of the college’s rights and privileges, and a strict observer of her statutes, never, even in advanced life, absenting himself from the comitia, or meetings, without a dispensation. He also compiled the annals of the college from 1555 to 1572, entering every memorable transaction in its due time and order. In 1557, being in great favour with queen Mary, and, as it is said, almost an oracle in her opinion, he determined to employ this influence in behalf of literature in general, and accordingly obtained a licence to advance Gonvil-hall, in which he had been educated, into a college. As yet it was not a corporation, or body politic; but, by Caius’s interest at court, it was now incorporated by the name of Gonvil and Caius College, which he endowed with considerable estates, purchased by him on the dissolution of the monasteries, for the maintenance of an additional number of fellows and scholars. He also built, at his own expense, the new square called Caius Court. The first statutes of this new foundation were drawn up by him, and that he might have the better opportunity of consulting its interest, he accepted, and retained, the mastership, almost as long as he lived. Some short time before his decease he caused another master to be appointed in his room, but continued in college as a fellow-commoner, assisting daily at divine service in a private seat in the chapel, which he



had built for himself. Here he died July 29, 1573, and was buried in the college-chapel, with the short epitaph of "Fui Caius. Vivit post funera virtus."

Caius's religious principles have been disputed. The most probable conjecture is, that he had a secret inclination to the principles of his early years, but conformed, at least in outward observances, to the reformation in his latter days. Of his learning there is no difference of opinion. It was various and extensive; and his knowledge of the Greek language, particularly, gave him a superiority over most of his contemporaries, the study of that language in this country being then in its infancy. His zeal for the interests of learning appears from his munificence to his alma mater, and the same motive led him in 1587 to erect a monument in St. Paul's cathedral to the celebrated Linacre. As an author, he wrote much; but some of his works have not been published. He revised, corrected, and translated several of Galen's works, printed at different times abroad. He published also, 1. "Hippocrates de Medicamentis," first discovered in MS. by him; also "de ratione Victus," 8vo. 2. "De medendi methodo," Basil, 1544, Lond. 1556, 8vo. 3. "De Ephemera Britannica," or an account of the sweating sickness in England, Lond. 1556, and reprinted so lately as 1721. 4. "De Thermais Britannicis." 5. "Of some rare Plants and Animals," Lond. 1570. 6. "De Canibus Britannicis," Lond. 1570, and inserted entire in Pennant's "British Zoology." 7. "De pronunciatione Græcæ et Latinæ linguæ," Lond. 1574, with several other works, a history of his college, &c. still in manuscript\*. One only of his works we reserve for a more particular notice. This was his History of the university of Cambridge, occasioned by the appearance of a work written by the subject of our next article, in which it was asserted that Oxford was the most ancient

\* There is considerable difficulty in recovering the proper titles and dates of books of the sixteenth century; and Bale, Pits, and even Tanner, often give as separate publications, what belong to a collection. We are not sure that in the above list we have not fallen into the same error; but we can refer the reader to a very scarce volume, in which the best of Caius's tracts are to be found, and in which they were collected by the author. It

is entitled, "J. Cuii Britanni Opera aliquot et Versiones, partim jam nata, partim recognita atque aucta." Lovaine, 1556, 8vo. To this edition is prefixed a print of Dr. Caius, separately cut in wood, with a large beard, according to the custom of the age. Dr. Jebb's volume of Caius's tracts includes, "De Canibus;" "De variis Animalibus;" "De libris propriis;" and "De pronunciatione Gr. & Lat."

university, founded by some Greek philosophers, the companions of Brutus, and restored by king Alfred in 870, consequently older than Cambridge. Dr. Caius, however, completely defeated his antagonist by going farther back in ancient history, and asserting, that Cambridge was founded by Cantaber, 394 years before Christ, and consequently was 1267 years older than Oxford! Strype says that Caius published this work (in 1568, 8vo.) at the motion of archbishop Parker. It is to be regretted that either should have embarked in so ridiculous a controversy.<sup>1</sup>

KAY, or CAIUS (THOMAS), the antagonist of Dr. Caius in the antiquity of the universities, was born, as Wood conjectures, in Lincolnshire, but, according to Blomefield, was of a Yorkshire family. He was, however, educated at University college, Oxford, where he entered about the year 1522. In 1525, he was elected fellow of All Souls, where he took his degrees in arts, and at that time was esteemed an excellent Latin scholar, Grecian, and poet. In 1534, he was unanimously chosen registrar of the university; but, in 1552, was deprived of this office for negligence. Soon after the accession of queen Elizabeth, he was made prebendary of Salisbury. In 1561, he was elected master of University college, to which he was afterwards a considerable benefactor; and, in 1563, he was instituted to the rectory of Tredington in Worcestershire. He died in his college, in 1572, and was buried in the church of St. Peter's in the East. He was well versed in sacred and profane learning, but, according to Smith, negligent and careless in some parts of his conduct. He translated Erasmus's "Paraphrase on St. Mark," by command of queen Catherine Parr, Lond. 1548; and likewise made translations from the Greek of Aristotle, Euripides, &c. but which do not appear to have been printed. What preserves his memory is his vindication of the antiquity of Oxford, mentioned in the preceding article, entitled, "Assertio antiquitatis Oxoniensis academice," printed with Dr. John Caius's answer, 1568, 1574, and again by Hearne 2 vols. 8vo, 1730. Mr. Smith, in his history of University College, has nearly answered Caius's arguments respecting Alfred.<sup>2</sup>

<sup>1</sup> Biog. Brit.—Strype's Parker, p. 199—201, 257, 360.—Peck's Desiderata.

<sup>2</sup> Ath. Ox. vol. 1.—Smith's Annals of University College, p. 161.

KEACH (BENJAMIN), a Baptist divine of considerable note in his day, and some of whose writings are still popular, was born Feb. 29, 1640, at Stokehaman in Buckinghamshire: he appears to have had no regular education, owing to the poverty of his parents, and for some time worked at a trade. He read much, however, in the religious controversies of the times, and entertaining doubts of the validity of infant baptism, was himself re-baptised by immersion, when in his fifteenth year, and joined himself to a congregation of Baptists. Between this and his eighteenth year, he probably studied with a view to the ministry, as at that latter period, he became a preacher, and some time after his settlement in London, attached himself to the *particular* or Calvinistic Baptists. After the restoration, he frequently was involved in prosecutions, owing to the bold avowal of his sentiments, especially in a little tract called "The Child's Instructor," in which he asserted that infants ought not to be baptised; that laymen, having abilities, might preach the gospel, &c. For this he was tried at Aylesbury assizes, Oct. 8, 1664, and sentenced to imprisonment and pillory, the latter of which was executed at the market-place of Winslow, where he was then a preacher. In 1668 he was chosen pastor of a congregation of Baptists in Goat-yard passage, Horsley-down, Southwark. In 1674 and some following years, he had a controversy, concerning his particular tenets, with Baxter, Burkitt, Flavel, and others, and with some of his own persuasion, concerning certain minute points of discipline. He was in all his opinions sincere, and accounted a man of great piety, and of very considerable knowledge, considering the want of early education and opportunities. He died July 18, 1704, and was interred in the burial-ground belonging to the Baptists, in the Park Southwark. He published a great-many tracts, some controversial and some practical. His "Travels of True Godliness," and "Travels of Ungodliness," written in the manner of Bunyan, have passed through many editions, and are still popular; but his ablest works are his "Key to open Scripture Metaphors," first published in 1682; and his "Exposition of the Parables," 1704, both in folio.<sup>1</sup>

KEATE (GEORGE), a very agreeable English writer, was descended from sir George Hungerford, his great grand-

<sup>1</sup> Crosby's Hist. of the Baptists.—Wilson's Hist. of Dissenting Churches.

father, by lady Frances Ducie, only daughter of Francis lord Seymour, baron of Trowbridge. He was born, as may be conjectured, about 1729 or 1730, and received his education at Kingston school, under the rev. Mr. Woodeson. From thence he went to Geneva, where he resided some years; and during his stay there, became acquainted with Voltaire, with whom he continued to correspond many years after he returned to England. After finishing the tour of Europe, he settled as a student in the Inner Temple, was called to the bar, and sometimes attended Westminster-hall; though he did not meet with encouragement enough to induce his perseverance in his profession, nor, indeed does it seem probable that he had sufficient application for it. His first performance was "Ancient and Modern Rome," a poem, written at Rome in 1755, and published in 1760, with merited applause. Soon after, he printed "A short Account of the Ancient History, present Government, and Laws of the Republic of Geneva." This work he dedicated to his friend Voltaire. In 1762 he produced an "Epistle from lady Jane Gray to lord Guildford Dudley;" and in 1763 "The Alps," a poem, which, for truth of description, elegance of versification, and vigour of imagination, greatly surpasses all his other poetical productions. In 1764 he produced "Netley Abbey;" and in 1765, the "Temple Student, an Epistle to a Friend," in which he agreeably rallies his own want of application in the study of the law, and intimates his irresistible *penchant* for the belles lettres. In 1769 he married miss Hudson, of Wanlip, Leicestershire. Some months before which, he had published "Ferney," an epistle to Mons. de Voltaire, in which he introduced a fine eulogium on Shakspeare, which procured him, soon after, the compliment, from the mayor and burgesses of Stratford, of a standish, mounted with silver, made out of the mulberry-tree planted by that illustrious bard. In 1773 he published "The Monument in Arcadia," a dramatic poem, founded on a well-known picture of Poussin; and in 1779, "Sketches from Nature, taken and coloured in a Journey to Margate," 2 vols. 12mo, an imitation of Sterne's "Sentimental Journey"—In 1781 he collected his poetical works in two volumes, with a dedication to Dr. Heberden, including a number of new pieces never before printed, and an excellent portrait of himself. Of these pieces, one was "The Helvetiad," a fragment, written at Geneva, in 1756. He had.

intended to compose a poem of some length, on the subject of the emancipation of Switzerland from the oppression of the house of Austria, and had even settled the plan of his work, when he acquainted M. Voltaire with his intention, who advised him rather to employ his time on subjects more likely to interest the public attention: "For," said he, "should you devote yourself to the completion of your present design, the Swiss would be much obliged to you, without being able to read you, and the rest of the world would care little about the matter." Whatever justice there was in this remark, Mr. K. relinquished his plan, and never resumed it afterwards. In 1781, he published an "Epistle to Angelica Kauffman."

A few years after he became engaged in a long and vexatious lawsuit, in consequence of the neglect (to say the least of it) of an architect who professed himself to be his friend; the particulars of which it is of no importance to detail. At the conclusion of the business he shewed that his good humour had not forsaken him: and in 1787 he gave to the public the principal circumstances of his case in a performance entitled "The Distressed Poet, a serio-comic Poem, in three cantos," 4to, with some pleasantry, and without any acrimony.

In the next year, 1788, the last of his productions appeared; and the composition was very honourable to his talents and his liberality. In 1782, the Antelope packet was shipwrecked on the Pelew Islands, where the commander, captain Wilson, and his crew lived some time before they could get off. The circumstances attending this extraordinary deliverance having been communicated to Mr. Keate, he offered to draw up the narrative of them for the advantage of his friend captain Wilson. This he executed in "An Account of the Pelew Islands, situated in the western part of the Pacific ocean; composed from the journals and communications of captain Henry Wilson and some of his officers, who in August 1783 were there shipwrecked, in the Antelope, a packet belonging to the honourable East India Company," 4to, a work written with great elegance, compiled with much care, and which, if embellished (as it certainly appears to be) with facts better calculated to have found a place in a novel than a genuine narrative, must be ascribed to the mis-information of those who were actors in the scene, and must first have deceived before they obtained credit. Mr. Keate (who

undertook the task on the most disinterested principle, and derived no advantage whatever from the work) was too sturdy a moralist to have had any hand in the imposition.

Besides the pieces already mentioned, Mr. Keate was the author of many prologues and epilogues, spoken at Mr. Newcomb's school at Hackney; and of other occasional verses in the literary journals, not, however, of sufficient importance to be enumerated. He had also adapted his friend Voltaire's "*Semiramis*" to the stage; but this was superseded, in 1777, at Drury-lane, by captain Ayscough's translation.

Mr. Keate's life passed without any vicissitudes of fortune; he inherited an ample estate, which he did not attempt to increase otherwise than by those attentions which prudence dictated in the management of it. He was hospitable and beneficent, and possessed the good will of mankind in a very eminent degree. For the last year or two, his health visibly declined; but on the day he died, he appeared to be somewhat mended. His death was sudden, on June 27, 1797. He left one daughter, married in 1796 to John Henderson, esq. of the Adelphi. His widow died in 1800. At the time of his death, Mr. Keate was a bencher of the Temple, and a very old member of the royal and antiquary societies, of both which he had been frequently elected one of the council.<sup>1</sup>

KEATING (GROFFREY), an Irish historian, was born in the province of Munster, of English ancestry, and flourished in the earlier part of the seventeenth century. He was educated with a view to the Roman catholic church, and having received at a foreign university the degree of D. D. he returned to his native country, and became a celebrated preacher. Being well versed in the ancient Irish language, he collected the remains of the early history and antiquities of the island, and formed them into a regular narrative. This work, which he finished about the time of the accession of Charles I. commences from the first planting of Ireland, after the deluge, and goes on to the seventeenth year of king Henry II. giving an account of the lives and reigns of one hundred and seventy-four kings of the Milesian race, replete with fictitious personages and fabulous narratives, which, however, it has been said, he gives as such, and does not impose them on his

<sup>1</sup> Gentleman's and European Magazines for 1797.—Nichols's Bowyer.

readers as true history. The work remained in MS. in the original language, till it was translated into English by Dermot O'Connor, and published in London in 1723; but a better edition appeared in 1738, with plates of the arms of the principal Irish families, and an appendix, not in the former, respecting the ancient names of places. Keating died about the middle of the seventeenth century, or, as some think, much earlier, about 1625. He wrote some pieces of the religious cast, and two poems, one, an "Elegy on the Death of the Lord Decies," the other a burlesque on his servant Simon, whom he compares with the ancient heroes.<sup>1</sup>

KEBLE (JOSEPH), an English lawyer, was the son of a lawyer of eminence, during Cromwell's usurpation, and born in London, 1632. After a proper preparation, he was sent to Jesus-college, Oxford; whence he shortly removed to All-souls, of which he was made fellow by the parliament visitors in 1648. He took the degree of LL. B. in 1644; and, not long after, was admitted student at Gray's inn, London, and became a barrister about 1658. The following year he went to Paris. After the restoration, he attended the King's bench bar with extraordinary assiduity, continuing there as long as the court sat, in all the terms from 1661 to 1710, but was hardly ever known to be retained in any cause, or even to make a motion. He died suddenly, under the gate-way of Gray's-inn, Aug. 1710, just as he was going to take the air in a coach. He was a man of incredible industry, for besides having published several books in his life-time, he left above 100 large folios, and more than 50 thick 4tos in MS. twenty of which are in the library of Gray's-inn. Writing must have been his delight as well as employment, and became so habitual, that he not only reported the law cases at the King's-bench, Westminster, but all the sermons at Gray's-inn chapel, both forenoon and afternoon, which amounted at last to above 4000. This was the mode of the times when he was young; and there is a mechanism in some natures, which makes them fond of proceeding as they have set out. He appears to have been a man of a singular turn in other respects, yet regular in his conduct, and very benevolent.

The first work he undertook for the public was a new table, with many new references, to the statute-book, in

<sup>1</sup> Harris's edition of Ware's Ireland.—Moreti.

1674. 2. "An Explanation of the Laws against Recusants, &c. abridged," 1691, 8vo. 3. "An Assistance to Justices of the Peace, for the easier Performance of their Duty," 1683, folio; licensed by all the judges. 4. "Reports taken at the King's-bench at Westminster, from the 12th to the 30th year of the Reign of our late Sovereign Lord King Charles II." 1685, 3 vols. folio. This work was also licensed by the judges; but not being digested in the ordinary method of such collections, and having no table of references, it was not so well received as was expected; and the credit of it being once sunk, could not be retrieved, though the table was added in 1696. Indeed, as a reporter he does not stand high in the opinion of the profession. 5. Two essays, one "On Human Nature, or the Creation of Mankind;" the other, "On Human Actions." These were pamphlets.<sup>1</sup>

KECKERMAN (BARTHOLOMEW), a very learned man, was born at Dantzic, in Prussia, 1571. He received the first rudiments of learning under James Fabricius, so distinguished by his zeal against Papists, Anabaptists, and other heretics; and in 1589, was sent to the university of Wirtemberg, where he studied philosophy and divinity. Two years after, he removed to the university of Leipsic; whence, after half a year's stay, he went in 1592, to that of Heidelberg. Here he took a master's degree, and was so highly esteemed by the governors of the university, that he was first made a tutor and afterwards Hebrew professor there. In 1597, the senate of Dantzic, pleased with the reputation and merit of their countryman, sent him a formal and honourable invitation, by letter, to come and take upon him part of the management of their academy, which he at first refused, but on a second invitation, in 1601, consented, after having first received the degree of D. D. at Heidelberg. As soon as he was settled at Dantzic, he proposed to lead the youth through the very penetralia of philosophy, by a newer and more compendious method than had hitherto been found out, according to which they might, within the compass of three years, finish a complete course. For this purpose he pursued the scheme he had begun at Heidelberg, and drew up a great number of books and systems upon all sorts of subjects; logic, rhetoric, æconomics, ethics, politics, phy-

<sup>1</sup> Biog. Brit.—Nichols's Bowyer.—Bridgman's Legal Bibliography.



sics, metaphysics, geography, astronomy, &c. : and in this industrious manner he went on till 1609, when, fairly worn out with constant attention to the business of teaching, he died at the early age of thirty-eight. His works were published at Geneva in 1614, 2 vols. fol. The most valuable are his systematic treatises on rhetoric; but they were all for some time used in teaching, and afterwards pillaged by other compilers, without acknowledgment. <sup>1</sup>

KEENE (EDMUND), an English prelate, born in 1713, was the younger son of Charles Keene, of Lynn, in Norfolk, esq. sometime mayor of that town, whose eldest son was sir Benjamin Keene, many years ambassador at Madrid, and K. B. who died Dec. 15, 1757, leaving his fortune to the subject of this article. Mr. Edmund Keene was first educated at the Charter-house, and afterwards at Caius college, Cambridge, where he was admitted in 1730. In 1738 he was appointed one of his majesty's preachers at Whitehall chapel, and made fellow of Peterhouse in 1739. In 1740 he was made chaplain to a regiment of marines; and, in the same year, by the interest of his brother with sir Robert Walpole, he succeeded bishop Butler in the valuable rectory of Stanhope, in the bishopric of Durham. In 1748, he preached and published a sermon at Newcastle, at the anniversary meeting of the society for the relief of the widows and orphans of clergymen; and, in December following, on the death of Dr. Whalley, he was chosen master of Peterhouse. In 1750, being vice-chancellor, under the auspices of the late duke of Newcastle, he verified the concluding paragraph in his speech on being elected, "*Nec tartum nec timidum habebitis procancellatum,*" by promoting, with great zeal and success, the regulations for improving the discipline of the university. This exposed him to much obloquy from the younger part of it, particularly in the famous "*Fragment,*" and "*The Key to the Fragment,*" by Dr. King, in which Dr. Keene was ridiculed (in prose) under the name of *Mun*, and in that of the "*Capitade*" (in verse), under that of *Acutus*, but at the same time his care and attention to the interests and character of the university justly endeared him to his great patron, so that in Jan. 1752, soon after the expiration of his office, which he held for two years, he was nominated to the see of Chester, vacant by the death of bishop

<sup>1</sup> Melchior Aulath.—Moreri.—Gen. Dict.

Peploe, and was consecrated in Ely-house chapel on Palm Sunday, March 22. With this he held in commendam his rectory, and, for two years, his headship, when he was succeeded, much to his satisfaction, by Dr. Law. In May following his lordship married the only daughter of Lancelot Andrews, esq. of Edmonton, formerly an eminent linen-draper in Cheapside, a lady of considerable fortune, and a descendant of the family of bishop Andrews. She died March 24, 1776. In 1770, on the death of bishop Mawson, he was translated to the valuable see of Ely. Receiving large dilapidations, his lordship procured an act of parliament for alienating the old palace in Holborn, and building a new one, by which the see has been freed from a great incumbrance, and obtained some increase also of annual revenue. "The bishopric," it has been humorously observed, "though stripped of the strawberries which Shakspeare commemorates to have been so noted in Holborn, has, in lieu of them, what may very well console a man not over-scrupulous in his appetites, viz. a new mansion of Portland stone in Dover-street, and a revenue of 5000*l.* a year, to keep it warm and in good repute." Bishop Keene soon followed his friend Dr. Caryl, "whom," he said, "he had long known and regarded, and who, though he had a few more years over him, he did not think would have gone before him." He died July 6, 1781, in the sixty-eighth year of his age, and was buried at his own desire in bishop West's chapel, Ely cathedral, where is a short epitaph drawn up by himself. "Bishop Keene," it is observed by bishop Newton; "succeeded to Ely, to his heart's desire, and happy it was that he did so; for, few could have borne the expence, or have displayed the taste and magnificence, which he has done, having a liberal fortune as well as a liberal mind, and really meriting the appellation of a builder of palaces. For, he built a new palace at Chester; he built a new Ely-house in London; and, in a great measure, a new palace at Ely; leaving only the outer walls standing, he formed a new inside, and thereby converted it into one of the best episcopal houses, if not the very best, in the kingdom. He had indeed received the money which arose from the sale of old Ely-house, and also what was paid by the executors of his predecessor for dilapidations, which, all together, amounted to about 11,000*l.*; but yet he expended some thousands more of his own upon the buildings, and new houses re-

quire new furniture." It is chiefly on account of this taste and munificence that he deserves notice, as he is not known in the literary world, unless by five occasional sermons of no distinguished merit.<sup>1</sup>

KEILL (JOHN), an eminent mathematician and philosopher, was born Dec. 1, 1671, at Edinburgh, where he received the first rudiments of learning; and, being educated in that university, continued there till he took the degree of M. A. His genius leading him to the mathematics, he studied that science very successfully under David Gregory the professor there, who was one of the first that had embraced the Newtonian philosophy; and, in 1694, he followed his tutor to Oxford, where, being admitted of Baliol, he obtained one of the Scotch exhibitions in that college. He is said to have been the first who taught Newton's principles by the experiments on which they are grounded, which he was enabled to do by an apparatus of instruments of his own providing; and the lectures he delivered in his chambers upon natural and experimental philosophy, procured him very great reputation. The first public specimen he gave of his skill in mathematical and philosophical knowledge, was his "Examination of Burnet's Theory of the Earth," which appeared in 1698, and was universally applauded by the men of science, and allowed to be decisive against the doctor's "Theory." To this piece he subjoined "Remarks upon Whiston's New Theory of the Earth;" and these theories, being defended by their respective inventors, drew from Keill, in 1699, another performance entitled "An Examination of the Reflections of the Theory of the Earth, together with 'a Defence of the Remarks on Mr. Whiston's New Theory'." Dr. Burnet was a man of great humanity, moderation, and candour; and it was therefore supposed that Keill had treated him too roughly, considering the great disparity of years between them. Keill, however, left the doctor in possession of that which has since been thought the great characteristic and excellence of his work: and, though he disclaimed him as a philosopher, yet allowed him to be a man of a fine imagination. "Perhaps," says he, "many of his readers will be sorry to be undeceived about his Theory; for, as I believe never any book was fuller of mistakes and errors in philosophy, so none ever abounded

<sup>1</sup> Bentham's Ely.—Nichols's Bowyer.—Bishop Newton's Life.

with more beautiful scenes and surprizing images of nature. But I write only to those who might expect to find a true philosophy in it: they who read it as an ingenious romance will still be pleased with their entertainment."

The following year Dr. Millington, Sedleian professor of natural philosophy in Oxford, who had been appointed physician in ordinary to king William, substituted Keill as his deputy, to read lectures in the public schools. This office he discharged with great reputation; and the term of enjoying the Scotch exhibition at Baliol-college, without taking orders, now expiring, he accepted an invitation from Dr. Aldrich, dean of Christ-church, to reside there. In 1701 he published his celebrated treatise, the substance of several lectures on the new philosophy, entitled "Introductio ad veram physicam," which is supposed to be the best and most useful of all his performances. In the preface he insinuates the little progress that Sir Isaac Newton's "Principia" had made in the world; and says, that "though the mechanical philosophy was then in repute, yet, in most of the writings upon this subject, scarce any thing was to be found but the name." The first edition of this book contained only fourteen lectures; but to the second, in 1705, he added two more. About 50 years ago, when the Newtonian philosophy began to be established in France, this piece was in great esteem there, being considered as the best introduction to the "Principia;" and a new edition in English was printed at London in 1736, at the instance of M. Maupertuis, who was then in England, and subjoined to it a new hypothesis of his own, concerning the ring of the planet Saturn.

In Feb. 1701 he was admitted a fellow of the royal society; and, in 1708, published, in the "Philosophical Transactions," a paper "Of the Laws of Attraction, and its Physical Principles." At the same time, being offended at a passage in the "Acta Eruditorum" at Leipsic, in which Sir Isaac Newton's claim to the first invention of the method of fluxions was called in question, he communicated to the royal society another paper, in which he asserted the justice of that claim. In 1709 he was appointed treasurer to the Palatines, and in that station attended them in their passage to New England; and, soon after his return in 1710, was chosen Savilian professor of astronomy at Oxford. In 1711, being attacked by Leibnitz, he entered the lists against that mathematician,

in the dispute about the invention of fluxions. Leibnitz wrote a letter to Dr. Hans Sloane, then secretary to the royal society, dated March 4, 1711, in which he required Keill, in effect, to give him satisfaction for the injury he had done him in his paper relating to the passage in the "Acta Eruditorum" at Leipsic. He protested, that he was far from assuming to himself Sir Isaac Newton's method of fluxions; and desired, therefore, that Keill might be obliged to retract his false assertion. Keill desired, on the other hand, that he might be permitted to justify what he had asserted; which he performed to the approbation of Sir Isaac, and other members of the society; and a copy of his defence was sent to Leibnitz, who, in a second letter, remonstrated still more loudly against Keill's want of candour and sincerity; adding, that it was not fit for one of his age and experience to enter into a dispute with an upstart, who acted without any authority from Sir Isaac Newton; and desiring that the royal society would enjoin him silence. Upon this, a special committee was appointed; who, after examining the facts, concluded their report with "reckoning Mr. Newton the inventor of fluxions; and that Mr. Keill, in asserting the same, had been no ways injurious to Mr. Leibnitz." In the mean time, Keill behaved himself with great firmness and spirit; which he also shewed afterwards in a Latin epistle, written in 1720, to Bernoulli, mathematical professor at Basil, on account of the same usage shewn to Sir Isaac Newton; in the title-page of which he put the arms of Scotland, viz. a thistle, with this motto, "Nemo me impune lacessit." The particulars of the contest are recorded in Collins's "Commercium Epistolicum."

About 1711, several objections were urged against Sir Isaac Newton's philosophy, in support of Des Cartes's notions of a plenum; which occasioned Keill to draw up a paper, which was published in the "Philosophical Transactions," "On the Rarity of Matter, and the Tenuity of its Composition," in which he points out various phenomena, which cannot be explained upon the supposition of a plenum. But, while he was engaged in this controversy, queen Anne was pleased to appoint him her decipherer; a post for which he was, it seems, very fit. His sagacity was such, that, though a decipherer is always supposed to be moderately skilled in the language in which the paper given him to decipher is written; yet he is said once to have deci-

phered a paper written in Swedish, without knowing a word of the language. In 1713, the university conferred on him the degree of M. D. at the public act; and, two years after, he published an edition of Commandinus's "Euclid," with additions of his own, of two tracts on Trigonometry and the nature of Logarithms. In 1717 he was married to some lady, who recommended herself to him, it is said, purely by her personal accomplishments. The facetious Mr. Alsop wrote some lines on this occasion (*Gent. Mag.* vol. XXXVIII. 238), which intimate that Keill had been a man of gallantry in his youth; and this appears, indeed, to be confirmed by the writer of his life in the *Biographia Britannica*. In 1718 he published his "Introductio ad veram Astronomiam:" which treatise was afterwards, at the request of the duchess of Chandos, translated by himself into English; and, with several emendations, published in 1721, under the title of "An Introduction to the true Astronomy, or, Astronomical Lectures read in the Astronomical Schools of the University of Oxford." This was his last gift to the public; for he was seized this summer with a violent fever, which put an end to his life Sept. 1, 1721, when he was not quite fifty years old.<sup>1</sup>

KEILL (JAMES), an eminent physician of the mathematical sect, and brother to the preceding, was born in Scotland March 27, 1673. Having received the early part of his education in his native country, he went abroad with the view of completing it in the schools of celebrity on the continent; and obtained such a degree of knowledge as distinguished him soon after his return to England. He had early applied to dissections, and pursued the study of anatomy, under Duverney, at Paris; whence he was enabled to give anatomical lectures, with great reputation, in both the English universities. He was honoured with the degree of M. D. by the university of Cambridge. In 1703 he settled at Northampton, and began the practice of his profession, in which he attained considerable fame and success. In 1706 he published a paper in the *Philosophical Transactions*, No. 306, containing "an account of the death and dissection of John Bayles, of that town, reputed to have been 130 years old." The circumstances which he detailed very much resembled those that were observed by the celebrated Harvey in the dissection of

<sup>1</sup> *Biog. Brit.—Gen. Dict.—Martin's Biog. Philosophicæ.*

old Parr. Dr. Keill, like his brother John, was well skilled in mathematical learning, which he applied to the explanation of the laws of the animal economy. His first publication was a compendium of anatomy, for the use of the pupils who attended his lectures, and was entitled "The Anatomy of the Human Body abridged," Lond. 1698, 12mo, and was taken chiefly from Cowper: it went through many editions. In the year 1708, he gave the world a proof of his mathematical skill, in "An Account of Animal Secretion, the quantity of blood in the human body, and muscular motion," London, 8vo. This work was reprinted in 1717, with the addition of an essay, "concerning the force of the heart in driving the blood through the whole body," and under the title of "Essays on several parts of the Animal Œconomy." He likewise published the same treatise in Latin, with the addition of a "Medicina Statica Britannica." The essay concerning the force of the heart drew him into a controversy with Dr. Jurin, which was carried on in several papers, printed in the Philosophical Transactions of the royal society, of which Dr. Keill had been elected a member; and was continued to the time of the death of the latter, which took place at Northampton, July 16, 1619, in the vigour of his age. He had for some time laboured under a very painful disorder, viz. a cancer in the roof of his mouth, to which he had applied the cautery with his own hands, in order, if possible, to procure some relief, but in vain. He was buried at St. Giles's church at Northampton. An handsome monument and inscription were placed over him by his brother, John Keill, to whom he left his estate, being never married; but who survived him, as we have seen, little more than two years.<sup>h</sup>

KEITH (JAMES), field-marshal in the king of Prussia's service, was born in 1696, and was the younger son of William Keith, earl marshal of Scotland. He had his grammar-learning under Thomas Ruddiman, author of the "Rudiments;" his academical, under bishop Keith and William Meston, in the college of Aberdeen. He was designed by his friends for the profession of the law; but the bent of his genius inclined him to arms, with which they wisely complied. His first military services were employed while a youth of eighteen, in the rebellion of 1715. In this unhappy contest, through the instigation of the coun-

<sup>h</sup> Biog. Brit.—Gen. Dict.—Martin's Biog. Phil.—Rees's Cyclopædia.

tess his mother, who was a Roman catholic, he joined the Pretender's party, and was at the battle of Sheriffmuir, in which he was wounded, yet able to make his escape to France. Here he applied to those branches of education, which are necessary to accomplish a soldier. He studied mathematics under M. de Maupertuis; and made such proficiency, that he was, by his recommendation, admitted a fellow of the royal academy of sciences at Paris. He afterwards travelled through Italy, Switzerland, and Portugal; with uncommon curiosity examined the several productions in architecture, painting, and sculpture; and surveyed the different fields where famous battles had been fought. In 1717, he had an opportunity of forming an acquaintance with Peter, czar of Muscovy, at Paris, who invited him to enter into the Russian service. This offer he declined, because the emperor was at that time at war with the king of Sweden, whose character Keith held in great veneration. He then left Paris, and went to Madrid; where, by the interest of the duke of Lyria, he obtained a commission in the Irish brigades, then commanded by the duke of Ormond. He afterwards accompanied the duke of Lyria, when he was sent ambassador extraordinary to Russia, and was recommended by him to the service of the czarina, who promoted him to the rank of lieutenant-general, and invested him with the order of the black eagle.

The Turks at this time invaded the Ukrain on the side of Russia, and the empress sent two numerous armies to repel the invaders; one of which marched for Oczakow, under the command of count Munich, which place was invested and taken by the valour and conduct of Keith, to whom the success was chiefly attributed. In the war with the Swedes, he had a command under marshal Lacey, at the battle of Willmanstrand; which he gained by fetching a compass about a hill, and attacking the Swedes in flank, at a time when victory seemed to declare in their favour. He likewise, by a stratagem, retook from them the isles of Aland in the Baltic, which they had seized by treachery. Afterwards he had no inconsiderable share in the bringing about that extraordinary revolution, which raised the empress Elizabeth, the daughter of Peter, to the throne. He served the Russians in peace also by several embassies: but, finding the honours of that country no better than a splendid servitude, and not meeting with those rewards which his long and faithful services deserved, he left that



court for that of Prussia, where merit was better known, and better rewarded.

The king of Prussia received him with all possible marks of honour, made him governor of Berlin, and field marshal of the Prussian armies; to which places he annexed additional salaries. He likewise distinguished him so far by his confidence, as to travel with him in disguise over a great part of Germany, Poland, and Hungary. In business, he made him his chief counsellor; in his diversions, his constant companion. The king was much pleased with an amusement, which the marshal invented, in imitation of the game of chess. The marshal ordered several thousand small statues of men in armour to be cast by a founder: these he would set opposite to each other, and range them in battalia, in the same manner as if he had been drawing up an army: he would bring out a party from the wings or centre, and shew the advantage or disadvantage resulting from the several draughts which he made. In this manner the king and the marshal often amused themselves, and at the same time improved their military knowledge.

This brave and experienced general, after having greatly distinguished himself in the later memorable wars of that illustrious monarch, was killed in the unfortunate affair of Hohkerchen, Oct. 14, 1758, and was buried in the church of that place, the enemy joining in paying respect to his virtues. His character may be given in the few but comprehensive words of his brother, the late lord marshal of Scotland, who on being applied to by M. Formey, who wished to write his eloge, answered, "Probus vixit, fortis obiit."<sup>1</sup>

KELLER (JAMES), or in Latin CELLARIUS, was born in 1568, at Seckingen. He entered the Jesuits' order in 1588, was appointed rector of the college at Ratisbon, afterwards of that at Munich, and was for a long time confessor to prince Albert of Bavaria, and the princess his wife. The elector Maximilian had a particular esteem for him, and frequently employed him in affairs of the utmost importance. Keller disputed publicly with James Kailbrunner, the duke of Neuburg's most celebrated minister, on the accusation brought against the Lutheran ministers, of having corrupted several passages quoted from the Fathers, in a German work entitled "Papatus A catholicus;" their

<sup>1</sup> Memoirs of Field Marshal Keith, 1759, 8vo.

dispute was held at Neuburg, 1615. Father Keller died at Munich, February 23, 1631, aged sixty-three, leaving some controversial works, and several political ones, concerning the affairs of Germany, in which he frequently conceals himself under the names of Fabius Hercynianus, Aurimontius, Didacus Tamias, &c. His book against France, entitled "Mysteria Politica," 1625, 4to, was burnt by a sentence of the Chatelet, censured in the Sorbonne, and condemned by the French clergy. It is a collection of eight letters respecting the alliance of France with England, Venice, Holland, and Transylvania. The "Canea Turturis," in answer to the learned Gravina's Song of the Turtle, is attributed to Keller.<sup>1</sup>

KELLEY, alias TALBOT (EDWARD), a famous English alchymist, or, as some have called him, a necromancer, was born at Worcester in 1555, and educated at Gloucester-hall, Oxford. Wood says, that when his nativity was calculated, it appeared that he was to be a man of most acute wit, and great propensity to philosophical studies and mysteries of nature. He belied this prophecy, however, both in the progress and termination of his life; for, leaving Oxford abruptly, and rambling about the kingdom, he was guilty of some crime in Lancashire, for which his ears were cut off at Lancaster; but what crime this was we are not informed. He became afterwards an associate with the famous Dr. Dee, travelled into foreign countries with him, and was his reporter of what passed between him and the spirits with whom the doctor held intelligence, and who wrote down the nonsense Kelley pretended to have heard. Of their journey with Laski, a Polish nobleman, we have already given an account in the life of Dr. Dee. We farther learn from Ashmole, if such information can be called learning, that Kelley and Dee had the good fortune to find a large quantity of the elixir, or philosopher's stone, in the ruins of Glastonbury abbey; which elixir was so surprisingly rich, that they lost a great deal in making projections, before they discovered the force of its virtue. This author adds, that, at Trebona in Bohemia, Kelley tried a grain of this elixir upon an ounce and a quarter of common mercury, which was presently transmuted into almost an ounce of fine gold. At another time he tried his art upon a piece of metal, cut out of a

<sup>1</sup> Gen. Dict.—Moreri.—Dict. Hist. de L'Avocat.

warming-pan; which, without handling it, or melting the metal, was turned into very good silver, only by warming it at a fire. Cervantes has given us nothing more absurd in the phrenzy of Don Quixote. This warming-pan, however, and the piece taken out of it, were sent to queen Elizabeth by her ambassador, then residing at Prague. Kelley, afterwards behaving indiscreetly, was imprisoned by the emperor Rodolphus II. by whom he had been knighted; and, endeavouring to make his escape out of the window, fell down and bruised himself so severely that he died soon after, in 1595. His works are, "A Poem of Chemistry," and "A Poem of the Philosopher's Stone;" both inserted in the "Theatrum Chymicum Britannicum," 1652; "De Lapide Philosophorum," Hamb. 1676, 8vo; but it is questioned whether he was the author of this. He was, however, certainly the author of several discourses in "A true and faithful Relation of what passed for many Years between Dr. John Dee and some Spirits," &c. Lond. 1659, folio, published by Dr. Meric Casaubon. There are "Fragmenta aliquot, edita a Combacio," Geismar, 1647, 12mo; also "Ed. Kelleii epistola ad Edvardum Dyer," and other little things of Kelley, in MS. in Biblioth. Ashmol. Oxon.<sup>1</sup>

KELLISON (MATTHEW), an English Roman catholic of considerable eminence as a controversial writer, was born in Northamptonshire, about 1560, and brought up in lord Vaux's family, whence he was sent for education to the English colleges at Doway and Rheims, and afterwards, in 1582, to Rome, where he remained about seven years, and acquired the reputation of a very able divine. In 1589, he was invited to Rheims to lecture on divinity, and, proceeding in his academical degrees, was created D. D. and, in 1606, had the dignity of *rector magnificus*, or chancellor of the university, conferred upon him. After being public professor at Rheims for twelve years, he returned to Doway in 1613, and a few months after was declared president of the college, by a patent from Rome. In this office he conducted himself with great reputation, and ably promoted the interests of the college. He died Jan. 21, 1641. Among his works are, 1. "Survey of the new religion," Doway, 1603, 8vo. 2. "A reply to Sutcliffe's answer to the Survey of the new religion," Rheims, 1608, 8vo. 3. "Oratio coram Henrico IV. rege Chris-

<sup>1</sup> Ath. Ox. vol. I.—Weever's Funeral Monuments.

tianissimo." 4. "The Gagg of the reformed gospel." This, the catholics tell us, was the cause of the conversion of many protestants. It was answered, however, by Montague, afterwards bishop of Chichester, in a tract called "The new Gagger, or Gagger gagged," 1624. Montague and he happened to coincide in so many points that the former was involved with some of his brethren in a controversy, they thinking him too favourable to the popish cause. 5. "Examen reformationis, præsertim Calvinisticæ," 8vo, Doway, 1616. 6. "The right and jurisdiction of the prince and prelate," 1617, 1621, 8vo. This he is said to have written in his own defence, having been represented at Rome as a favourer of the oath of allegiance. In the mean time the work was represented to king James I. as allowing of the deposing power, and of murdering excommunicated princes, and his majesty thought proper to inquire more narrowly into the matter; the result of which was, that Dr. Kellison held no such opinions, and had explained his ideas of the oath of allegiance with as much caution as could have been expected. 7. "A treatise of the hierarchy of the church: against the anarchy of Calvin," 1629, 8vo. In this treatise, he had the misfortune to differ from the opinion of his own church in some respect. His object was, to prove the necessity of episcopal government in national churches; and he particularly pointed at the state of the catholics in England, who were without such a government. Some imagined that the book would be censured at Rome, because it seemed indirectly to reflect upon the pope, who had not provided England with bishops to govern the papists there, although frequently applied to for that favour; and because it seemed to represent the regulars as no part of the ecclesiastical hierarchy, and consequently not over-zealous in supporting the dignity of the episcopal order. The court of Rome, however, took no cognizance of the matter; but others attacked Dr. Kellison's work with great fury. The controversy increasing, the bishops and clergy of France espoused his cause, and condemned several of the productions of his antagonists, in which they had attacked the hierarchy of the church. Dr. Kellison's other works were, 8. "A brief and necessary Instruction for the Catholics of England, touching their pastor," 1631. 9. "Comment. in tertiam partem Summæ Sancti Thomæ," 1632, fol. 10. "A Letter to king James I." in MS. Sutcliffe and

Montague were his principal antagonists among the protestants.<sup>1</sup>

**KELLY (HUGH)**, a dramatic and miscellaneous writer, a native of Ireland, was born on the banks of the lake of Killarney, in 1739. His father was a gentleman of good family in that country, whose fortune being reduced by a series of misfortunes, he was obliged to repair to Dublin, in order to endeavour to support himself by his personal industry. He gave our author, however, some school education; but the narrowness of his finances would not permit him to indulge his son's natural propensity to study, by placing him in the higher schools of Dublin. He was therefore bound apprentice to a stay-maker, an employment but ill suited to his inclination; yet continued with his master till the expiration of his apprenticeship, and then set out for London, in 1760, in order to procure a livelihood by his business. This, however, he found very difficult, and was soon reduced to the utmost distress for the means of subsistence. In this forlorn situation, a stranger, and friendless, he used sometimes to endeavour to forget his misfortunes, and passed some of his heavy hours at a public-house in Russel-street, Covent-garden, much resorted to by the younger players. Having an uncommon share of good-humour, and being lively, cheerful, and engaging in his behaviour, he soon attracted the notice, not only of these minor wits, but of a set of honest tradesmen who frequented that house every evening, and who were much entertained with his conversation. In a little time Mr. Kelly became so well acquainted with the characters of the club, that he was enabled to give a humorous description of them in one of the daily papers; and the likenesses were so well executed as to draw their attention, and excite their curiosity to discover the author. Their suspicions soon fixed on Mr. Kelly, and from that time he became distinguished among them as a man of parts and consideration.

One of the members of the society, in particular, an attorney of some reputation in his profession, being much pleased with Mr. Kelly's company, made particular inquiry into his history, and thinking him worthy of a better situation, invited him to his house, and employed him in copying and transcribing, an occupation which Mr. Kelly

<sup>1</sup> Dodd's Church Hist. vol. III.—Pitts.—Fuller's Worthies.

prosecuted with so much assiduity, that he earned about three guineas a week; an income which, compared to what he had been hitherto able to procure, might be deemed affluent. But this employment, though profitable, could not long be agreeable to a man of his lively turn of mind. From his accidental acquaintance with some booksellers, he, in 1762, became the editor of the "Lady's Museum," the "Court Magazine," and other periodical publications, in which he wrote so many original essays, and pieces of poetry, that his fame was quickly spread, and he now found himself fully employed in various branches of periodical literature; in the prosecution of which he exerted himself with the most unwearied industry, being then lately married, and having an increasing family, whose sole dependence was upon his personal labour.

About this time he began to write many political pamphlets, and among the rest "A Vindication of Mr. Pitt's Administration," which lord Chesterfield makes honourable mention of in the second volume of his letters, Letter 178. In 1767, the "Babbler" appeared in two pocket volumes, which had at first been inserted in "Owen's Weekly Chronicle" in single papers: as did the "Memoirs of a Magdalene," under the title of "Louisa Mildmay." About this time also, perceiving that Churchill's reputation had been much raised by his criticism of the stage in the "Rosciad," Mr. Kelly produced his "Thespis," by much the most spirited of his poetic compositions, in which he dealt about his satire and panegyric with great freedom and acuteness. It is somewhat singular, that while Mr. Kelly was making this severe attack upon the merits of the leading performers at our theatres, which had so great an effect upon the feelings of Mrs. Barry and Mrs. Clive, that they both for some time refused to perform in any of his pieces, he was actually writing for the stage; for, in 1768, his comedy of "False Delicacy" made its appearance, and was received with such universal applause, as at once established his reputation as a dramatic writer, and procured him a distinguished rank among the wits of the age. The sale of this comedy was exceedingly rapid and great, and it was repeatedly performed throughout Britain and Ireland, to crowded audiences. Nor was its reputation confined to the British dominions; it was translated into most of the modern languages, viz. into Portuguese, by

command of the marquis de Pombal, and acted with great applause at the public theatre at Lisbon; into French by the celebrated madame Ricoboni; into the same language by another hand, at the Hague; into Italian at Paris, where it was acted at the Theatre de la Comedie Italienne; and into German.

The success of this play induced Mr. Kelly to continue to write for the stage; and he soon produced another comedy, entitled "A Word to the Wise," which, on a report then current, that he was employed to write in defence of the measures of administration, met with a very illiberal reception; for, by a party who had previously determined on its fate, after an uncommon uproar, it was most undeservedly driven from the theatre. Of this treatment he severely complains in an "Address to the Public," prefixed to an edition of that play, soon after published by subscription, before which above a thousand names appear as his encouragers; and though the pride of the poet was hurt, his fortune was improved, and his friends were considerably increased.

The ill fate of the "Word to the Wise" cast no damp on the ardour of our poet in the prosecution of theatric fame; and as his friends were strongly of opinion, that his genius excelled in the sentimental and pathetic, he was persuaded to make a trial of it in tragedy, and soon after presented the public with "Clementina." In 1774, under the patronage of justice Addington, who kindly helped to conceal the name of the real author, by lending his own to that performance, he produced his "School for Wives." By this manœuvre he completely deceived the critics, who had not yet forgot their resentment; for the play was prepared for the stage, and represented, without the least discovery of his relation to it; though they pretended to be perfectly well acquainted with Mr. Kelly's style and manner of writing. However, after the character of the play was fully established, and any farther concealment became unnecessary, Mr. Addington very genteelly, in a public advertisement, resigned his borrowed plumes, and the real author was invested with that share of reputation to which he was entitled.

But, whilst Kelly was employed in these theatric pursuits, he was too wise to depend solely on their precarious success for the support of his family. He had, therefore, some years before this period, resolved to study the law,

had become a member of the society of the Middle Temple, and was called to the bar so early as 1774. His proficiency in that science was such as afforded the most promising hopes that, had he lived, he would in a little time have made a distinguished figure in that profession.

His next production was the farce of a "Romance of an Hour," which made its appearance about this time. This performance, though borrowed from Marmontel, he so perfectly naturalised, that it bears every mark of an original. The comedy of "The Man of Reason" followed this piece of genuine humour, but was attended with less success than any of his former productions. This was his last attempt, for the sedentary life, to which his constant labour subjected him, injured his health; and early in 1777 an abscess, formed in his side, after a few days illness, put a period to his life February 3d, at his house in Gough-square, in the 38th year of his age. He left behind him a widow and five children, of the last of which she was delivered about a month after his death. Very soon after his death, his comedy of "A Word to the Wise" was revived for the benefit of his wife and family, and introduced by an elegant and pathetic prologue written by Dr. Johnson, which was heard with the most respectful attention. About the same time an edition of his works was published in 4to, with a life of the author.<sup>1</sup>

KELLY (JOHN), a learned English clergyman, was born Nov. 1, 1750, at Douglas, in the Isle of Man. Descended from a line of forefathers who had from time immemorial possessed a small freehold near that town, called Aalcaer, which devolved on the doctor, he was placed under the tuition of the rev. Philip Moore, master of the free grammar-school of Douglas, where he became speedily distinguished by quickness of intellect, and the rapidity of his classical progress. From the pupil he became the favourite and the companion of his instructor, whose regard he appears to have particularly conciliated by his skill in the vernacular dialect of the Celtic tongue, spoken in that island. When not seventeen, young Kelly attempted the difficult task of reducing to writing the grammatical rules, and proceeded to compile a dictionary of the tongue. The obvious difficulties of such an undertaking to a school-boy may be estimated by the reflection that this was the very

<sup>1</sup> Life as above.



first attempt to embody, to arrange, or to grammaticize, this language: that it was made without any aid whatever from books, MSS. or from oral communications; but merely by dint of observation on the conversation of his unlettered countrymen. It happened at this moment that Dr. Hildesley, the then bishop of Sodor and Man, had brought to maturity his benevolent plan of bestowing on the natives of the island a translation of the Holy Scriptures, of the Common Prayer book, and of some religious tracts, in their own idiom. His lordship most gladly availed himself of the talents and attainments of this young man, and prevailed on him to dedicate several years of his life to his lordship's favourite object. The Scriptures had been distributed in portions amongst the insular clergy, for each to translate his part: on Mr. K. the serious charge was imposed of revising, correcting, and giving uniformity to these several translations of the Old Testament; and also that of conducting through the press the whole of these publications. In June 1768 he entered on his duties: in April 1770 he transmitted the first portion to Whitehaven, where the work was printed; but when conveying the second, he was shipwrecked, and narrowly escaped perishing. The MS. with which he was charged was held five hours above water; and was nearly the only article on board preserved. In the course of "his labours in the vineyard," he transcribed, with his own hand, all the books of the Old Testament three several times. The whole impression was completed, under his guidance, in December 1772, speedily after the worthy bishop died.

In 1776, Mr. Kelly received an invitation from the Episcopal congregation at Air, in North Britain, to become their pastor. On this title he was ordained by the bishop of Carlisle, before whom he preached the ordination sermon. From that time he continued to reside at Air till 1779, when he was engaged by his grace the duke of Gordon as tutor to his son the marquis of Huntley. The studies of this gallant young nobleman Mr. K. continued to direct at Eton and Cambridge; and afterwards accompanied him on a tour to the Continent. After his return, in 1791, by the interest of his noble patron, Mr. K. obtained from the chancellor the presentation to the vicarage of Ardleigh near Colchester, which preferment he continued to hold till 1807. Being presented by the chancellor to the more valuable rectory of Copford in the same

neighbourhood, Dr. Kelly had the satisfaction of being enabled to resign his vicarage of Ardleigh in favour of his friend and brother-in-law the rev. Henry Bishop.

He was of St. John's-college, Cambridge, where he proceeded LL. B. 1794, LL. D. 1799. In 1803 he corrected and sent to the press the grammatical notes on his native dialect, above alluded to: these were printed by Nichols and Son, with a neat Dedication to the doctor's former pupil, under the title of "A Practical Grammar of the ancient Gaelic, or language of the Isle of Man, usually called Manks."

In 1805 he issued proposals for printing "A Triglot Dictionary of the Celtic tongue, as spoken in the Highlands of Scotland, Ireland, and the Isle of Man;" and bestowed considerable pains in bringing to completion this useful and curious work. It has been the misfortune of Celtic literature, that those learned persons whose maternal tongue happens to have been one of these dialects, have usually treated it with neglect: but it has been its still greater misfortune to be overlaid and made ridiculous by the reveries of many of those whose "zeal" is utterly "without knowledge" of the subject on which they descant. Dr. Kelly furnished the rare and probably solitary example of a competent skill in those three last surviving dialects of the Celtic. With every aid which could be afforded by a well-grounded knowledge of the learned languages, and of the principal tongues now spoken in Europe, and with every attention to such prior memorials of the tongue as are really useful, Dr. Kelly proceeded, *con amore*, with his task. As it advanced, it was transmitted to the press: in 1808, 63 sheets were printed; and the first part of the Dictionary, English turned into the three dialects, was nearly or quite completed, when the fire at Messrs. Nichols's, which we have had such frequent occasion to lament, reduced to ashes the whole impression. The doctor's MSS. and some of the corrected proofs, it is understood, remain with the family; but whether the printing may ever be resumed, is doubtful. The doctor gave to the press an Assize Sermon, preached at Chelmsford; and a sermon for the benefit of a certain charitable institution preached likewise at the same place. The former was printed at the instance of chief baron Macdonald; the latter at the earnest request of the right hon. lord Woodhouse.

In 1785 Dr. Kelly married Louisa, eldest daughter of Mr. Peter Dollond, of St. Paul's church-yard. A short memoir was printed in 1808 of Mrs. Kelly's grandfather, Mr. John Dollond, which we have already noticed in our account of that ingenious man. Whilst in possession of good health and spirits, with the prospect of many happy and useful years yet to come, Dr. Kelly was seized by a typhus : after a short struggle, he expired Nov. 12, 1809, very sincerely regretted. To acuteness of intellect, sound and various learning, were added a disposition gentle, generous, and affectionate. His last remains, accompanied to the grave by his parishioners in a body, were interred on the 17th of November in his own parish-church, when an occasional discourse was delivered from the pulpit by the rev. J. G. Taylor, of Dedham near Colchester. Dr. Kelly left an only son, a fellow of St. John's-college, Cambridge.<sup>1</sup>

**KEMPIS (THOMAS A)**, a pious and learned regular canon, and one of the most eminent men in the fifteenth century, was born 1380, at Kemp, a village in the diocese of Cologn, from whence he took his name. He studied at Deventer, in the community of poor scholars established by Gerard Groot, made great progress both in learning and piety, and in 1399 entered the monastery of regular canons of Mount St. Agnes, near Zwol, where his brother was prior. Thomas à Kempis distinguished himself in this situation by his eminent piety, his respect for his superiors, and his charity towards his brethren; and died in great reputation for sanctity, July 25, 1471, aged ninety-one. He left a great number of religious works, which breathe a spirit of tender, solid, and enlightened piety, of which a collection was printed at Antwerp, 1615, 3 tom. 8vo. The abbé de Bellegarde translated part of his works into French, under the title of "Suite du Livre de l'Imitation," 24mo, and Pere Valette, under that of "Elevation à J. C. sur sa vie et ses mysteries," 12mo. The learned Joducus Badius Ascensius was the first who attributed the celebrated book on the Imitation of Jesus Christ to Thomas à Kempis, in which he has been followed by Francis de Tob, a regular canon, who in favour of this opinion quotes the MSS. which may still be seen in Thomas à Kempis's own hand. On the other hand, Pere Possevin, a Jesuit, was the first who attributed this work to the

<sup>1</sup> Gent. Mag. vol. LXXX.—Butler's Life of Bp. Hildesley, p. 231, 636.

abbot John Gersen or Gessen, in his "Apparatus sacer," which opinion has been adopted by the Benedictines of the congregations de St. Maur. M. Vallart, in his edition of the "Imitation," supposes it to be more ancient than Thomas à Kempis, and that it was written by Gersen. Those who wish to be acquainted with the disputes which arose on this subject between the Benedictines, who are for Gersen, and the regular canons of the congregation of St. Genevieve, who are for Thomas à Kempis, may consult the curious account of them which Dom. Vincent Thuilier has prefixed to tom. 1. of Mabillon's and Ruinart's Posthumous Works, or Dupin's History, who has also entered deeply into the controversy. The first Latin edition is 1492, 12mo, Gothic. There was at that time an old French translation under the title of *L'Internelle Consolation*, the language of which appears as old as Thomas à Kempis, which has raised a doubt whether the book was originally written in Latin or French. The abbé Langlet has taken a chapter from this ancient translation, which is not in the Latin versions. Dr. Stanhope translated it into English, and there are numerous editions of it in every known language.<sup>1</sup>

KEN (THOMAS), the deprived bishop of Bath and Wells, was descended from an ancient family seated at Kenplace, in Somersetshire, and born at Berkhamstead, in Hertfordshire, July 1637. At the age of thirteen he was sent to Winchester-school; and thence removed to New-college, in Oxford, of which he became a probationer-fellow in 1657. He took his degrees regularly, and pursued his studies closely for many years; and in 1666 he removed to Winchester-college, being chosen fellow of that society. Not long after this, he was appointed domestic chaplain to Morley, bishop of that see, who presented him first to the rectory of Brixton, in the Isle of Wight, and afterwards to a prebend in the church of Westminster, 1669. In 1674 he made a tour to Rome, with his nephew Mr. Isaac Walton, then B. A. in Christchurch, in Oxford; and after his return, took his degrees in divinity, 1679. Not long after, being appointed chaplain to the princess of Orange, he went to Holland. Here his prudence and piety gained him the esteem

<sup>1</sup> Cave, vol. II.—Dupin.—Moreri.—Much information respecting the editions and the author in a series of letters in *Gent. Mag.* vols. LXXXIII. and LXXXIV.

and confidence of his mistress; but in the course of his office, he happened to incur the displeasure of her consort, by obliging one of his favourites to perform a promise of marriage with a young lady of the princess's train, whom he had seduced by that contract. This zeal in Ken so offended the prince, afterwards king William, that he very warmly threatened to turn him away from the service; which Ken as warmly resenting, requested leave of the princess to return home, and would not consent to stay till intreated by the prince in person. About a year after, however, he returned to England, and was appointed in quality of chaplain, to attend lord Dartmouth with the royal commission to demolish the fortifications of Tangier. The doctor returned with this nobleman April 1684; and was immediately advanced to be chaplain to the king, by an order from his majesty himself. Not only the nature of the post, but the gracious manner of conferring it, evidently shewed that it was intended as a step to future favours; and this was so well understood, that, upon the removal of the court to pass the summer at Winchester, the doctor's prebendal house was pitched upon for the use of Mrs. Eleanor Gwyn. But Ken was too pious even to countenance vice in his royal benefactor; and therefore positively refused admittance to the royal mistress, which the king, however, did not take amiss, as he knew the sincerity of the man; and, previous to any application, nominated him soon after to the bishopric of Bath and Wells. A few days after this, the king was seized with the illness of which he died; during which, the doctor thought it his duty to attend him very constantly, and did his utmost to awaken his conscience. Bishop Burnet tells us that he spoke on that occasion "with great elevation of thought and expression, and like a man inspired." This pious duty was the cause of delaying his admission to the temporalities of the see of Wells; so that when king James came to the crown, new instruments were prepared for that purpose.

When he was settled in his see, he attended closely to his episcopal function. He published "An Exposition of the Church Catechism" in 1685, and the same year, "Prayers for the Use of the Bath." Nor was he less zealous as a guardian of the national church in general, in opposing the attempts to introduce popery. He did not indeed take part in the popish controversy, then agitated

so warmly ; for he had very little of a controversial turn ; but from the pulpit, he frequently took occasion to mark and confute the errors of popery ; nor did he spare, when his duty to the church of England more especially called for it, to take the opportunity of the royal pulpit, to set before the court their injurious and unmanly politics, in projecting a coalition of the sectaries. For some time he held, in appearance, the same place in the favour of king James as he had holden in the former reign ; and some attempts were made to gain him over to the interest of the popish party at court, but these were in vain ; for when the declaration of indulgence was strictly commanded to be read, by virtue of a dispensing power claimed by the king, this bishop was one of the seven who openly opposed the reading of it : for which he was sent, with his six brethren, to the Tower. Yet though in this he ventured to disobey his sovereign for the sake of his religion, yet he would not violate his conscience by transferring his allegiance from him. When the prince of Orange therefore came over, and the revolution took place, the bishop retired ; and as soon as king William was seated on the throne, and the new oath of allegiance was required, he, by his refusal, suffered himself to be deprived. After his deprivation, he resided at Longleate, a seat of the lord viscount Weymouth, in Wiltshire ; whence he sometimes made a visit to his nephew, Mr. Isaac Walton, at Salisbury, who was a prebendary of that church. In this retirement he composed many pious works, some of the poetical kind ; for he had an inclination for poetry, and had many years before written an epic poem of 13 books, entitled “ Edmund,” which was not published till after his death. There is a prosaic flatness in this work ; but some of his Hymns and other compositions, have more of the spirit of poetry, and give us an idea of that devotion which animated the author. It is said that when he was afflicted with the colic, to which he was very subject, he frequently amused himself with writing verses. Hence some of his pious poems are entitled “ Anodynes, or the Alleviation of Pain.”

Bishop Ken did not mix in any of the disputes or attempts of his party, though it is very probable he was earnestly solicited to it ; since we find the deprived bishop of Ely, Dr. Turner, his particular friend, with whom he had begun an intimacy at Winchester school, so deeply

engaged in it. He never concurred in opinion with those nonjurors who were for continuing a separation from the established church by private consecrations among themselves, yet he looked on the spiritual relation to his diocese to be still in full force, during the life of his first successor, Dr. Kidder; but, after his decease in 1703, upon the nomination of Dr. Hooper to the diocese, he requested that gentleman to accept it, and afterwards subscribed himself "late bishop of Bath and Wells." The queen, who highly respected him, settled upon him a pension of 200*l.* per annum, which was punctually paid out of the treasury as long as he lived. He had been afflicted from 1696 with severe cholicky pains, and at length symptoms being apparent of an ulcer in his kidneys, he went to Bristol in 1710 for the benefit of the hot wells, and there continued till November, when he removed to Leweston, near Sherborne, in Dorsetshire, a seat belonging to the hon. Mrs. Thynne. There a paralytic attack, which deprived him of the use of one side, confined him to his chamber till about the middle of March; when being, as he thought, able to go to Bath, he set out, but died at Longleate, in his way thither, March 19, 1710-11. It is said that he had travelled for many years with his shroud in his portmanteau; and that he put it on as soon as he came to Longleate, giving notice of it the day before his death, to prevent his body from being stripped.

His works were published in 1721, in four volumes; and consist of devotional pieces in verse and prose. Various reports having been industriously spread that he was tainted with popish errors, and not steadfast to the doctrine of the church of England, it was thought proper to publish the following paragraph, transcribed from his will: "As for my religion, I die in the holy catholic and apostolic faith, professed by the whole church, before the disunion of East and West; more particularly, I die in the communion of the church of England, as it stands distinguished from all papal and puritan innovations, and as it adheres to the doctrine of the cross."<sup>1</sup>

KENNEDY (JAMES), bishop of St. Andrew's, Scotland, and founder of the college of St. Salvator there, was the younger son of James Kennedy, of Dunmure, by the lady

<sup>1</sup> Life by Hawkins, prefixed to his works.—Gen. Dict.—Biog. Brit.—Burnet's Own Times.—Gent. Mag. vol. LXXXIV.

Mary, countess of Angus, his wife, daughter of Robert III. king of Scotland. He was born in 1405, or 1406, and after some preparatory education at home, was sent abroad for his philosophical and theological studies. Entering into holy orders, he was preferred by James I. to the bishopric of Dunkeld in 1437. In order to be better qualified to reform the abuses which had crept into his diocese, he undertook a journey to pope Eugenius IV. then at Florence, but the schism which then prevailed in the church of Rome prevented his procuring the necessary powers. The pope, however, to show his esteem for him, gave him the abbey of Scoon in commendam. In 1440, while he was at Florence, the see of St. Andrew's becoming vacant, was conferred upon him: and on his return, after being admitted in due form, he restored order and discipline throughout his diocese. In 1444 he was made lord chancellor, but not finding his power equal to his inclination to do good in this office, he resigned it within a few weeks. The nation being much distracted by party feuds during the minority of James II. and bishop Kennedy finding himself unable to compose these differences, determined to go again abroad, and try what he could do in healing that schism in the papacy which had so long disturbed the quiet of the church. With this view he undertook a journey to Rome, with a retinue of thirty persons; and it being necessary to pass through England, he obtained a safe conduct from Henry VI. dated May 28, 1446.

It does not appear that he was very successful as to the objects of this journey; but on his return home he achieved what was more easy and more to his honour. This was his founding a college, or university, at St. Andrew's, called St. Salvator's, which he liberally endowed for the maintenance of a provost, four regents, and eight bursars, or exhibitioners. He founded also the collegiate church within the precincts of the college, in which is his tomb, of exquisite workmanship: a few years ago, six magnificent silver maces were discovered within the tomb, exact models of it. One was presented to each of the three other Scotch universities, and three are preserved in the college. He founded also the abbey of the Observantines, which was finished by his successor, bishop Graham, in 1478, but is now a ruin. During the minority of James III. he was appointed one of the lords of the regency, but in fact was allowed the whole power, and, according to Buchanan and



Spotswood, conducted himself with great prudence. He died May 10, 1466, and was interred in his collegiate church. In his private character he was frugal, but magnificent in his expences for the promotion of religion and learning. He is said to have written some political advices, "Monita Politica," and a History of his own times, both probably lost.<sup>1</sup>

KENNEDY (JOHN, M. D.), a native of Scotland, who resided some time in Smyrna, and died at an advanced age, Jan. 26, 1760, is recorded as an antiquary of some abilities, although we know very little of his history. He had a collection of about 200 pictures, amongst which were two heads of himself by Keysing; he had also a very valuable collection of Greek and Latin coins, which, with the pictures, were sold by auction in 1760. Amongst the Roman coins were 256 of Carausius, 9 of them silver, and 89 of Alectus; these coins of Carausius and Alectus were purchased by P. C. Webb, esq. the 256 for 70*l.* and the 89 for 16*l.* 10*s.* They were afterwards bought by Dr. Hunter, who added to the number very considerably. Dr. Kennedy, in his "Dissertation on the Coins of Carausius," asserted, that Oriuna was that emperor's guardian goddess. Dr. Stukeley, in his "Palæographia Britannica, No. III. 1752," 4to, affirmed she was his wife; to which Dr. Kennedy replied in "Farther Observations," &c. 1756, 4to; and, upon his antagonist's supporting his opinion in his "History of Carausius," 1757—59, he abused him in a sixpenny 4to letter.

"Oriuna, on the medals of Carausius," says Mr. Walpole, in his preface to *Historic Doubts*, "used to pass for the Moon; of late years it is become a doubt whether she was not his consort. It is of little importance whether she was moon or empress; but how little must we know of those times, when those land-marks to certainty, royal names, do not serve even that purpose! In the cabinet of the king of France are several coins of sovereigns whose country cannot be guessed at."<sup>2</sup>

KENNET (WHITE), an English writer, and bishop of Peterborough, was the son of the rev. Basil Kennet, rector of Dunchurch, and vicar of Postling, near Hythe, in Kent, and was born at Dover, Aug. 10, 1660. He was called White, from his mother's father, one Mr. Thomas

<sup>1</sup> Mackenzie's Lives.—Crawford's Lives of Statesmen.    <sup>2</sup> Nichols's Bowyer.

White, a wealthy magistrate at Dover, who had formerly been a master shipwright there. When he was a little grown up, he was sent to Westminster-school, with a view of getting upon the foundation; but, being seized with the small-pox at the time of the election, it was thought advisable to take him away. In June 1678 he was entered of St. Edmund-hall in Oxford, where he was pupil to Mr. Allam, a very celebrated tutor, who took a particular pleasure in imposing exercises on him, which he would often read in the common room with great approbation. It was by Mr. Allam's advice that he translated Erasmus on Folly, and some other pieces for the Oxford booksellers. Under this tutor he applied hard to study, and commenced an author in politics, even while he was an under-graduate; for, in 1680, he published "A Letter from a student at Oxford to a friend in the country, concerning the approaching parliament, in vindication of his majesty, the church of England, and the university:" with which the whig party, as it then began to be called, in the House of Commons, were so much offended, that inquiries were made after the author, in order to have him punished. In March 1681 he published, in the same spirit of party, "a Poem," that is, "a Ballad," addressed "to Mr. E. L. on his majesty's dissolving the late parliament at Oxford," which was printed on one side of a sheet of paper, and began, "An atheist now must a monster be," &c. He took his bachelor's degree in May 1683; and published, in 1684, a translation of Erasmus's "Moræ encomium," which he entitled "Wit against Wisdom, or a Panegyric upon Folly," which, as we have already noticed, his tutor had advised him to undertake. He proceeded M. A. Jan. 22, 1684; and, the same year, was presented by sir William Glynne, bart. to the vicarage of Amerden, or Ambroseden, in Oxfordshire; which favour was procured him by his patron's eldest son, who was his contemporary in the hall. To this patron he dedicated "Pliny's Panegyric," which he translated in 1686, and published with this title, "An address of thanks to a good prince, presented in the Panegyric of Pliny upon Trajan, the best of the Roman emperours." It was reprinted in 1717; before which time several reflections having been made on him for this performance, he gave the following account of it in a "Postscript" to the translation of his "Convocation Sermon," in 1710. "The remarker says, the doctor dedicated Pliny's Panegyric to the late

king James: and, what if he did? Only it appears he did not. This is an idle tale among the party, who, perhaps, have told it till they believe it: when the truth is, there was no such dedication, and the translation itself of Pliny was not designed for any court address. The young translator's tutor, Mr. Allam, directed his pupil, by way of exercise, to turn some Latin tracts into English. The first was a little book of Erasmus, entitled, 'Moris Encomium;' which the tutor was pleased to give to a bookseller in Oxford, who put it in the press while the translator was but an under-graduate. Another sort of task required by his tutor was this 'Panegyric of Pliny upon Trajan,' which he likewise gave to a bookseller in Oxford, before the translator was M. A. designing to have it published in the reign of king Charles; and a small cut of that prince at full length was prepared, and afterwards put before several of the books, though the impression happened to be retarded till the death of king Charles; and then the same tutor, not long before his own death, advised a new preface, adapted to the then received opinion of king James's being a just and good prince. However, there was no dedication to king James, but to a private patron, a worthy baronet, who came in heartily to the beginning of the late happy revolution. This is the whole truth of that story, that hath been so often cast at the doctor; not that he thinks himself obliged to defend every thought and expression of his juvenile studies, when he had possibly been trained up to some notions, which he afterwards found reason to put away as childish things."

In 1689, as he was exercising himself in shooting, he had the misfortune to be dangerously wounded in the forehead by the bursting of the gun. Both the tables of his skull were broken, which occasioned him constantly to wear a black velvet patch on that part. He lay a considerable time under this accident; and it is said, that while he was in great disorder both of body and brain, just after he had undergone the severe operation of trepanning, he made a copy of Latin verses, and dictated them to a friend at his bed-side. The copy was transmitted to his patron, sir William Glynne, in whose study it was found, after the author had forgot every thing but the sad occasion: and the writer of his life tells us, that "it was then in his possession, and thought, by good judges, to be no reproach to the author." He was too young a divine to engage in

the famous popish controversy; but he distinguished himself by preaching against popery. He likewise refused to read the declaration for liberty of conscience in 1688, and went with the body of the clergy in the diocese of Oxford, when they rejected an address to king James, recommended by bishop Parker in the same year. While he continued at Amersden, he contracted an acquaintance with Dr. George Hickes, whom he entertained in his house, and was instructed by him in the Saxon and Northern tongues; though their different principles in church and state afterwards dissolved the friendship between them. In September 1691, he was chosen lecturer of St. Martin's in Oxford, having some time before been invited back to Edmund-hall, to be tutor and vice-principal there; where he lived in friendship with the learned Dr. Mill, the editor of the New Testament, who was then principal of that house. In February 1692, he addressed a letter from Edmund-hall to Brome, the editor of Somner's "Treatise of the Roman Ports and Forts in Kent," containing an account of the life of that famous antiquary; which gave him an opportunity of displaying his knowledge in the history of the Saxon language in England. In February 1693, he was presented to the rectory of Shottesbrook, in Berkshire, by William Cherry, esq. the father of one of his fellow-students at college, but he still resided at Oxford, where he diligently pursued and encouraged the study of antiquities. We have a strong attestation to this part of his character from Gibson, afterwards bishop of London, who publishing, in 1694, a translation of Somner's treatise, written in answer to Chifflet, concerning the situation of the Portus Iccius on the coast of France, opposite to Kent, where Cæsar embarked for the invasion of this island, introduced it to the world with a dedication to Mr. Kennet.

On May 5, 1694, he took the degree of B. D.; that of D. D. July 19, 1699; and in 1700, was appointed minister of St. Botolph Aldgate in London, without any solicitation of his own. In 1701, he engaged against Dr. Atterbury, in the disputes about the rights of convocation, of which he became a member about this time, as archdeacon of Huntingdon; to which dignity he was advanced the same year by Dr. Gardiner, bishop of Lincoln. He now grew into great esteem by those who were deemed the low-church party, and particularly with Tenison the archbishop of Canterbury. He preached a sermon at Aldgate, January

30, 1703, which exposed him to great clamour, and occasioned many pamphlets to be written against it; and in 1705, when Dr. Wake was advanced to the see of Lincoln, was appointed to preach his consecration sermon; which was so much admired by lord chief-justice Holt, that he declared, "it had more in it to the purpose of the legal and Christian constitution of this church than any volume of discourses." About the same time, some booksellers, having undertaken to print a collection of the best writers of the English history, as far as to the reign of Charles I. in two folio volumes, prevailed with Dr. Kennet to prepare a third volume, which should carry the history down to the then present reign of queen Anne. This, being finished with a particular preface, was published with the other two, under the title of "A complete History of England, &c." in 1706. The two volumes were collected by Mr. Hughes, who wrote also the general preface, without any participation of Dr. Kennet: and, in 1719, appeared the second edition with notes, said to be inserted by Mr. Strype, and several alterations and additions. Not long after this, he was appointed chaplain to her majesty; and by the management of bishop Burnet, preached the funeral sermon on the death of the first duke of Devonshire, Sept. 5, 1707. This sermon gave great offence, and made some say, that "the preacher had built a bridge to heaven for men of wit and parts, but excluded the duller part of mankind from any chance of passing it." This charge was grounded on the following passage; where, speaking of a late repentance, he says, that "this rarely happens but in men of distinguished sense and judgment. Ordinary abilities may be altogether sunk by a long vicious course of life: the duller flame is easily extinguished. The meaner sinful wretches are commonly given up to a reprobate mind, and die as stupidly as they lived; while the nobler and brighter parts have an advantage of understanding the worth of their souls before they resign them. If they are allowed the benefit of sickness, they commonly awake out of their dream of sin, and reflect, and look upward. They acknowledge an infinite being; they feel their own immortal part; they recollect and relish the holy Scriptures; they call for the elders of the church; they think what to answer at a judgment-seat. Not that God is a respecter of persons, but the difference is in men; and, the more intelligent nature is, the more susceptible of the divine grace." Of

this sermon a new edition, with "Memoirs of the Family of Cavendish," and notes and illustrations, was published in 1797, which is now as scarce as the original edition, the greater part of the impression having been burnt at Mr. Nichols's (the editor's) fire in 1808.

Whatever offence this sermon might give to others, it did not offend the succeeding duke of Devonshire, to whom it was dedicated, who, on the contrary, recommended the doctor to the queen for the deanery of Peterborough, which he obtained in 1707. In 1709, he published "A Vindication of the Church and Clergy of England from some late Reproaches rudely and unjustly cast upon them;" and, "A true Answer to Dr. Sacheverell's Sermon before the Lord-Mayor, November 5 of that year." In 1710, he was greatly reproached, for not joining in the London clergy's address to the queen. When the great point in Sacheverell's trial, the change of the ministry, was gained, and addresses succeeded, an address was prepared from the bishop and clergy of London, so worded that they, who would not subscribe it, might be represented as enemies to the queen and her ministry. Dr. Kennet, however, refused to sign it, which was announced in one of the newspapers, Dyer's Letter of Aug. 4, 1710. This zealous conduct in Kennet, in favour of his own party, raised so great an odium against him, and made him so very obnoxious to the other, that very uncommon methods were taken to expose him; and one, in particular, by Dr. Welton, rector of Whitechapel. In an altar-piece of that church, which was intended to represent Christ and his twelve apostles eating the passover and the last supper, Judas, the traitor, was drawn sitting in an elbow-chair, dressed in a black garment, between a gown and a cloak, with a black scarf and a white band, a short wig, and a mark in his forehead between a lock and a patch, and with so much of the countenance of Dr. Kennet, that under it, in effect, was written "the dean the traitor." It was generally said, that the original sketch was designed for a bishop under Dr. Welton's displeasure, which occasioned the elbow-chair, and that this bishop was Burnet: but the painter being apprehensive of an action of *Scandalum Magnatum*, leave was given him to drop the bishop, and make the dean. Multitudes of people came daily to the church to admire the sight; but it was esteemed so insolent a contempt of all that is sacred, that, upon the complaint of

others, (for the dean never saw or seemed to regard it, the bishop of London obliged those who set the picture up to take it down again.

But these arts and contrivances to expose him, instead of discouraging, served only to animate him; and he continued to write and act as usual in the defence of that cause which he had espoused and pushed so vigorously hitherto. In the mean time, he employed his leisure-hours in things of a different nature; but which, he thought, would be no less serviceable to the public good. In 1713, he made a large collection of books, charts, maps, and papers, at his own expence, with a design of writing "A full History of the Propagation of Christianity in the English American Colonies;" and published a catalogue of all the distinct treatises and papers, in the order of time as they were first printed or written, under this title, "Bibliothecæ Americanæ primordia." About the same time he founded "an antiquarian and historical library" at Peterborough; for which purpose he had long been gathering up pieces, from the very beginning of printing in England to the latter end of queen Elizabeth's reign\*. In the rebellion of 1715, he published a sermon upon "the witchcraft of the present Rebellion;" and, the two following years, was very zealous for repealing the acts against occasional conformity and the growth of schism. He also warmly opposed the proceedings in the convocation against Hoadly, then bishop of Bangor; which was thought to hurt him so as to prove an effectual bar to his farther advancement in the church: nevertheless, he was afterwards promoted to the see of Peterborough, November 1718. He continued to priat several things after his last promotion, which he lived to enjoy something above ten years; and then died in his house in James's-street, December 19, 1728. His numerous and valuable MS collections, which were once in the collection of Mr. West, were purchased by the earl of Shelburne, afterwards marquis of Lansdowne, and sold

\* This collection, amounting to about 1500 volumes and small tracts, was placed in a private room at Peterborough, with a view of being daily supplied and augmented by the care of the rev. Mr. Sparke, a member of that church, of very good literature, and well qualified to assist in the design, who published the oldest histories of the abbey, and with Mr. Timothy Neve

founded the Gentlemen's society at Peterborough. There is a large written catalogue of this collection, inscribed, "Index librorum aliquot vetustorum quos in commune bonum concessit W. K. decan' Petriburgh. 1712." This library is now arranged in the chapel of St. Thomas Becket, over the west porch of the cathedral church.

with the rest of his lordship's MSS. to the British Museum, where they are now deposited. Among these are two volumes in a large Atlas folio, which were intended for publication under the following comprehensive title: "Dip-tycha Ecclesie Anglicanæ: sive Tabulæ Sacræ; in quibus facili ordine recensentur Archiepiscopi, Episcopi, eorumque Suffraganei, Vicarii Generales, et Cancellarii; Ecclesiarum insuper Cathedralium Priores, Decani, Thesaurarii, Præcentores, Cancellarii, Archidiaconi, & melioris notæ Canonici, continua serie deducti à Gulielmi I. Conquestu, ad auspiciata Gul. III. tempora."

There is also in the British Museum, a curious Diary by bishop Kennet, in MS. of which the following specimen, extracted for our last edition, may not be unacceptable:

"Dr. Swift came into the coffee-house, and had a bow from every body but me, who, I confess, could not but despise him. When I came to the anti-chamber to wait before prayers, Dr. Swift was the principal man of talk and business, and acted as a master of requests. He was soliciting the earl of Arran to speak to his brother the duke of Ormond, to get a chaplain's place established in the garrison of Hull for Mr. Fiddes, a clergyman in that neighbourhood, who had lately been in gaol, and published sermons to pay fees. He was promising Mr. Thorold to undertake with my lord treasurer, that, according to his petition, he should obtain a salary of 200*l.* per annum, as minister of the English church at Rotterdam. Then he stopt F. Gwynne, esq. going in with his red bag to the queen, and told him aloud he had somewhat to say to him from my lord treasurer. He talked with the son of Dr. Davenant to be sent abroad, and took out his pocket-book and wrote down several things, as memoranda, to do for him. He turned to the fire, and took out his gold watch, and, telling the time of the day, complained it was very late. A gentleman said, 'he was too fast.' 'How can I help it,' says the doctor, 'if the courtiers give me a watch that won't go right?' Then he instructed a young nobleman, that the best poet in England was Mr. Pope (a papist), who had begun a translation of Homer into English verse; for which 'he must have 'em all subscribe;' for, says he, the author *shall not* begin to print till *I have* a thousand guineas for him. Lord Treasurer, after leaving the queen, came through the room beckoning Dr. Swift to follow him: both went off just before prayers.



“Nov. 3. I see and hear a great deal to confirm a doubt, that the pretender’s interest is much at the bottom of some hearts: a whisper, that Mr. N——n (Nelson) had a prime hand in the late book for hereditary right; and that one of them was presented to majesty itself, whom God preserve from the effect of such principles and such intrigues!”

Bishop Kennet took such an active part in the ecclesiastical and political controversies of his time, that whoever examines into the state of these must expect to find his character very differently represented. Upon a fair examination of his conduct, however, as well as his writings, it will probably be found that he did not fall much short of his contemporaries as an able divine and an honest politician. But it is as a historian and antiquary, that we feel most indebted to his labours, and could wish he had been enabled to devote more of his time to the illustration of literary history, to which he was early attached, and had every requisite to become a useful collector and biographer. As to his character in other respects, if we can rely on the rev. William Newton, the writer of his life, there was much that was exemplary. He was always indefatigable in the duties of his sacred function, had a great sense of the worth of souls, and was very solicitous to serve in the most effectual manner those committed to his care.

He was a man of great diligence and application, not only in his youth, but even to the close of his life; and like many other men of eminence, he began early that pursuit, which he more or less followed during the whole of his life. He assisted Anthony Wood in collecting materials for the “Athenæ,” and would have probably given a valuable work of that kind to the world, had he found leisure to methodize and complete his collections, by which, however, men of research may yet be benefited. He had a very extensive and valuable library, collected at a great expence, and many of his happiest hours were spent there. He had one practice, into which most men of literary curiosity have fallen; that of writing notes, corrections, additions, &c. to all his books, many of which, thus illustrated, are now in various public and private libraries.

His manners and behaviour were easy, affable, and courteous. He was accessible and communicative, much a friend to the younger clergy, recollecting how greatly he had himself been indebted to the kindness of early

patrons; and was always ready to assist them in their studies; and, according to their merit, to promote them in the church. He was also liberal to the poor, and generous to his relations.

Among his works, besides those already noticed, are his

1. "Parochial Antiquities, attempted in the History of Ambroseden; Burcester, and other adjacent parts, in the counties of Oxford and Bucks," Oxford, 1695, 4to.
2. "Preface to sir Henry Spelman's History of Sacrilege," 1698.
3. "Ecclesiastical Synods, and Parliamentary Convocations in the Church of England, historically stated, and justly vindicated from the misrepresentations of Mr. Atterbury," Lond. 1701, 8vo.
4. "An occasional Letter, on the subject of English Convocations," *ibid.* 1701.
5. "The History of the Convocation summoned to meet Feb. 6, 1700, &c." *ibid.* 1702, 4to.
6. "The case of Impropriations, and of the Augmentation of Vicarages, &c." *ibid.* 1704, 8vo.
7. "Preface to sir Henry Spelman's and Dr. Ryve's two tracts," *ibid.* 1704.
8. "Account of the Society for propagating the Gospel in foreign parts," *ibid.* 1706, 4to.
9. "The Christian Scholar, in rules and directions for children and youth sent to English schools," *ibid.* 1708.
10. "The French favourite, or the seven discourses of Balzac's Politics," *ibid.* 1709.
11. "A Letter, about a motion in convocation, to the rev. Thos. Brett, LL.D." *ibid.* 1712.
12. "A Memorial for Protestants on the 5th of November, &c. in a letter to a peer of Great Britain," *ibid.* 1713.
13. "A Letter to the lord bishop of Carlisle, concerning one of his predecessors, bishop Merks, on occasion of a new volume for the Pretender, entitled, The Hereditary Right of the Crown of England asserted," *ibid.* 1713.
14. "The wisdom of looking backwards to judge the better on one side and the other, by the speeches, writings, actions, and other matters of fact on both sides, for the four last years," *ibid.* 1715, 8vo.

This is a very curious volume, and fills up a gap in our literary history; but he rendered a more important service afterwards by his "Register and Chronicle," 1728, folio. Dr. Kennet published also a great many sermons on occasional subjects.<sup>1</sup>

KENNET (BASIL), younger brother of the preceding, was born Oct. 21, 1674, at Postling in Kent, the vicarage

<sup>1</sup> Life by the Rev. W. Newton, 1730, 8vo.—Ath. Ox. vol. II.—Gent. Mag. see Index, and vol. LXXV. p. 971.—Biog. Brit.—Gen. Dict.—Nichols's Atterbury and Bowyer.

of his father, who bred this son also to the church. He was sent to Corpus Christi college, Oxford, in 1690, where he soon distinguished himself by his uncommon abilities, and extraordinary advances in classical literature. He took the degree of M. A. in 1696, and commenced author the same year, by the publication of his "Rome Antiquæ Notitia, or, The Antiquities of Rome; in two parts; 1. A short History of the Rise, Progress, and Decay of the Commonwealth. 2. A Description of the City: an Account of the Religion, Civil Government, and Art of War; with the remarkable Customs and Ceremonies, public and private; with Copper Cuts of the principal Buildings, &c. To which are prefixed, Two Essays, concerning the Roman Learning, and the Roman Education," in 8vo. The dedication is addressed to his royal highness William duke of Gloucester; and the work must have been written for his use particularly, if any credit may be given to a report, then at Oxford, that Mr. Kennet was to be appointed sub-preceptor to that darling of the nation. This book being very well received by the public, he was encouraged to go on with his design of facilitating the study of classical learning; and with this view published, in 1697, "The Lives and Characters of the ancient Grecian Poets," in 8vo, which he also dedicated to the duke of Gloucester. This, however, did not succeed so well as the "Roman Antiquities," which is scarcely yet superseded in common use. The same year he was admitted fellow of his college, and became a tutor. About this time he entered into orders; and, some years after, gave proofs of the progress he had made in the study of divinity. In 1705 he published "An Exposition of the Apostles Creed, according to bishop Pearson, in a new Method, by way of Paraphrase and Annotations," in 8vo, which was followed by "An Essay towards a Paraphrase on the Psalms, in Verse; with a Paraphrase on the third Chapter of the Revelations," 1706, 8vo.

The same year he was, by the interest of his brother, appointed chaplain to the English factory at Leghorn; where he no sooner arrived than he met with great opposition from the papists, and was in great danger of the inquisition. This establishment of a church-of-England chaplain was a new thing; and the Italians were so jealous of the Northern heresy, that, to give as little offence as possible, he performed the duties of his office with the

atmost privacy and caution. But, notwithstanding this, great offence was taken at it; and complaints were immediately sent to Florence and Rome. Upon this, the pope, and the court of inquisition at Rome, declared their resolution to expel heresy, and the public teacher of it, from the confines of the holy see; and therefore secret orders were given to apprehend Mr. Kennet at Leghorn, and to hurry him away to Pisa, and thence to some other religious prison, to bury him alive, or otherwise dispose of him in the severest manner. Upon notice of this design, Dr. Newton, the English envoy at Florence, interposed his offices at that court; where he could obtain no other answer, but that "he might send for the English preacher, and keep him in his own family as his domestic chaplain; otherwise, if he presumed to continue at Leghorn, he must take the consequences of it; for, in those matters of religion, the court of inquisition was superior to all civil powers." The envoy communicated this answer of the great duke to the earl of Sunderland, then secretary of state, who sent a menacing letter by her majesty's order; and then the chaplain continued to officiate in safety, though he was with much difficulty preserved from their intended fury till that letter arrived.

He continued at Leghorn, and persevered with great steadiness in his duty, till the bad state of his health obliged him to think of returning to his native air. He arrived at Oxford in 1714: he was also admitted D. D. the same year. But he lived to enjoy these new honours a very short time; for, his health having been much impaired in Italy, he died of a slow fever, Jan. 1714-15. A little before his death, he finished the preface to a volume, which came out under the title of "Sermons on several occasions, preached before the Society of British Merchants in foreign Parts." Lond. 1715, 8vo.

Besides this collection, and the pieces already mentioned, of his own composing, he published English translations of eminent authors, the chief of which are as follow: 1. "Puffendorf of the Law of Nature and Nations." 2. "Placette's Christian Casuist." 3. "Godeau's Pastoral Instructions." 4. "Pascal's Thoughts on Religion." To which he prefixed an account of the manner in which those thoughts were delivered by the author. 5. "Balsac's Aristippus; with an Account of his Life and Writings." 6. "The Marriage of Thames and Isis;" from a Latin poem of

Mr. Camden. Dr. Basil Kennet is said to have been a very amiable man; of exemplary integrity, generosity, and modesty.<sup>1</sup>

KENNICOTT (BENJAMIN), a very learned divine, the son of Benjamin Kennicott, parish clerk of Totnes in Devonshire, was born April 4, 1718, at that place. From his early age he manifested a strong inclination for books, which his father encouraged by every means within the compass of his ability; for he had from the scanty pittance of a parish clerk\*, and the profits of a small school, saved

\* It is said that when Dr. Kennicott had taken orders, he came to officiate in his clerical capacity in his native town: when his father as clerk proceeded to place the surplice on his shoulders, a struggle ensued between the modesty of the son and the honest pride of the parent, who insisted on paying that respect to his son which he had been accustomed to shew to other clergymen: to this filial obedience was obliged to submit. A circumstance is added, that his mother had often declared she should never be able to support the joy of hearing her son preach; and that on her attendance at the church for the first time, she was so overcome as to be taken out in a state of temporary insensibility.

The following anecdotes are from Polwhele's History of Devonshire. "In his younger days Dr. Kennicott was much attached to the study and practice of music. I have at this time in my possession an anthem, to which the tenor and counter-tenor were added by him. He also taught the choir at Totnes church, and much delighted to walk into the fields with a few of the best of the singers, and would there join with them in the praise of that God to whose honour he has erected so lasting a monument. I have been assured that his voice and manner far exceeded mediocrity. He was also a ringer; and there is an inscription on a brass chandelier in the belfry, where his name is mentioned as being one of its donors, to the ringers of Totnes church, for ever. I shall further add, that when the doctor first returned from Oxford, in orders, he was thought by his benefactors to affect a little too much the gentleman, and even to assume so far as to pay his addresses to the sister of one of his

subscribers: this gave offence, and the doctor desisted; but this repulse gave his mother an opportunity to say, 'Truly, I think it a lucky thing; for if my son had married Miss, he would have been a country curate all his life, but I now trust I shall live to see him a bishop.'

"As I have already taken notice that the doctor was a ringer, some regulations, in his own hand-writing, for the establishment of a society for the cultivation of that amusement, are here copied. The disposition of a man is more strongly marked by trifles of this sort, than by matters of more weighty import, as the mind is here biassed neither by interest nor ambition.—

"Totnes, Nov. 8th, 1742. Among the many recreations approved of by the sons of pleasure, ringing is a diversion that may be emphatically said to bear away the bell, and so much does it engage the natives of Great Britain, beyond all other nations, that it has even the distinguishing appellation of the '*ringing isle*.' The art, then, for which this kingdom is renowned, shews a judicious taste in those of its inhabitants who have, by their performances, contributed thereto: since this art wants no foreign encomiast, but the harmonious bells are the heralds of your own praise. The ingenuity required for, the diversion administered in, and the health subsequent upon, this exercise, give it a particular sanction among mankind, and recommend it as an employment at vacant hours, worthy the regard of all denominations. We, therefore, whose names are subscribed, taking into consideration the great pleasure that results from this manly employment, the innocence with which it is performed, and the advantage enjoyed

<sup>1</sup> Biog. Brit.—Gen. Dict.

money to purchase a very good library. Dr. Kennicott was placed as a foundation boy under the care of Mr. Row, then master of the grammar-school at Totnes, where he distinguished himself by industry and regularity of conduct. At this school he continued about seven years, with a constant wish and expectation of one day being sent to the university. After he left Mr. Row, he became master of the charity-school in Totnes, and occasionally added to the small emoluments of his school by writing for the attorneys. A short poem which he wrote, entitled "Bidwell," recommended him to the attention of the neighbouring gentlemen; and before he was thirty, he published a poem on the recovery of Mrs. Courtenay of Painsford. This strongly entitled him to her favour, and subscriptions were solicited for his support, at Oxford, to the success of which scheme he now bent all his efforts; but every exertion, on the first attempt, failed; and a mind less firm than his, would, perhaps, have sunk under the disappointment. Soon after, however, another subscription was set on foot, under the auspices of the benevolent Mr. Allen of Bath, in consequence of which, in 1744, he was entered of Wadham college, where he soon proved that he was deserving of the patronage conferred upon him. In 1747 he produced his first performance, entitled "Two Dissertations: the first, On the Tree of Life in Paradise, with some observations on the Creation and Fall of Man: the second, On the Oblations of Cain and Abel," 8vo, printed at the university press. To this work he prefixed a dedication,

from so healthy an exercise of our bodies; and also, having the peculiar satisfaction of ringing with ease a set of eight bells, of established fame and applauded excellence, do hereby agree to meet together, in the usual place of ringing, every Monday evening, at six o'clock, for our improving this science: and for the greater certainty of attendance, we do hereby severally promise to forfeit the sum of three-pence, if not attending at the hour aforesaid, and sixpence if not present at seven o'clock, to be deposited in the hands of the treasurer for the time being, and spent as the major part of the society shall deem fit. And for the better regulation of this our fraternity, we do also hereby agree, that we remain in the bellfry during pleasure, and then, for the further pleasure and benefit of conversa-

tion, adjourn to any house the company shall chuse, and there tarry till the hour of ten, and no longer. And whereas the stays supporting the bells are liable to damage from unskilful hands, we agree, that whoever hurts, shall repair the same at his own proper charge. We make no rules for conversation, nor penalties for any misbehaviour in it, resolving to render it innocently agreeable to each other; and whenever a breach of this rule is committed, that a reprimand be admitted from the society. In all cases and disputes not hereinbefore decided, the majority of the company shall determine; that so this society, amicably begun, may be amicably carried on, and not meet the fate of others that have gone before it.

(Signed) BENJ. KENNICOTT.

addressed to a numerous list of benefactors, to whom he had been indebted for his education, which speaks strongly the language of an humble and grateful heart; and of this, indeed, he exhibited many proofs in the course of his life. The approbation bestowed on this performance was not without some mixture of opposition, and some answers appeared against it. It procured him, however, so much reputation at Oxford, that a vacancy for a fellowship of Exeter college occurring before he could qualify himself to be a candidate by taking his first degree, the university, as a mark of favour, conferred his bachelor's degree on him before the statutable period, and without fees. Soon after, he was elected fellow of Exeter college, and on the 4th of May 1750, took the degree of M. A.

Pursuing his studies with great diligence, he in 1753 published "The State of the printed Hebrew Text of the Old Testament considered. A Dissertation in Two Parts. Part the First compares 1 Chron. xi. with 2 Sam. v. and xxiii.; and Part the Second contains Observations on seventy Hebrew MSS. with an Extract of Mistakes and various Readings;" Oxford, 8vo. In this work he first exhibited the utility and necessity of a collation of the Hebrew Text with the various ancient MSS. existing.

At this period the university of Oxford was much tainted with disaffection to the reigning family on the throne, and Tory, if not Jacobite principles, were very prevalent there, and met with much encouragement. In the rage of party it was not likely that any active member should escape the disorders of the times. Mr. Kennicott adhered to the side of government, and in consequence much of the abuse then liberally distributed amongst the friends of what was called the new interest, or Whig party, fell to his share. He defended himself however with spirit and acuteness in his "Letter to Dr. King, occasioned by his late Apology" \*;

\* Dr. King, in his "Apology, or Vindication of Himself," 1755, 4to, 3d edit. p. 42, upbraids our author as the son of a low mechanic, whom he afterwards styles a cobbler. In answer to which illiberal sarcasm, Dr. Kennicott, after drawing a portrait of Dr. King with equal spirit and acrimony, thus repels the attack on his parent, by the following contrast: "But on the right hand (I am now drawing a real character), behold a man born to no

fortune, yet above want; in youth, industrious in the station assigned him by providence; exact in his morals; exemplary in his religion; at middle age, loyal in principle; peaceable in practice; enabled to exchange the more active life for a more contemplative; ever warm for the glory of the church of England; concerned for, yet charitable towards those who are not of her communion; qualified by uncommon reading to judge of his own

and, as it was supposed, in a newspaper then published, entitled "The Evening Advertiser." About this time he was appointed one of the preachers at Whitehall. In January 1757, he preached before the university of Oxford a sermon, which, being misrepresented, occasioned its publication under the title of "Christian Fortitude." Between this period and 1760 he was presented to the vicarage of Culham, in Oxfordshire.

He had now employed himself for several years in searching out and collating Hebrew MSS. It appears, when he began the study of the Hebrew language, and for several years afterwards, he was strongly prejudiced in favour of the integrity of the Hebrew text; taking it for granted that if the printed copies of the Hebrew Bible at all differed from the originals of Moses and the prophets, the variations were very few and quite inconsiderable. In 1748 he was convinced of his mistake, and satisfied that there were such corruptions in the sacred volume as to affect the sense greatly in many instances. The particular chapter which extorted from him this conviction, was recommended to his perusal by the rev. Dr. Lowth, afterwards bishop of London. It was the 23d chapter of the 2d book of Samuel. Being thus convinced of his mistake, he thought it his duty to endeavour to convince others; and accordingly in 1753 published the work already mentioned. In 1758 the delegates of the press at Oxford were recommended by the Hebrew professor to encourage, amongst various other particulars, a collation of all those Hebrew MSS. of the Old Testament, which were preserved in the Bodleian library; and archbishop Secker strongly pressed our author to undertake the task, as the person best qualified to carry it into execution. In 1760 he was prevailed upon to give up the remainder of his life to the arduous work, and early in that year published "The State of the printed Hebrew text considered, Dissertation the Second," 8vo, in which he further enforced

happiness as a protestant and an Englishman; and most effectually recommending to others (with zeal regulated by prudence) the important duties arising from both these characters; and now, in old age, I shall only say, enjoying the prospect of that awful period, which, however favourable to himself, will cause deep distress among

his numerous surviving friends! Happy would it be for you, sir, (addressing himself to Dr. King), were your latter end to be like his!—Letter to Dr. King, occasioned by his late Apology, and in particular by such parts of it as are meant to defame Mr. Kennicott, Fellow of Exeter-college, 1755, 8vo, p. 41.



the necessity of the collation he had so strenuously recommended. In the same year he published his proposals, and was immediately encouraged by a liberal subscription from the universities of Oxford, Cambridge, and Dublin; the archbishops of Canterbury, York, and Dublin; many of the bishops; some noblemen; the principal of the dissenting ministers; and various clergymen, as well as other encouragers of literature. The time he proposed to be employed in the work was ten years, and he set about to fulfil his engagement with alacrity; determining to exert the utmost of his endeavours to serve the public, and not at all doubting the generosity of the public for the reward of his labours. On the 6th of December 1761, he took the degree of B. D. and on the 10th of the same month that of D. D. In that year his majesty's name was added to the list of annual subscribers for the sum of 200*l.*; and about this time he was presented to his majesty at court.

The importance of the work being generally acknowledged, numberless articles of information were received from various parts of Europe, and the learned in every quarter seemed willing to promote the success of a plan so apparently beneficial to the interests of revelation. Some, however, doubted the necessity, and some the usefulness of the undertaking; and objections soon were started by different persons, some with a friendly view, and some with a petulant one. Amongst others, the professor of divinity at Cambridge, Dr. Rutherford, published, "A Letter to the Rev. Mr. Kennicott, in which his Defence of the Samaritan Pentateuch is examined, and his Second Dissertation on the State of the printed Hebrew Text of the Old Testament is shewn to be in many instances injudicious and inaccurate. With a postscript, occasioned by his advertizing, before this Letter was printed, that he had an Answer to it in the press," 1761, 8vo. To this Dr. Kennicott published an immediate reply, under the title of "An Answer to a Letter from the Rev. T. Rutherford, D. D. F. R. S." &c. 1762, 8vo, in the postscript to which he declared it to be his resolution not to be diverted from his principal design by engaging in any further controversy.

This resolution he was unable to persevere in. An antagonist of superior order, whose influence was too mighty to be treated with neglect, made his appearance. This was Dr. Warburton, bishop of Gloucester, then possessed

of all his powers, and exercising authority in the world of letters almost without controul. This learned writer, finding an explanation of a passage in the Proverbs different from his own sentiments, attacked the Collation of the Hebrew MSS. in the Preface to his *Doctrine of Grace*, 1764, in a style not unusual with him, and calculated to make an unfavourable impression on the public mind. To repel the attack, Dr. Kennicott published "A Sermon preached before the university of Oxford at St. Mary's church, on Sunday May 19, 1765," 8vo, in the notes to which he defended himself with great spirit, and even assailed his opponent, whose reflections, he observed, with regard to his work, were a mere fortuitous concurrence of words, of heterogeneous and incompatible meanings, which were incapable of forming any regular system of opposition, and had therefore the benevolent faculty of destroying one another.

In the summer of 1766 he visited Paris for the purpose of examining the MSS. in that place, and was received with the honours due to him on account of his learning and diligence, and of the utility of his undertaking. In November 1767 he was appointed by the archbishop of Canterbury, and the other electors, to the office of Radcliffe librarian. In 1768 he published "Observations on the First Book of Samuel, chap. vi. verse 19," 8vo. These were dedicated to Dr. Lowth, the earliest and most steady encourager of the work. They were the fruit of his visit to Paris, and were soon after translated into French.

At length, in 1769, the important work was concluded within the period of ten years, originally promised. On this occasion he published the ten annual accounts of the progress of this laborious undertaking, by which it appeared that the whole money received from the subscribers amounted to the sum of 9117*l.* 7*s.* 6*d.* on the recital of which Dr. Kennicott exclaims, "Reader! What a sum is here! Let foreign nations read with astonishment this story of Britons and their king, joined by one foreign prince and one foreign academy, voluntarily contributing for ten years their several bounties, with a degree of public spirit beyond all example, for the accomplishment of a work purely subservient to the honour of revelation; a work sacred to the glory of God, and the good of mankind! And, under the powerful influence of this view of my work, it is impossible for me to be sufficiently thankful, either to

those who have honoured with their patronage me, as the humble instrument in beginning and completing it, or to Divine Providence for granting me life to finish it, as well as resolution to undertake it." He then states, that after deducting his income to live on during these ten years, the money spent in collations abroad, and assistants at home, there remained only 500*l.* all which was likely to be swallowed up in further expences, which he had engaged to pay. His industry had been unremitting; his general rule being to devote to it ten or twelve hours in a day, and frequently fourteen; at least, he says, "This *was* my practice, till such severe application became no longer possible, through the injuries done to my constitution." In this final statement, he also, with proper indignation, notices some insinuations which had been thrown on him during the progress of the work. He had declared at the outset of his undertaking, that he had no doubt of receiving from the public the reward of his labours. Accordingly, on the death of Dr. Ballard, in June 1770, he was appointed a prebendary of Westminster, which in October he exchanged for a canonry of Christ-church Oxford. His circumstances being thus rendered easy, he entered into the marriage state Jan. 3, 1771, with Miss Ann Chamberlayne, sister to Mr. Chamberlayne, one of the solicitors of the treasury, a lady of learned accomplishments, who still survives him.

In 1776 he gave the public the first fruits of his long and laborious task, by the publication of the first volume of the Hebrew Bible, with the various readings; and this was followed in 1780 by the second volume, with a general dissertation, which completed the work. He had enjoyed an extraordinary share of good health until near the conclusion of his labours, when the infirmities of age impaired his exertions, and terminated his life Aug. 18, 1783. He was buried in Christ-church cathedral. His last employment was to prepare for the press, "Remarks on select passages in the Old Testament; to which are added, eight sermons;" part was printed in his life-time, and the whole published in 1787. In the introduction he professes himself a zealous advocate for an authorized revisal of the English version of the Old Testament, and the great object of his work seems to be, to demonstrate the necessity and facilitate the execution of this project; but the propriety or necessity of such an interposition of authority

has not yet appeared sufficiently obvious, and indeed the objections to it have been generally thought insuperable. Dr. Geddes's attempt on the Old Testament, and a more recent Socinian translation of the New, are unfortunate examples of what may be done *without* authority. Referring to the works quoted in the note for further information on the controversies in which Dr. Kennicott's labours involved him, we shall add, in the words of a judicious biographer, that if in brilliancy of genius, or elegance of taste, he had many superiors; if in the study of Oriental languages in general he was comparatively deficient; and if in critical acumen, and felicity of conjecture, he stood not in the very first rank; yet in a profound knowledge of Hebrew, and in the persevering industry with which he applied it to the illustration of the sacred page, he had few equals. His collation of the Hebrew MSS. was a work which added splendour to a great nation and an enlightened age. To the Hebrew scholar it unlocked the richest stores of sacred philology; while, by establishing the general purity of the Hebrew text, so far as the essentials of religion are concerned, it has confirmed the faith and hopes of every pious Christian.

We have yet to add an anecdote very honourable to his memory. He was for many years possessed of Mynhenyote, a very valuable living in Cornwall, in the gift of the dean and chapter of Exeter, and obtained for him by his steady friend bishop Lowth. It had been his avowed intention, as soon as his great work should be finished, to reside there, at least occasionally; but when that period arrived, he was in such a state of health, that the measure was altogether unadvisable. He, therefore, with the consent of the friends of his wife, and of herself, freely and voluntarily resigned the living about a year or more before his death. Dr. Kennicott never seems to have forgotten the humble station from which the liberality of his friends first raised him; and all his future preferments seem to have exceeded his wishes. Contentment, gratitude, and sincerity, were the leading features of his character.<sup>1</sup>

KENRICK (WILLIAM), the son of a stay-maker at or near Watford in Hertfordshire, is said to have been brought up to some mechanical employment in London, most proba-

<sup>1</sup> European Mag. for 1799.—Gent. Mag. LIX. 289.—Jones's Life of Bishop Horne, p. 84, 95.—Polwhele's Hist. of Devonshire.—Month. Rev. vol. LXXVIII.—Nichols's Bowyer.

bly that of mathematical instrument maker, or, as others have reported, that of scale-maker. Whatever it was, he seems to have early abandoned it, and devoted his talents to the cultivation of literature, by which he supported himself during the remainder of a life which, from his unhappy temper, and irritable vanity, may be said to have passed in a state of warfare, as he was seldom without an enemy to attack or defend himself from. One account informs us that he was for some time a student at Leyden, and there received a degree of LL. D. : it was, however, more generally current that he had been indebted for this honour to some of the Scotch universities. In either case, it was not unworthily bestowed, for Dr. Kenrick was really a man of talents, and deficient only in the knowledge of making a proper use of them ; it was his misfortune likewise to settle upon no regular plan of study, and to fancy himself equal to any task which his necessities imposed upon him.

The first appearance he made as an author, as far as we can trace him, was in a pamphlet, entitled "The grand question debated, or an Essay to prove that the soul of man is not, neither can it be, immortal," 1751, which was immediately followed by a "Reply to the grand question debated, fully proving that the soul of man is, and must be, immortal." Both are superficial enough, and seem intended as a trial of that author-craft which he afterwards so often practised, in attacking or defending himself, under anonymous signatures, when he found no one else disposed to do either. About the same time he published a poem entitled "Kapelion, or the poetical ordinary ;" which was followed in 1753, by the first of those attacks on his brethren which kept him in perpetual warfare. It was entitled "The Pasquinade, with notes variorum, book the first," 4to, and intended as an imitation of the Dunciad. Dr. (afterwards sir John) Hill and Christopher Smart were the chief heroes. This was immediately followed by another imitation, equally unsuccessful, of Dodsley's "Œconomy of Human Life" (which then passed for lord Chesterfield's), entitled "The whole Duty of a Woman," 12mo.

His "Epistles, Philosophical and Moral," or "Epistle to Lorenzo," appeared in 1758, and may be reckoned among the best specimens of his poetry, which is not without ease and elegance. As it was rather severely handled in the *Critical Review*, he defended himself, in a pamphlet without his name, entitled "A Scrutiny, or the Cri-

tics criticised." It was not easy for him, however, in any shape, to vindicate what was too plainly a defence of infidelity, nor was it much excuse that it was written while under confinement for debt. About this time he probably obtained an engagement as a writer in the *Monthly Review*, which ceased in 1766, silently on the part of the proprietors of that work; but Dr. Kenrick thought the rupture of too much consequence to be concealed, and therefore announced, in the newspapers, in 1766, "that he declined to write any more in the *Monthly Review*; that he had been author of the Appendix to that work, consisting of a review of foreign publications, for the volumes 28 to 33 inclusive; and that he had formed connexions with several gentlemen of the first rank in the world of letters, for establishing a literary review on a new, liberal, and independent plan."

This last threat he did not carry into effect for some years; but, as a specimen of his "liberal and independent" style, he published about this time (1765) "A Review of Dr. Johnson's new edition of Shakspeare," which being answered by a young man of Oxford, of the name of Barclay, in a pamphlet called "An Examination of Mr. Kenrick's Review," 1766, he immediately published "A Defence of Mr. Kenrick's Review," under the name of "A Friend," which was a very proper assumption, as he seldom had another. In this last year he produced his "Falstaff's Wedding," a comedy, in imitation of Shakspeare, and, as far as the language of Falstaff and his companions are concerned, not an unpleasant one, although rather approaching to the extravagant. It went through two editions, but was acted only once, for a benefit. This was followed by another comedy, "The Widowed Wife." This, by Garrick's assistance, ran through its nine nights with some difficulty, which the author, with a degree of gratitude peculiar to himself, attributed to the very person to whom he had been most indebted. In 1768 he published "An Epistle to George Colman," "Poems, ludicrous, satirical and moral;" and "An Epistle to James Boswell, esq. occasioned by his having transmitted the moral writings of Dr. Johnson to Pascal Paoli." By all these he acquired little reputation, and no enemies; for Colman, Johnson, and Boswell, disdained to notice him. In 1770 and 1771 he published two pieces connected with his discovery, or pretended discovery, of the perpetual

motion; the one, "An account of the Automaton, or Perpetual Motion of Orffyreus, with additional remarks, &c.;" the other "A Lecture on the Perpetual Motion," which he had delivered at a tavern. In all this, Dr. Kenrick was harmlessly, if not successfully employed, and certainly evinced a considerable knowledge of the science of mechanics. About the same time he published a translation of the abbé Milor's "Elements of the History of England," and advertised a translation of "De Lolme on the Constitution," which we presume he did not execute.

In 1772 he disgraced his character by an atrocious attack on Garrick in a poem called "Love in the Suds," for which that gentleman commenced a prosecution in the court of king's bench. Kenrick immediately published "A Letter to David Garrick, &c." in which he informed the public of the cause of his quarrel with him, and the motives of his writing "Love in the Suds." A public apology also appeared in the newspapers, Nov. 26, as mean and false as the libel itself. The issue of the prosecution we have not discovered.

In 1773 he collected the works of Lloyd, 2 vols. 8vo, with a life of that unfortunate poet, remarkable for being written without any dates. In the same year, he produced "The Duellist," a comedy, acted only one night; and published a "Dictionary" of the English language, 4to, in the preliminary parts of which are many shrewd and useful discussions and remarks. The little credit he had with the world at this time must, we think, have impeded the success of this work, in which he shews himself a philologist of no mean talents. In 1774, we find him giving lectures at the Devil tavern, which he called "A School of Shakspeare;" and about the same time addressed the artists and manufacturers of Great Britain respecting an application to parliament for ascertaining the right of property in new discoveries and inventions. Fancying that he had discovered the perpetual motion, he was at this time alarmed by the literary property bill; but we hear no more afterwards of his discovery.

In January 1775, he commenced his "London Review," and along with his own name, placed in the title those of H. Reimarus, J. U. D.; R. Williams, M. D.; E. Warner, A. M.; and the rev. S. T. Maty. Except Reimarus, we believe it will be difficult to find these names in any list of "gentlemen of the first rank in the world of letters." The

Review, however, went on for some years, and contains, from the pen of its chief author, repeated attacks upon his brethren in every profession. It continued a few months after his death, and then sunk into oblivion. In the same year 1775, he began a translation of Buffon, to be published in numbers, and in 1778 a translation of Voltaire's works. His last dramatic attempt was "The Lady of the Manor," a comic opera, taken from Johnson's "Country Lassess;" and his last original publications, both of some degree of merit, were "Observations on the marriage contract;" and "Observations on Jenyns's View of the Internal Evidence, &c." This last had formed an article in his Review, whence other articles of equal ability might be selected, were they not all contaminated by a style vituperative and malignant. In his latter days, his constitution was so much injured by inebriety, that he generally wrote with a bottle of brandy at his elbow, which at length terminated his career June 10, 1779, less lamented than perhaps any person known in the literary world, yet possessed of talents which, under a steady and virtuous direction, might have procured him an honourable place among the authors of his time.<sup>1</sup>

KENT (WILLIAM), an ingenious artist, was born in Yorkshire, in 1685, and put apprentice to a coach-painter, but, feeling the superiority of his talents, he left his master, and came up to London, where he soon proved himself worthy of encouragement and patronage. In 1710 he was sent, by the munificence of some gentlemen of his own country, to Rome, whither he accompanied Mr. Tallman. There he studied under Cavalier Luti, and in the academy gained the second prize of the second class. He also became acquainted with lord Burlington, whose sagacity discovered the rich vein of genius that had been hid even from himself; and, on their return to England in 1719, lodged him in his own house, and shewed for him all the marks of the most disinterested friendship. By his interest he was employed in various works, both as a painter in history and portrait; and yet there appear but very faint traces of that creative talent he displayed in a sister art. His portraits did not resemble the persons that sat for them. His colouring was worse than that of the most errant journeyman to the profession; and his drawing was defective, witness the

<sup>1</sup> Gent. Mag. *passim*.—Month. Review.—Encyclopædia Britan.



hall at Wanstead, and his picture at St. Clement's. He designed some of the drawings of Gay's Fables, the prints for Spenser's Fairy Queen, and the vignettes to the large edition of Pope's works. In architecture, however, of the ornamental kind, he was deservedly admired; he executed the temple of Venus at Stowe; the earl of Leicester's house at Holkham in Norfolk; the great hall at Mr. Pelham's, Arlington-street; and the stair-case at lady Isabella Finch's in Berkeley-square. Mr. Walpole considers him likewise as the inventor of modern gardening, in which it is certain that he excelled, and every thing in that branch has been since his time more natural, graceful, and pleasing. By the patronage of the dukes of Grafton and Newcastle, Mr. Pelham, and the earl of Burlington, he was made master-carpenter, architect, keeper of the pictures, and, after the death of Jervas, principal painter to the crown; the whole, including a pension of 100*l.* a year, which was given him for his works at Kensington, produced 600*l.* a year. In 1743 he was disordered in his eyes, but recovered, and in March 1748 an inflammation in his bowels put an end to his life at Burlington-house, April 12, 1748, aged sixty-three years. He was buried in lord Burlington's vault at Chiswick.<sup>1</sup>

KENYON (LLOYD, LORD), lord chief justice of the King's Bench, was born at Gredington, in Flintshire, 1733; and was the eldest surviving son of Lloyd Kenyon, esq. originally of Bryno in the same county, and one of the younger sons of the ancient family of Kenyon of Peele in Lancashire. He received the elementary part of his education at Ruthen in Denbighshire, whence he was taken, at an early age, and articled to Mr. W. J. Tomlinson, an eminent attorney at Nantwich, in Cheshire. On the expiration of his articles, Mr. Kenyon determined to enter into a line which afforded a more ample scope to his industry and talents, and, accordingly, became a member of the Society of Lincoln's Inn, in Trinity Term 1754, and after a sedulous application to the requisite studies, was called to the bar in Hilary Term 1761. In the early part of his professional career, his advancement was but slow; he was unassisted by those means which powerful connexion and interest afford. The branch of his profession to

<sup>1</sup> Walpole's Anecdotes,—and Essay on Gardening.—Bowles's Edition of Pope's Works; see Index.

which he chiefly applied himself, that of conveyancing, was not calculated to bring him forward into public notice; but the sterling merit of genuine abilities and persevering industry were not to be overlooked. He rose gradually into practice; few opinions at the bar, at the time, carried more weight and authority, and he was frequently resorted to as an advocate. In 1773, he formed a matrimonial connexion with his relative, Mary, the third daughter of George Kenyon, of Peele; and, not long after, contracted an intimacy with Mr. afterwards lord Thurlow and chancellor. About this period too, and for some years after, his practice in the Court of Chancery was very extensive and of the most lucrative kind, by which, as well as in the other branches of his profession, he acquired a very considerable property. In 1780, a circumstance occurred which not a little contributed to establish his reputation as an advocate and a public speaker, his being employed as leading counsel for the defence of the late lord George Gordon, on a charge of high treason; on this interesting occasion his second was Mr. now lord Erskine, who on that day distinguished himself in such a manner as in a great degree laid the foundation of his future fame. In April 1782, soon after the accession of the Rockingham party to ministerial power, Mr. Kenyon was, without serving the intermediate office of solicitor, appointed to the important situation of attorney-general, and, at the same time, chief justice of Chester; in the former office he succeeded the late James Wallis, esq. The circumstance of his direct promotion to the office of attorney-general was regarded as a singular instance; this however is erroneous, similar promotions have before occurred, and the case of sir Edward Law (the late attorney-general, now lord Ellenborough, his successor as lord chief justice), is a recent instance. In parliament Mr. Kenyon took a decided part in politics, warmly attaching himself to the party of Mr. Pitt; and distinguishing himself not a little by his speeches on the noted affair of the coalition, Mr. Fox's India-bill, &c. In March 1784 he was appointed master of the rolls, an office of high judicial dignity, and generally leading to still higher legal honours; yet its emoluments fell very short of those which he necessarily relinquished by discontinuing his professional pursuits as a counsel. About this time he was created a baronet. In this situation sir Lloyd Kenyon continued till the latter end of May 1788, when,

on the resignation of the venerable earl of Mansfield, who, for the long interval of thirty-two years, had held the honourable and very important office of chief justice of the court of King's-bench, he was appointed to succeed him, and at the same time was elevated to the peerage, by the title of lord Kenyon, baron of Gredington in the county of Flint. He was now fixed in a situation, which, though not nominally the highest, is perhaps the most important office in the administration of the law of this country; and lord Kenyon furnished an instance nearly as striking as that of the illustrious Hardwicke, that the profession of the law is that which, of all others, affords the fairest opportunities for the exertion of genuine talents and persevering industry; whether the object be the gratification of ambition in the attainment of the highest honours in the state, or the possession of abundant wealth. His conduct in those arduous and important situations attracted and fixed the applauses and gratitude of his countrymen. He was distinguished for his laudable, firm, and persevering exertions to keep the channels of the law clear and unpoluted by low and sordid practices, which were particularly exemplified in the vigilant and salutary exercise of his authority over the attorneys of his own court, the utility of which has been experienced in a very considerable degree. Nor was he less distinguished for his zeal in the cause of morality and virtue, which most conspicuously appeared in his conduct with respect to cases of adultery and seduction. On these occasions neither rank, wealth, nor station, could shield delinquency from the well-merited censure and rebuke of offended justice and morality. Though much, unhappily, remains to be done, yet his lordship's exertions, combined with those of some of the most virtuous and exalted characters of the upper House of Parliament, have contributed greatly, notwithstanding the acknowledged inadequacy and imperfection of the law in these respects, to restrain the fashionable and prevailing vices alluded to. What likewise redounded to the honour of his lordship's magisterial character, was the strictness, not to say severity, with which he administered the justice of the law against the pernicious tribe of gamblers of every description, who have for some years infested the metropolis. On these occasions, as well as in those above mentioned, the conduct of this truly virtuous judge was such as incontrovertibly shewed that "the law is no respecter of per-

sons;" and his persevering exertions to restrain the destructive vice of gaming have been attended with no inconsiderable degree of success. Nor should we omit to mention the very laudable spirit and firmness, which on all occasions he evinced in maintaining due order and decorum in his court. It was justly said of him, that though he might not equal in talents or eloquence the pre-eminent character whom he succeeded on the bench of justice; nevertheless, he possessed qualities more appropriate to, and knowledge more connected with, the important office which he held. Profound in legal erudition, patient in judicial discrimination, and of the most determined integrity, he added no common lustre to his exalted station. He did not sacrifice his official to his parliamentary character; the sphere of his particular duty was the great scene of his activity, as of his honour; and though, as a lord of parliament, he never lessened his character, it was as a judge that he aggrandized it. In private life, the character of lord Kenyon was amiable and praise-worthy in the highest degree; no man could excel him in the relations of husband and father; in the former he may be considered as a pattern of conjugal virtue. In his mode of living he was remarkably temperate and regular; while the gratuitous assistance in his professional capacity, which it was well known he had often afforded to necessitous and injured individuals, is a proof that a fondness for money was not a prevailing trait in his character. He died at Bath, April 2, 1802, supposed to be worth 300,000*l.* all acquired by his own professional exertions, and a rigid spirit of economy. Lord Kenyon had issue by his lady, three sons; Lloyd, born in 1775, whom his father appointed to the office of filazer of the Court of King's-bench; but who died in 1800. The manner in which his lordship was affected by this melancholy event, is supposed, in some degree, to have accelerated his own dissolution. Secondly, George, the present lord Kenyon, born in 1776. His lordship was appointed by his late father to the very lucrative situation of joint chief clerk of the Court of King's-bench, on the demise of the late earl of Mansfield, better known as lord viscount Stormont, and joined in the patent with the late John Waye, esq. And, thirdly, the hon. Thomas Kenyon, born in 1780.<sup>1</sup>

<sup>1</sup> *Genl. Mag.* LXXII.—Peerage by sir E. Brydges,

**KEPLER (JOHN)**, the greatest astronomer perhaps that any age has produced, was born at Wiel in the dutchy of Wirtemberg, Dec. 27, 1571. His father, Henry Kepler, was descended from a family which had raised themselves under the emperors by their military services, and was himself an officer of rank in the army; but afterwards, experiencing ill fortune, was obliged to sell all he had, and support himself and his family by keeping a public-house. He died in 1590, and left his son John without provision. His education had been therefore neglected, but, by the favour of his prince, he was enabled to enter upon his studies in philosophy at Tubingen, immediately upon his father's death, and, two years after, pursued the mathematics in the same university, under the famous Michael Mæstlinus, an astronomer of eminence, and of the Copernican school, but at this time Kepler informs us he had no particular predilection for astronomy. His passion was rather for studies more flattering to the ambition of a youthful mind; and when his prince selected him, in 1591, to fill the vacant astronomical chair, it was purely from deference to his authority, and the persuasions of Mæstlinus, who had high expectations from his talents, that he reluctantly accepted of the office. He appears to have thought it unsuitable to his pretensions; and the state of astronomy was besides so low, uncertain, and in many respects visionary, that he had no hope of attaining to eminence in it. But what he undertook with reluctance, and as a temporary provision conferred on a dependant by his prince, soon engaged his ardour, and engrossed almost his whole attention. The first fruits of his application to astronomical studies appeared in his "Mysterium Cosmographicum," published about two years after his settlement in Gratz; and hasty and juvenile as this production was, it displayed so many marks of genius, and such indefatigable patience in the toil of calculation, that on presenting it to Tycho Brahe, it procured him the esteem of that illustrious astronomer, and even excited his anxiety for the proper direction of talents so uncommon. Accordingly, not contented with exhorting Kepler to prefer the road of observation to the more uncertain one of theory, Tycho added an invitation to live with him at Uraniburg, where his whole observations should be open to Kepler's perusal, and those advantages provided for making others, which his situation at Gratz denied. This after some time was accepted.

In 1597, Kepler entered into the married state, which at first created him great uneasiness, from a dispute which arose about his wife's fortune; and, the year after, he was banished from Gratz on account of his religion, but afterwards recalled, and restored to his former dignity. However, the growing troubles and confusions of that place inclined him to think of a residence elsewhere; and he now determined to accept T. Brahe's invitation, and accordingly left the university of Gratz, and removed into Bohemia with his family in 1600. In his journey he was seized with a quartan ague, which continued seven or eight months; and prevented his profiting by Tycho's kindness, and, what was worse, some petty differences interrupted their connection. Kepler was offended at Tycho, for refusing some services to his family, which he had occasion for: he was also dissatisfied with his reservedness; for, Tycho did not communicate to him all that he knew; and, as he died in 1601, he did not give Kepler time to be very useful to him, or to receive any considerable advantages from him. Before his death, however, he introduced him to the emperor Rodolphus at Prague (for, it was upon this condition that Kepler had consented to leave Gratz), who received him very kindly, and made him his mathematician, upon condition that he should serve Tycho as an arithmetician. From that time Kepler enjoyed the title of mathematician to the emperor all his life, and gained more and more reputation every year by his works. Rodolphus ordered him to finish the tables begun by Tycho, which were to be called the "Rodolphine Tables;" and he applied himself very vigorously to this work; but such difficulties arose in a short time, partly from the nature of it, and partly from the delay of the treasurers, that the tables were not finished and published till 1627. He complained, that, from 1602 and 1603, he was looked upon by the treasurers with a very invidious eye; and when, in 1609, he had published a noble specimen of the work, and the emperor had given orders that, besides the expence of the edition, he should immediately be paid the arrears of his pension, which, he said, amounted to 2000 crowns, and likewise 2000 more; yet, that it was not till two years after, that the generous orders of Rodolphus, in his favour, were put in execution. He met with no less discouragement from the financiers under the emperor Matthias, than under Rodolphus; and therefore,

after struggling with poverty for ten years at Prague, began to think of quitting his quarters again. He was then fixed at Lints by the emperor Matthias, who appointed him a salary from the states of Upper Austria, which was paid for sixteen years. In 1613 he went to the assembly at Ratisbon, to assist in the reformation of the calendar; but returned to Lints, where he continued to 1626. In November of that year, he went to Ulm, in order to publish the "Rodolphine Tables;" and afterwards, in 1629, with the emperor's leave, settled at Sagan in Silesia, where he published the second part of his "Ephemerides;" for the first had been published at Lints in 1617. In 1630, he went to Ratisbon, to solicit the payment of the arrears of his pension; but, being seized with a fever, which, it is said, was brought upon him by too hard riding, he died there in November, in his 59th year.

To this sagacious philosopher we owe the first discovery of the great laws of the planetary motions, viz. that the planets describe areas that are always proportional to the times; that they move in elliptical orbits, having the sun in one focus; and that the squares of their periodic times, are proportional to the cubes of their mean distances; which are now generally known by the name of Kepler's Laws.

Kepler had a particular passion for finding analogies and harmonies in nature, after the manner of the Pythagoreans and Platonists; and to this disposition we owe such valuable discoveries, as are more than sufficient to excuse his conceits. Three things, he tells us, he anxiously sought to find out the reason of, from his early youth; viz. Why the planets were six in number? Why the dimensions of their orbits were such as Copernicus had described from observations? And what was the analogy or law of their revolutions? He sought for the reasons of the two first of these, in the properties of numbers and plane figures, without success. But at length reflecting, that while the plane regular figures may be infinite in number, the regular solids are only five, as Euclid had long ago demonstrated: he imagined, that certain mysteries in nature might correspond with this remarkable limitation inherent in the essences of things; and the rather, as he found that the Pythagoreans had made great use of those five regular solids in their philosophy. He therefore endeavoured to find some relation between the dimensions of these solids and the intervals of the planetary spheres;

thus, imagining that a cube, inscribed in the sphere of Saturn, would touch by its six planes the sphere of Jupiter; and that the other four regular solids in like manner fitted the intervals that are between the spheres of the other planets: he became persuaded that this was the true reason why the primary planets were precisely six in number, and that the author of the world had determined their distances from the sun, the centre of the system, from a regard to this analogy. Being thus possessed, as he thought, of the grand secret of the Pythagoreans, and greatly pleased with his discovery, he published it, as we have already observed, under the title of "Mysterium Cosmographicum;" and was for some time so charmed with it, that he said he would not give up the honour of having invented what was contained in that book, for the electorate of Saxony. Tycho Brahe, however, gave him advice on the subject, which altered his opinion, and to which we are indebted for the more solid discoveries of Kepler. This great man, soon after the death of Tycho, found that astronomers had erred from the first rise of the science, in ascribing always circular orbits and uniform motions to the planets; and he discovered that each of them moves in an ellipsis, which has one of its foci in the centre of the sun; that the motion of each is really unequal, and varies in such a manner, that "a ray supposed to be always drawn from the planet to the sun describes equal areas in equal times." It was some years later before he discovered the analogy that there is between the distances of the several planets from the sun, and the periods in which they complete their revolutions. He has, however, left it upon record, that on the 15th of May, 1618, he found that "the squares of the periodic times are always in the same proportion as the cubes of the mean distances from the sun." When Kepler saw, according to better observations, that his disposition of the five regular solids among the planetary spheres was not agreeable to the intervals between their orbits, he endeavoured to discover other schemes of harmony. For this purpose, he compared the motions of the same planet at its greatest and least distances, and of the different planets in their different orbits, as they would appear viewed from the sun; and here he fancied that he had found a similitude to the divisions of the octave in music. Of these notions, which are wholly unfounded in nature, he was so fond, that hearing of the discovery of the four



satellites of Jupiter by Galileo, he owns that his first reflections were from a concern how he could save his favourite scheme, which was threatened by this addition to the number of the planets. The same attachment led him into a wrong judgment concerning the sphere of the fixed stars: for being obliged, by his doctrine, to allow a vast superiority to the sun in the universe, he restrains the fixed stars within very narrow limits; nor did he consider them as suns placed in the centres of their several systems, having planets revolving round them.

Kepler's great sagacity, and continual meditations on the planetary motions, suggested to him some views of the true principles from which these motions flow. In his preface to the Commentaries concerning the planet Mars, he speaks of gravity as of a power that was mutual between bodies, and tells us, that the earth and moon tend towards each other, and would meet in a point, so many times nearer to the earth than to the moon, as the earth is greater than the moon, if their motions did not hinder it. He adds, that the tides arise from the gravity of the waters towards the moon. But not having notions sufficiently just of the laws of motion, it seems he was not able to make the best use of these thoughts; nor does it appear that he adhered to them steadily, since in his *Epitome of Astronomy*, published many years after, he proposes a physical account of the planetary motions, derived from different principles.

He supposes, in that treatise, that the motion of the sun on his axis, is preserved by some inherent vital principle; that a certain virtue, or immaterial image of the sun, is diffused with his rays into the ambient spaces, and, revolving with the body of the sun on his axis, takes hold of the planets, and carries them along with it in the same direction; like as a loadstone turned round near a magnetic needle, makes it turn round at the same time. The planet, according to him, by its inertia, endeavours to continue in its place, and the action of the sun's image and this inertia are in a perpetual struggle. He adds, that this action of the sun, like his light, decreases as the distance increases; and therefore moves the same planet with greater celerity when nearer the sun, than at a greater distance. To account for the planet's approaching towards the sun as it descends from the aphelion to the perihelion, and receding from the sun while it ascends to the aphelion again, he supposes that the sun attracts one part of each

planet, and repels the opposite part; and that the part attracted is turned towards the sun in the descent, and the other towards the sun in the ascent. By suppositions of this kind, he endeavoured to account for all the other varieties of the celestial motions.

But, now that the laws of motion are better known than in Kepler's time, it is easy to shew the fallacy of every part of this account of the planetary motions. The planet does not endeavour to stop in consequence of its inertia, but to persevere in its motion in a right line. An attractive force makes it descend from the aphelion to the perihelion in a curve concave towards the sun: but the repelling force, which he supposed to begin at the perihelion, would cause it to ascend in a figure convex towards the sun. It was shown afterwards, from sir Isaac Newton, how an attraction or gravitation towards the sun, alone produces the effects, which, according to Kepler, required both an attractive and repelling force; and that the virtue which he ascribed to the sun's image, propagated into the planetary regions, is unnecessary, as it could be of no use for this effect, though it were admitted. For now his own prophecy, with which he concludes his book, is verified; where he tells us, that "the discovery of such things was reserved for the succeeding ages, when the author of nature would be pleased to reveal these mysteries."

The works of this celebrated author are many and valuable; as, 1. his "Cosmographical Mystery," in 1596. 2. "Optical Astronomy," 1604. 3. "Account of a new Star in Sagittarius," 1605. 4. "New Astronomy; or, Celestial Physics," in commentaries on the planet Mars. 5. "Dissertations;" with the Nuncius Siderius of Galileo, 1610. 6. "New gauging of wine-casks," 1615; said to be written on occasion of an erroneous measurement of the wine at his marriage by the revenue officer. 7. "New Ephemerides," from 1617 to 1620. 8. "Copernican System," the three first books, 1618. 9. "Harmony of the World;" and three books of "Comets," 1619. 10. "Cosmographical Mystery," second edition, with notes, 1621. 11. "Copernican Astronomy;" the three last books, 1622. 12. "Logarithms," 1624; and the "Supplement," in 1625. 13. His "Astronomical Tables," called the "Rudolphine Tables," in honour of the emperor Rudolphus, his great and learned patron, in 1627. 14. "Epitome of the Co-

pernician Astronomy," 1635. Besides these, he wrote several pieces on various other branches, as chronology, geometry of solids, trigonometry, and an excellent treatise of Dioptrics, for that time.<sup>1</sup>

KEPPEL (AUGUSTUS), a celebrated English admiral, the second son of William earl of Albemarle, was born April 2, 1725. He entered the sea-service while he was young, accompanied commodore Anson round the world, and by the zeal which he manifested in his profession, was raised to the first honours which it had to bestow. The most important occurrence in his life took place in 1778, when he had the command of the channel fleet, to which he had been appointed at the personal and urgent solicitation of the king, and which he readily accepted, though he could not help observing, that "his forty years' services were not marked by any favour from the crown, except that of its confidence in the time of danger." On the 12th of July he fell in with the French fleet, under count d'Orvilliers, off Ushant: an engagement ensued, which, though partial, was very warm while it lasted. It was necessary to take a short time to repair the damages: which being done, the admiral made proper signals for the van and rear division to take their respective stations. This order was obeyed with great alacrity by sir Robert Harland of the van, but admiral sir Hugh Palliser of the rear took no notice of the signal, and refused to join his commander, till night prevented a renewal of the battle. The French, taking advantage of the darkness, escaped to their own coast. Admiral Keppel, willing to excuse sir Hugh Palliser, at least to screen him from public resentment, wrote home such a letter as seemed even to imply great impropriety of behaviour in the commander himself. The conduct, however, of the rear-admiral was attacked in the public papers: he demanded of his commander a formal disavowal of the charges brought against him, which Keppel indignantly refused. He immediately exhibited articles of accusation against the commander-in-chief, for misconduct and neglect of duty, although he had a second time sailed with him, and had never uttered a syllable to his prejudice. The lords of the admiralty instantly fixed a day for the trial of admiral Keppel, who was most honour-

<sup>1</sup> Small's Account of Kepler's Discoveries.—Hutton's Dict.—Rees's Cyclopædia.—Maclaurin's Account of Newton's Philosophical Discoveries.

ably acquitted, and received the thanks of both houses of parliament for his services. Palliser was next tried, and escaped with a censure only, but the resentment of the public was so great, that he was obliged to resign several offices which he held under government, and to vacate his seat in parliament. The acquittal of Keppel was celebrated with the most magnificent illuminations, and other marks of rejoicing which had never been known at that time in this country; and the houses of lord Sandwich, first lord of the admiralty, and sir Hugh Palliser, were with difficulty saved from destruction; the windows and much of the furniture being demolished by the fury of the populace. In 1782, admiral Keppel was raised to a peerage, with the titles of viscount Keppel baron Eldon: he was afterwards, at two different periods, appointed first lord of the admiralty. He died Oct. 3, 1786, unmarried, and of course his titles became extinct. He was a thorough seaman, and a man of great integrity and humanity.<sup>1</sup>

KERKHERDERE (JOHN GERARD), a learned professor of the university of Louvain, was born in the neighbourhood of Maestricht, about the year 1678. He pursued his academical studies at Louvain, and distinguished himself during several years for his accurate and comprehensive knowledge of history and the belles-lettres. In 1708 he was appointed historiographer to the emperor Joseph I. and died in 1738. He was author of many works in general history and theology, of which the principal are entitled, "De Monarchia Romæ Paganæ secundum Concordiam inter S. S. Prophetas Danielem et Joannem," &c. and "Prodromus Danielicus, sive novi Conatus historici, critici, in celeberrimas difficultates Historiæ Veteris Testamenti." These pieces are distinguished by profound erudition and great critical acumen, and are said to throw much light on many obscure passages in the Scriptures relating to history, chronology, and geography. He also published a Latin grammar, and a number of Latin poems.<sup>2</sup>

KERSEY (JOHN), deserves mention as having been the author of a book on "The Elements of Algebra," one of the clearest and most comprehensive of the kind in any language; but nothing is known of his personal history. He also published an improved edition of "Wingate's Arithmetic;" and a "Dictionarium Anglo-Britanicum, of

<sup>1</sup> Sir E. Brydges's edition of Collins's Peerage.

<sup>2</sup> Diet. Hist.

General English Dictionary." He lived in the reign of Charles the Second; and a head of him, by Faithorne, finely engraved, is prefixed to his algebra.<sup>1</sup>

KETTLEWELL (JOHN), an English divine, remarkable for piety and learning, was born at North-Allerton in Yorkshire, March 10, 1653. He was grounded in classical learning in the free-school of that town, and sent to St. Edmund's-hall, Oxford, in 1670. Five years after, he was chosen fellow of Lincoln college, through the interest of Mr. George Hickee, who was fellow of the same, where he became eminent as a tutor. He entered into orders as soon as he was of sufficient age, and distinguished himself early by an uncommon knowledge in divinity. He was very young when he wrote his celebrated book, entitled "Measures of Christian Obedience:" he composed it in 1678, though it was not published till 1681. Dr. Hickee, to whom he submitted it for correction, advised him to dedicate it to bishop Compton, intending, by that means, to have him settled in London; and, accordingly, it came out at first with a dedication to his lordship; but when that prelate appeared in arms against James II. Kettlewell gave orders to have the dedication razed out of the copies unsold, and also to have it omitted in the subsequent editions. In the mean time, this book occasioned him to be so much taken notice of, that the old countess of Bedford, mother of the unfortunate William lord Russel, appointed him, on that account, to be one of her domestic chaplains; and a greater favour he received, upon the same consideration, from Simon lord Digby, who presented him, July 1682, to the vicarage of Coleshill in Warwickshire. After he had continued above seven years at this place, a great alteration happened in his condition and circumstances; for, at the Revolution, being one of those conscientious men who refused to take the oaths of allegiance and supremacy to king William and queen Mary, he was deprived of his living in 1690. However, he did not spend the remainder of his days in indolence; but, retiring to London with his wife, whom he had married in 1685, he continued to write and publish books, as he had done during his residence in the country. There, amongst other learned men, he was particularly happy in the friendship of Mr. Nelson, with whom he concerted the "Model of a fund of charity for the needy

<sup>1</sup> Granger.

suffering, that is, the nonjuring, clergy:" but being naturally of a tender and delicate frame of body, and inclined to a consumption, he fell into that distemper in his 42d year, and died April 12, 1695, at his lodgings in Gray's-inn lane. He was buried, three days after, in the same grave where archbishop Laud was before interred, in the parish church of Allhallows-Barking, where a neat marble monument is erected to his memory. Mr. Nelson, who must needs have known him very well, has given this great and noble character of him, in a preface to his "Five Discourses," &c. a piece printed after his decease: "He was learned without pride; wise and judicious without cunning; he served at the altar without either covetousness or ambition; he was devout without affectation; sincerely religious without moroseness; courteous and affable without flattery or mean compliances; just without rigour; charitable without vanity; and heartily zealous for the interest of religion without faction." His works were collected and printed in 1718, in two volumes, folio: they are all upon religious subjects, unless his "Measures of Christian Obedience," and some tracts upon "New Oaths," and the "Duty of Allegiance," &c. should be rather considered as of a political nature.<sup>1</sup>

KEYSLER (JOHN GEORGE), a learned antiquary of Germany, and fellow of the royal society in London, was born in 1689, at Thournau, a town belonging to the counts of Giech. His father, who was of the count's council, took an extraordinary care of his education; and, after a suitable preparation, sent him to the university of Halle, where he applied himself chiefly to the civil law; not neglecting, in the mean time, the Latin, Greek, and Hebrew languages, history, antiquity, and the sciences. Soon after he left Halle, he was invited to be preceptor to Charles Maximilian and Christian Charles, counts of Giech-Buchau, with whom, in 1713, he returned thither, and afterwards attended them in their travels. The first place of note they visited was Utrecht, where he became acquainted with the learned Reland, who, discerning his uncommon capacity and particular turn, advised him to undertake an accurate history of the antiquities of his country. Keysler visited the chief cities of Germany, France, and the Netherlands, with his

<sup>1</sup> Memoirs of the Life of, 1718, 8vo, a very curious work, which comprizes a history of the nonjuring clergy and their proceedings.—Ath. Ox. vol. II.—Gen. Dict.—Mag. Brit.—Birch's Tillotson.

two young counts; and gained great reputation among the learned, by illustrating, as he went along, several monuments of antiquity, particularly some fragments of Celtic idols, then lately discovered in the cathedral of Paris.

Having returned safe with his pupils, and acquired great honour by his care and management of them, he was afterwards fixed upon as a proper person to undertake the education of two grandsons of baron Bernstorff, first minister of state to his Britannic majesty, as elector; and accordingly he went to Hanover in 1716, and entered upon his office. However, in 1718, he obtained leave to go over to England, where he distinguished himself so much as an antiquary, that he was complimented with being fellow of the royal society. This honour he particularly owed to a learned essay, "*De Dea Nehalennia numine veterum Walachiorum topico.*" He gave an explication also of the Anglo-Saxon monument of antiquity on Salisbury Plain, called Stonehenge; and likewise a "*Dissertation on the consecrated Misseltoe of the Druids.*" All these detached essays, with other select discourses on the Celtic and Northern antiquities, he published soon after his return to Hanover, in Latin, under this title, "*Antiquitates selectæ Septentrionales et Celticæ,*" &c. Hanov. 1720, 12mo.

After the two young barons Bernstorff had been ten years under his care, he went with them to Tubingen, at which university they remained a year and a half. Then they set out on a grand tour, visiting the upper part of Germany, Switzerland, and Italy; and then returned to Vienna, where they spent three months. Their next progress was in Upper Hungary, Böhemia, and other parts of Germany. In 1731 they passed through Lorrain into France, thence crossed the channel into England, and made Holland the last stage of their travels. From this tour proceeded a large and entertaining work, which has been translated into English, in 4 vols. 4to and 8vo, and published under the following title, "*Travels through Germany, Bohemia, Hungary, Switzerland, Italy, and Lorrain;* giving a true and just description of the present state of those countries; their natural, literary, and political history, manners, laws, commerce, manufactures, painting, sculpture, architecture, coins, antiquities, curiosities of art and nature, &c. illustrated with copper-plates engraven from drawings taken on the spot. By John George Keyser, F. R. S. Carefully translated from the second edition of the German, Lond. 1756."

Keysler, after his return, spent the remainder of his days under the patronage and protection of his noble pupils, who committed to his care their fine library and museum, and allowed him a very handsome income. He led a happy tranquil life, declining all public employment, keeping himself single that he might not be incumbered with family affairs, and chiefly conversing with the illustrious dead, who were the companions of his retirement. He died in his fifty-fourth year, June 20, 1743, of an asthma, after viewing with intrepidity the gradual approach of death.<sup>1</sup>

**KIDDER (DR. RICHARD)**, a very learned English bishop; was born, as Wood says, at Bighthelmstone in Sussex, but as others say, in Suffolk. In June 1649, he was admitted sizar in Emanuel-college, Cambridge, where he took his degree of A. B. 1652, was elected fellow in 1655, and took his degree of A. M. in 1656. He was presented by his college to the vicarage of Stanground, in Huntingdonshire; from which he was ejected for nonconformity, in 1662, by virtue of the Bartholomew act; but conforming soon after, he was presented by Arthur earl of Essex to the rectory or Raine, in Essex, 1664. Here he continued till 1674, when he was presented to the rectory of St. Martin's Outwich, London, by the Merchant-tailors company. In September 1681, he was installed into a prebend of Norwich; and in 1689 made dean of Peterborough, in the room of Simon Patrick, promoted to the see of Chichester. On this occasion he took the degree of D. D. Upon the deprivation of Ken, bishop of Bath and Wells, for not taking the oaths to king William and queen Mary, and Beveridge's refusal of that see, Kidder was nominated in June 1691, and consecrated the August following. In 1693 he preached the lecture founded by the honourable Robert Boyle, being the second that preached it. His sermons on that occasion are inserted in his "Demonstration of the Messiah," in three parts; the first of which was published in 1694, the second in 1699, and the third in 1700, 8vo. It is levelled against the Jews, whom the author was the better enabled to combat from his great knowledge of the Hebrew and oriental languages, for which he had long been celebrated. He wrote also, "A Commentary on the Five Books of Moses; with a Disser-

<sup>1</sup> Life prefixed to the English edition of his Travels.



tion concerning the author or writer of the said books, and a general argument to each of them." This commentary was published in 1694, in two volumes, 8vo; and the reader in the preface is thus acquainted with the occasion of it: "Many years are now passed since a considerable number of the London clergy met together, and agreed to publish some short notes upon the whole Bible, for the use of families, and of all those well-disposed persons that desired to read the Holy Scriptures to their greatest advantage. At that meeting they agreed upon this worthy design, and took their several shares, and assigned some part to them who were absent. I was not present at that meeting; but I was soon informed that they had assigned to me the Pentateuch. The work was begun with common consent; we did frequently meet; and what was done was communicated from time to time to those that met together and were concerned. The methods of proceeding had been adjusted and agreed to; a specimen was printed, and an agreement was made when it should be put to the press. I finished my part in order thereto; but so it fell out, that soon after all this, the clouds began to gather apace, and there was great ground to fear that the popish party were attempting to ruin the church of England.—Hence it came to pass that the thoughts of pursuing this design were laid aside; and those that were concerned in it were now obliged to turn their studies and pens against that dangerous enemy. During this time, also, some of the persons concerned in this work were taken away by death; and thus the work was hindered, that might else have been finished long since. I, having drawn up my notes upon this occasion, do now think myself obliged to make them public," &c. To the first volume is prefixed a dissertation, in which he sets down, and answers all the objections made against Moses being the author of the Pentateuch; and having considered, among the rest, one objection drawn by Le Clerc, from Gen. xxxvi. 31, and spoken in pretty severe terms of him, some letters passed between them, which were printed by Le Clerc in his "Bibliotheque Choisie." Dr. Kidder had likewise borne a part in the popish controversy, during which he published the following tracts: 1 "A Second Dialogue between a new Catholic Convert and a Protestant; shewing why he cannot believe the doctrine of Transubstantiation, though he do firmly believe the doctrine of the Trinity."

2. "An Examination of Bellarmine's Thirtieth note of the Church, of the Confession of Adversaries." 3. "The Texts which Papists cite out of the Bible for the proof of their Doctrine, 'of the Sacrifice of the Mass,' examined." 4. "Reflections on a French Testament, printed at Bourdeaux, 1686, pretended to be translated out of the Latin by the divines of Louvain." He published also several sermons and tracts of the devotional kind.

This prelate died Nov. 1703, in his palace at Wells, and was privately buried in the cathedral. Through a most unhappy accident, in the night between the 26th and 27th of that month, he was killed in his bed, with his lady, by the fall of a stack of chimneys, occasioned by the great storm. It is reported that his heirs were sued for dilapidations! He was a very clear, elegant, learned writer, and one of the best divines of his time.<sup>1</sup>

KIDDERMINSTER.—See KYDERMYNSTER.

KILLIGREW, an English name for many ingenious persons of both sexes, and of the same family too. The first we meet with, is CATHARINE, the daughter of sir Anthony Cooke, who was born at Giddy-hall, in Essex, about 1530; and married to Henry Killigrew, esq. a Cornish gentleman of good abilities, who, for the service he did his country in the quality of an ambassador, was knighted. This lady having the advantages of an excellent education, joined to an elegant natural genius, became, like many other ladies her contemporaries, very learned. She understood the Hebrew, Greek, and Latin tongues, and was famous for her skill in poetry; a small specimen of which is preserved by sir John Harrington, in his notes to the translation of "Ariosto;" and by Fuller, in his "Worthies."

KILLIGREW (WILLIAM), descended from this family, was the eldest son of sir Robert Killigrew, knt. and born at Hanworth in Middlesex, 1605. He became a gentleman-commoner of St. John's college, Oxford, in 1622; where continuing about three years, he travelled abroad, and, after his return, was made governor of Pendennis castle, and of Falmouth haven, in Cornwall. After this he was called to attend Charles I. as one of the gentlemen-ushers of his privy-chamber; in which employment he continued till the breaking out of the civil wars, and then had the command given him of one of the two great troops of horse

<sup>1</sup> Biog. Brit.—Birch's Tillotson.—Cole's MS Athenæ in Brit. Mus.

that guarded the king's person. He was in attendance upon the king when the court resided at Oxford, and was created doctor of civil law in 1642; and, when the king's affairs were ruined, he suffered as the other cavaliers did, and compounded with the republicans for his estate. Upon the restoration of Charles II. he was made gentleman-usher of the privy chamber again; and, on that king's marriage, was created his first vice-chamberlain, in which station he continued twenty-two years. He died in 1693, and was buried in Westminster-abbey. He was the author of four plays, which were printed at Oxford, 1666, in folio, and have been applauded by men very eminent in poetry; particularly by Waller, who addresses a copy of verses to him upon his altering "Pandora" from a tragedy into a comedy, because not approved on the stage. There is another play ascribed to him, called "The Imperial Tragedy," 1690; folio. There is also a little poem of his extant, which was set to music by the noted Henry Lawes. Wood says, that after he retired from court, in his declining age, he wrote "The artless midnight Thoughts of a gentleman at court, who for many years built on sand, which every blast of cross fortune has defaced, but now has laid new foundations on the rock of his salvation," 1684, 8vo, of which the second edition, with additions, was dedicated to Charles II.; and another work entitled "Midnight and daily Thoughts, in prose and verse," 1694, 8vo.

KILLIGREW (THOMAS), brother of the former, was born in 1611, and distinguished also by uncommon natural parts. He was page of honour to Charles I, and groom of the bed-chamber to Charles II, with whom he had suffered many years exile. During his abode beyond sea, he took a view of France, Italy, and Spain; and was honoured by his majesty with the employment of resident at the state of Venice, whither he was sent in Aug. 1651. In this absence from his country he applied his leisure hours to poetry, and the composition of several plays; of which sir John Denham, in a jocular way, takes notice in his poem on our author's return from his embassy to Venice. Though Denham mentions but six, our author wrote nine plays in his travels, and two at London; all which were printed, with his picture before them, in one volume folio, at London, 1664. There is, besides these plays of his; "A Letter concerning the possessing and dispossessing of several Nuns in the Nunnery at Tours, in France;" dated

Orleans, Dec. the 7th, 1635, and printed in three sheets folio. He died in 1682; and was buried in Westminster-abbey. He had been twice married. He was a man of an uncommon vein of humour, with which he used to divert Charles II.; who, on that account, was fonder of him than of his best ministers, and would give him access to his presence when he denied it to them. It was usually said of him, that, when he attempted to write, he was nothing compared to what he was in conversation; which was just the reverse of Cowley, who shone but little in company, though he excelled so much with his pen. Hence Denham, who knew them both, has taken occasion thus to characterize their respective excellencies and defects:

“ Had Cowley ne'er spoke, Killigrew ne'er writ,  
Combin'd in one, they'd made a matchless wit.”

KILLIGREW (HENRY), brother of the former, was born in 1612, educated in grammar learning under the celebrated Farnaby, and sent to Christ Church, Oxford, in 1628. In 1638, having taken his degrees in arts, he went into orders, and became a chaplain in the king's army. In 1642 he was created doctor of divinity; and the same year made chaplain to James duke of York, and prebendary of Westminster. Afterwards he suffered as an adherent in the king's cause; but, at the restoration, was made almoner to the duke of York, superintendant to the affairs of his chapel, rector of Wheathamstead, in Hertfordshire, and master of the Savoy hospital in Westminster. He wrote, when only seventeen years of age, a tragedy called “The Conspiracy,” which was admired by some wits of those times; particularly by Ben Jonson, then living, “who gave a testimony of it (says Langbaine) even to be envied,” and by lord Falkland. An imperfect copy of this appearing in 1638, he afterwards caused it to be republished in 1652, with the new title of “Pallantus and Eudora.” He published a volum. of sermons, which had been preached at court in 1685, 4to; and also two or three occasional sermons. The year of his death does not appear.

KILLIGREW (ANNE), “a Grace for beauty, and a Muse for wit,” as Wood says, was the daughter of Henry Killigrew, just recorded; and born in London, a little before the restoration. She gave the earliest discoveries of genius; which being improved by a polite education, she became eminent in the arts of poetry and painting. Dry-

den seems quite lavish in her commendation; but Wood assures us that he has not said any thing of her which she was not equal, if not superior to. She was a great proficient in the art of painting, and painted a portrait of the duke of York, afterwards James II. and also of the duchess, to whom she was a maid of honour; which pieces are highly applauded by Dryden. She drew several history-pieces, also some portraits for her diversion, and likewise some pieces of still-life. Mr. Becket did her picture in mezzotinto, after her own painting, which is prefixed to her poems. To these accomplishments she joined an exemplary piety, and unblemished virtue. This amiable woman died of the small-pox, June 1685, when only in her 25th year; on which occasion Dryden wrote an ode to her memory. The year after were printed and published her "Poems," in a large thin quarto, which, besides the publisher's preface, and Dryden's ode, contains an hundred pages. She was buried in the Savoy chapel, where is a very neat monument fixed in the wall, with a Latin inscription on it, commemorating her beauty, accomplishments, virtue, and piety.<sup>1</sup>

KIMBER (ISAAC), a dissenting divine, was born at Wantage in Berkshire, Dec. 1, 1692, and was educated at a private grammar-school in Wantage, under the rev. Mr. Sloper, an excellent scholar, who was also tutor to bishop Butler. At this school, Mr. Kimber made considerable progress in Greek and Latin, after which, turning his thoughts to the ministry, he went to London to complete his knowledge of the languages under professor Ward of Gresham-college, and also to attend the dissenting academy under the rev. John Eames. For some time after he was admitted into the ministry, he had little encouragement; and having married, he found it necessary to employ his pen for a subsistence. One of his first productions was "The Life of Oliver Cromwell," 8vo, and soon after he was concerned with Messrs. Bailey, Hodges, and Ridpath, in compiling a "History of England," 4 vols. 8vo, the third and fourth volumes of which were entirely his. A few years afterwards he wrote "The Life of bishop Beveridge," prefixed to the folio edition of his works, of which he was the editor. In 1724 he was called, in con-

<sup>1</sup> As our authorities for these Killigrews are nearly the same, we shall here refer generally to the Biog. Brit. new edit. vol. IV. p. 99.—Biog. Dramatica.—Swift's Works.—Cibber's Lives.—Granger.—Fuller's Worthies.—Ath. Ox. vol. II.

junction with Mr. Samuel Acton, to the pastoral charge of Namptwich in Cheshire, but, owing to differences of opinion with his hearers, he was obliged to leave them at the latter end of 1727. On his return to London, he officiated, as morning preacher, or assistant, to Dr. John Kinch, in Old Artillery-lane, and occasionally, at Pinner's-hall, for Dr. Hunt; and was also engaged as a corrector of the press for Mr. John Darby, and others. About the same time he compiled a periodical pamphlet called "The Morning Chronicle," which subsisted from Jan. 1728 to May 1732, and was then dropped. In part of this period, he was likewise concerned with Mr. Drew of the Union fire-office, as his assistant, and supported these various labours with a quiet and even temper, and a cheerful mind; though visited with a heavy affliction in his wife's being deprived of her reason. During the remainder of his life, he was chiefly supported by his firm friend Mr. Charles Akers, an eminent printer in London. In 1740 he wrote an account of the reign of George II. which is added to Howell's "Medulla Hist. Angl." and soon afterwards an abridgment of the History of England, in 1 vol 8vo, 1745. He died in 1758, about which time a volume of his "Sermons" was printed, with an account of his life, from which the preceding particulars are taken. He had a son EDWARD, who was a compiler of various works for the booksellers, and died in 1769. Among his compilations, are the Peerages of Scotland and Ireland, the Baronetage of England, in conjunction with R. Johnson, 3 vols. 8vo; a History of England, 10 vols. 8vo, &c.<sup>1</sup>

KIMCHI (DAVID), a celebrated Spanish rabbi in the twelfth century, son of Joseph, and brother of Moses Kimchi. He lived at Narbonne 1190, was appointed, 1232, arbiter of the dispute between the Spanish and French synagogues respecting the books of Maimonides; acquired great fame by his learning and writings, and died, in a very advanced age, about 1240. His Hebrew works are numerous, and so much valued by the Jews, that they consider no one as learned who has not studied them. The principal are, an excellent Hebrew grammar, entitled "Michlol, i. e. Perfection," Venice, 1545, 8vo; Leyden, 1631, 12mo. This work has served as a model to all Hebrew grammarians. A book of "Hebrew Roots," 1555,

<sup>1</sup> Life as above.

8vo. or fol. without date. "Dictionarium Thalmudicum," Venice, 1506, fol. "Commentaries" on the Psalms, Prophets, and most of the other books in the Old Testament. Kimchi keeps chiefly to the literal and grammatical sense, and not unfrequently cites Jewish traditions. He discovers much less aversion to the Christians than the other rabbins, and his Commentaries are generally considered as the best which have been written by the Jews. His style is pure, clear, and energetic. Father Janvier translated his Comment on the Psalms into Latin, 1669, 4to, and his arguments against the Christians have been translated by Genébrard, 1566, 8vo.<sup>1</sup>

KING (EDWARD), an excellent youth, whom we here mention rather with a view to gain than to give information, was a fellow of Christ's-college, Cambridge, in 1632 and 1633. He was unfortunately drowned August 10, 1637, in his passage from Chester to the Irish seas; a circumstance which gave birth to the admirable "Lycidas" of Milton. How well

—————"He knew  
Himself to sing, and build the lofty rhyme,"

may be see by the admirable specimens exhibited in the "Collection" which furnishes this brief memorial. It is not easy to determine whether his hexameters, his Alcaic odes, or his iambics, have the greatest share of merit. Even his epigrams, allowing the method of them to be truly epigrammatic, shew the hand of a master; and the whole of his performances prove him to be possessed of a genius which was by no means over-rated by the attention and the friendship of Milton.<sup>2</sup>

KING (EDWARD), a learned and philosophical antiquary, was a native of Norfolk, where he was born in 1735, and having inherited from an uncle, Mr. Brown of Exeter, an ample fortune, was early enabled to pursue his inclinations, which led him chiefly to the study of antiquities. He was partly educated at Clare-hall, Cambridge, but afterwards entered of Lincoln's-inn, and, we presume, studied the law, as he was afterwards chosen recorder of Lynn in Norfolk. He was elected F. R. S. in 1767, and F. S. A. in 1770; and to the Archæologia made various communications, which gave him such reputation with the society, that in 1784, on the demise of Dr. Milles, he was elected president, on

<sup>1</sup> Moreri.

<sup>2</sup> Nichols's Poems.—Todd and Symmons's Lives of Milton.

which occasion he introduced a number of new regulations, and the appointment of two regular secretaries, and a draughtsman, to attend constantly. On St. George's day following, however, he was obliged to resign the chair, in favour of George lord de Ferrars, afterwards earl of Leicester and marquis Townsend, a majority of nearly two to one having appeared against him. He afterwards printed a letter in vindication of himself, and reflecting upon the noble earl, and from that period ceased to make any communications to the society.

His first separate publication appeared in 1767, under the title of "An Essay on the English Government;" and his second, after a long interval, in 1780, without his name, "Hymns to the Supreme Being, in imitation of the Eastern Songs." Of this pleasing publication two editions were printed. In 1784 he circulated, also without his name, "Proposals for establishing, at sea, a Marine School, or seminary for seamen, as a means of improving the plan of the Marine Society," &c. His object was to fit up a man of war as a marine school. In 1788 he published a large 4to volume, entitled "Morsels of Criticism, tending to illustrate some few passages in the Holy Scriptures upon philosophical principles and an enlarged view of things." The fate of this work was somewhat singular. The author received sixty copies for presents; and the greater part of the remaining impression, being little called for, was converted into waste paper. Some time after, however, the notice taken of it in that popular poem, "The Pursuits of Literature," brought it again into notice; a second edition appeared in 8vo, and a second volume of the 4to in 1801. This work abounds in singular opinions: among others, the author attempts to prove that John the Baptist was an angel from heaven, and the same who formerly appeared in the person of Elijah: that there will be a second appearance of Christ upon earth (something like this, however, is held by other writers): that this globe is a kind of comet, which is continually tending towards the sun, and will at length approach so near as to be ignited by the solar rays upon the elementary fluid of fire: and that the place of punishment allotted for wicked men is the centre of the earth, which is the bottomless pit, &c. &c. It is unnecessary to add, that these reveries did not procure Mr. King much reputation as a philosophical commentator on the Scriptures.



His next publications indicated the variety of his meditations and pursuits. In 1793 he produced "An Imitation of the Prayer of Abel," and "Considerations on the Utility of the National Debt." In 1796 he amused himself and the public with "Remarks concerning Stones said to have fallen from the Clouds, both in these days and in ancient times;" the foundation of which was the surprizing shower of stones said, on the testimony of several persons, to have fallen in Tuscany, June 16, 1796, and investigated in an extraordinary and full detail by the abbate Soldani, professor of mathematics in the university of Sienna. This subject has since employed other pens, but no decisive conclusions have been agreed upon. Mr. King's next publication, however, belonged to the province in which he was best able to put forth his powers of research: "Vestiges of Oxford Castle; or, a small fragment of a work intended to be published speedily, on the history of ancient castles, and on the progress of architecture," 1796, a thin folio. This interesting memoir was accordingly followed by a large history of ancient castles, entitled "Munimenta Antiqua," of which 3 vols. folio have appeared, and part of a fourth. These volumes, although he maintains some theories which are not much approved, undoubtedly entitle him to the reputation of a learned, able, and industrious antiquary. It was his misfortune, however, to be perpetually deviating into speculations which he was less qualified to establish, yet adhered to them with a pertinacity which involved him in angry controversies. In 1798 he published a pamphlet called "Remarks on the Signs of the Times;" about which other ingenious men were at that time inquiring, and very desirous to trace the history and progress of the French Revolution and war to the records of sacred antiquity; but Mr. King ventured here to assert the genuineness of the second book of Esdras in the Apocrypha. Mr. Gough criticised this work with much freedom and justice in the Gentleman's Magazine, and Mr. King thought himself insulted. On his adding "A Supplement to his Remarks" in 1799, he met with a more powerful antagonist in bishop Horsley, who published "Critical Disquisitions on Isaiah xviii, in a Letter to Mr. King." While preparing a fourth volume of his "Munimenta," Mr. King died, April 16, 1807, and was buried in the church-yard at Beckenham, where his country-seat was. Mr. King was a man of extensive reading,

and considerable learning, and prided himself particularly on intense thinking, which, however, was not always under the regulation of judgment.<sup>1</sup>

KING (GREGORY), a heraldic and commercial writer, the son of a father of both his names, was born at Lichfield, Dec. 15, 1648, and was educated at the grammar-school of that city, and at the age of fourteen had been taught Greek, Latin, and somewhat of Hebrew. At that age he was recommended by Dr. Hunter, of Lichfield, to sir William Dugdale; then Norroy, who took him into his service, which was very acceptable to his father, who had five other children to provide for; and Dr. Hacket, bishop of Lichfield, had intended to have sent him to the university, had not this opening taken place. He was at this time so small of his age, that when he became clerk to Dugdale, and for two years after, he was unable to mount a horse from the ground. Yet he accompanied that king of arms in his visitations, and tricked the arms of Staffordshire, which though not equal to what he afterwards did, still remain in the college. He at that time applied himself to the French language, and painting of pedigrees, and within a year or two, painted several for Mr. Dugdale, particularly a large one of Claverin, of Northumberland, and some time after painting and engraving the grants of arms filled up the greatest part of his time; but Dugdale gave him leave to take with him into the northern counties blank escocheons on vellum, upon which he depicted the arms of those who desired an attestation of them under Dugdale's hand; and this he was enabled to do, instead of an arms painter, who had usually attended that officer of the college. He shewed uncommon attention to improvement during the time Dugdale visited his whole province, in 1662, and 1666, for he took prospects of the towns, castles, and other remarkable places in the counties through which he passed. In 1667 he passed into the service of lord Hatton, who was a great lover of antiquities, and the particular patron of Dugdale during the civil war; and now employed Mr. King until 1669, when he was dismissed with great promises of future kindness. He then went to Lichfield, where he found his father re-married; and here he supported himself for some time in the humble occupations of teaching

<sup>1</sup> Nichols's Bowyer.

writing and arithmetic, painting coaches, signs, and other kinds of work in oil colours, as hatchments, &c. and in instructing the registrar of the dean and chapter, and some other inquisitive persons, to read ancient records. At this time Mr. Chetwynd of Ingestry, invited him to peruse and transcribe his family muniments, which he did in a fair vellum book, tricking the most considerable seals.

At the end of this year, 1669, he became the steward, auditor, and secretary of the lady dowager Gerard, of Gerard's Bromley, relict of Charles, and mother of Digby, lord Gerard. He resided with her ladyship's father George Digby of Sandon, in Staffordshire, esq. until August, 1672. This task was somewhat arduous, for his predecessor, Mr. Chaunce, kept all his accounts, and other matters of moment, in characters which he had to decipher; and besides he drew and painted many things for lady Gerard, whilst in her service. From Staffordshire he went to London, where he renewed his acquaintance at the Heralds'-college, paying a suitable attention to his old master, Dugdale. Here he became known to Hollar, the celebrated engraver. He recommended him to Mr. Ogilvy, to manage his undertakings, who having his majesty's license to print whatever he composed or translated, kept a press in his house, and at that time was printing sir Peter Leicester's "Antiquities of Chester." Mr. King made his first attempt in etching some ancient seals in that work. Giving satisfaction he was employed in etching some sculpts in Mr. Dugdale's Esop (not the antiquary), which was reduced from the folio to 8vo size, and several of Ogilvy's "History of Asia," vol. I. translated from De Meurs' impression at Amsterdam. He also assisted in his new "Britannia," travelling into Essex with the surveyor, Mr. Falgate, a native of that county. They in the middle of the winter, 1672, a very inclement one, took the ichnography of Ipswich, in Suffolk, and Malden, in Essex, which were afterwards very curiously finished, and sent to those two places. He assisted and superintended the map of London, which Hollar engraved. He contrived and managed a lottery of books, to repay Mr. Ogilvy's great expences in these concerns, and a lesser one of books for Bristol fair, which turned to good advantage, Mr. King attending there. He then engaged in Ogilvy's "Book of Roads," superintending the whole, digesting the notes, directing the engravings, three or four of which he exe-

cuted with his own hand, which was the first time he attempted handling the graver. Mr. Ogilvy was so sensible of his merit and fidelity, that he treated him with peculiar attention on all occasions, and allowed him a music-master to teach him to play upon the violin, and offered to renew his place of cosmographer to the king, and put his name in jointly, or in reversion; this he declined; but accepted the offer to undertake, on his own account, the map of Westminster, which he completed in 1675, on the scale of 100 feet to an inch. He employed himself also in engraving the letter-work of various maps. He laid out some of the principal streets of the metropolis, particularly those of Soho; and most of the first building articles, or leases, were drawn up by him. At length his connexions with the heralds procured him to be created Rouge-dragon in 1677, but the fees of this office being small, he found it expedient to continue his employment of engraving and herald-painting. He designed a map of Staffordshire; yet through sir Henry St. George, Norroy, and his old master, Dugdale, Garter, the duties of the office took a good part of his time. Being very useful to these kings at arms, they pressed him to remove to the college, which he did at Lady-day, 1680, Dugdale accommodating him with a chamber, and some other conveniences, and St. George with a kitchen. He assisted St. George in his visitations, as one of his deputies, in 1681 and 1682; and, upon the death of the duke of Norfolk, his successor nominated him registrar in the room of Mr. Devenish, York; although opposed by the college as without a precedent. He was also trusted and consulted about the burial of Charles II. the proclaiming and the coronation of his successor, and took a part in the magnificent publication of the latter ceremony with Mr. Sandford, Lancaster herald. The Revolution soon following, he became extremely useful in the ceremonial of William and Mary's coronation. Mr. Sandford resigning his tabard to him, he became, for three or four months, Lancaster and Rouge-dragon, the patent not passing until the following July.

From this time his merit was so well known, and so entirely acknowledged, that he bore a deserved sway in the college, such as perhaps no other herald of his standing ever did; for being skilled in the languages, especially the Latin and French, and being intimately conversant in whatever related to the order of the Garter, he was fixed

upon to be deputy to sir Thomas St. George, Garter, to take the insignia to invest the elector of Brandenburg : and was afterwards frequently employed in similar commissions and foreign installations.

Among his other literary labours were his composing a pack of cards containing the arms of the English nobility, in imitation of "Claud Oronce Fine Brianille;" and "the order of the installation of prince George of Denmark, Charles duke of Somerset, and George duke of Northumberland, at Windsor, April 8, 1684," printed in London, in 1684, in folio. As also the "Installation of Henry duke of Norfolk, Henry earl of Peterborough, and Laurence earl of Rochester, Windsor, July 22, 1685," printed in London in the same year, 1686, in folio. Besides these various occupations he afterwards became secretary to the commissioners for settling the public accounts, and secretary to the comptrollers of the army. In both he acquired the highest commendation. Mr. King was a man of great varied powers, and as an herald and genealogist, he equalled his great master Dugdale. He also wrote a valuable work, lately published from his MS. in the British Museum, by Mr. George Chalmers, entitled, "Natural and political observations and conclusions upon the State and Condition of England." Dying August 29, 1712, aged 63; he was buried in the chancel of St. Bennet's church, Paul's Wharf, where is a handsome mural monument of marble. He was twice married, but left no issue.<sup>1</sup>

KING (JOHN), a learned English bishop, was great nephew of Robert King, the first bishop of Oxford, and son of Philip King of Wormenhale or Wornall, near Brill in Buckinghamshire, by Elizabeth, daughter of Edmund Conquest of Houghton Conquest in Bedfordshire. He was born at Wornall about 1559, educated in Westminster-school, and sent to Christ church, Oxford, in 1576; where he took, in due time, his degrees in arts. He was afterwards chaplain to queen Elizabeth; archdeacon of Nottingham in 1590; doctor of divinity in 1601; dean of Christ church in 1605; and bishop of London in 1611. Besides his "Lectures upon Jonah," printed in 1594, he published several sermons. James I. used to style him "the *king* of preachers;" and lord chief justice Coke often

<sup>1</sup> Noble's College of Arms.—Gent. Mag. vol. LXXI.

declared, that "he was the best speaker in the star-chamber in his time." He was so constant in preaching, after he was a bishop, that he never missed a Sunday, when his health permitted. He died March 30, 1621, and was interred in St. Paul's cathedral. Soon after, the papists reported, that he died a member of their church, in a pamphlet entitled "The Bishop of London his Legacy;" but the falsity of this story was sufficiently exposed by his son Henry, in a sermon at St. Paul's cross, Nov. 25, 1621, and by bishop Godwin, in the appendix to his "Commentarius de Præsulibus Angliæ."<sup>1</sup>

KING (HENRY), bishop of Chichester in the seventeenth century, was eldest son of the preceding, by Jane, daughter of Mr. Henry Freeman of Staffordshire, and was born at Wornall in Buckinghamshire in January 1591, and educated in grammar learning partly in the free-school at Thame in Oxfordshire, and partly at Westminster-school, from which he was elected a student of Christ church in 1608. On June the 19th, 1611, he took the degree of bachelor of arts; and July the 7th, 1614, that of master. He then entered into holy orders, and became an eminent preacher, and chaplain to king James I. He was afterwards made archdeacon of Colchester; residentiary of St. Paul's, and canon of Christ church. On May the 19th, 1625, he took the degree of doctor of divinity. He was afterwards chaplain to king Charles I. and February the 6th, 1638, was installed in the deanery of Rochester. In 1641 he was advanced to the see of Chichester, to which he was consecrated December 19th of that year. But though he was always esteemed a puritan, and had been promoted to that see in order to please that party; yet upon the breaking out of the civil wars, and the dissolution of episcopacy, he was treated by them with great severity; "nor was he suffered to live quietly at his friend's house (for some time, at least), when they could discover him." He lived for the most part with sir Richard Hobart, who had married his sister, at Langley in Buckinghamshire, by whom he was supported. At the restoration he recovered his bishopric. Wood tells us, that "he was esteemed by many persons of his neighbourhood and diocese, the epitome of all honours, virtues, and generous noble-

<sup>1</sup> Ath. Ox. vol. I.—Gen. Diet.—Bibliographer, vol. I. p. 506.—Dodd's Ch. Hist. vol. I. where is a discussion on the report of his turning papist.

ness, and a person never to be forgotten by his tenants and by the poor." He died October the 1st, 1669, and was interred on the south side of the choir belonging to his cathedral of Chichester, where a monument was erected to him, with an inscription, in which it is said, that he was "antiquâ, eâque regiâ Saxonum apud Danmonios in Agro Devoniensi prosapiâ oriundus," and that he was "natalium splendore illustris, pietate, doctrinâ & virtutibus illustrior," &c. He married Anne, daughter of sir William Russel of Strensham in Worcestershire, bart. who after the bishop's decease married sir Thomas Millington the physician.

He published several works, viz. 1. "Sermons," printed at different times. 2. "Exposition of the Lord's Prayer," 1628, and 1634, 4to. 3. "The Psalms of David, from the new translation of the Bible, turned into Metre, &c." 1651, 12mo. 4. "A deep Groan fetched at the Funeral of the incomparable and glorious monarch king Charles I." 1649, in one sheet. 5. "Poems, Elegies, Paradoxes, Sonnets," 1657, 8vo. 6. Various Latin and Greek poems, published in several books. 7. There is a letter of his to Mr. Isaac Walton, concerning the three imperfect books of Hooker's Ecclesiastical Polity; dated Nov. 17, 1664, and prefixed to Walton's "Life of Hooker." The merit of his poems, with extracts, has been ably discussed by Headley, Ellis, and Park, as appears by our authorities. He had a brother, JOHN, who became a student of Christ church in 1608, and was afterwards public orator of the university, canon of Christ church in 1624, and the year following doctor of divinity and canon of Windsor, and about that time prebendary of St. Paul's, and rector of Remenham in Berkshire. He died January 2, 1638-9, and was interred at Christ church in Oxford. He published a single sermon, and one or two Latin orations.<sup>1</sup>

KING (JOHN), rector of Chelsea, was born at St. Columb in Cornwall, May 1, 1652. He was educated at Exeter college, Oxford, but took the degree of D. D. at Catherine-hall, Cambridge, where his friend sir William Dawes was master. When first in orders, he had the curacy of Bray, in Berkshire. By his second wife he acquired the patronage of Pertenhall, in Bedfordshire, and

<sup>1</sup> Ath. Ox. vol. II.—Gen. Dict.—Nichols's Poems.—Cibber's Lives.—Topographer, vol. I. p. 408.—Headley's Beauties.—Censura Lit. vol. V. and VI.—Ellis's Specimens, vol. III.—Usher's Life and Letters, p. 567.

was instituted to that rectory in June 1690; but in 1694, exchanged it for Chelsea, the value of which he considerably advanced by letting out the glebe on lives for building. In 1731 he was collated to the prebend of Wighton in York cathedral, by sir William Dawes, archbishop. He died May 30, 1732, and was buried at Pertenhall. Besides two occasional sermons, he published, 1. "Animadversions on a pamphlet entitled A Letter of advice to the churches of the Nonconformists of the English nation; endeavouring their satisfaction in that point, Who are the true church of England?" 2d edit. 1702, 4to. 2. "The case of John Atherton, bishop of Waterford in Ireland, fairly represented against a partial edition of Dr. Barnard's relation and sermon at his funeral, &c." 1716, 8vo. In the appendix are two anonymous letters; but it appears by interlineations in Dr. King's own hand, that the first was from Dr. Thomas Mill, bishop of Waterford, and the second was to that bishop from the rev. Mr. Alcock, chancellor of Waterford. 3. "Tolando-Pseudologo-mastix, or a currycomb for a lying coxcomb. Being an answer to a late piece of Mr. Toland's called Hypatia," Lond. 1721, 8vo. There is also in the British Museum, a small quarto volume in MS. by Dr. King, containing a supplement and remarks on the life of sir Thomas More; a letter on sir Thomas More's house at Chelsea, and other miscellanies.

Dr. King's eldest son, JOHN, was born Aug. 5, 1696, and from Eton school was sent to King's college, Cambridge, of which he became fellow, and took the degree of M. A. He afterwards settled at Stamford in Lincolnshire, and practised physic there with great reputation, but was cut off by a fever, Oct. 12, 1728. He published "Epistola ad virum ornatis. Joannem Freind, &c. in qua D. W. Trilleri, Phil. et M. D. epistolam medico-criticam super primo et tertio epidemiorum, a viro ornatissimo editis, ad examen revocavit J. King," Cambridge, 1722; 8vo; and an excellent, and now rare, edition of "Euripidis Hecuba, Orestes, & Phœnissæ," *ibid.* 1726, 8vo.<sup>1</sup>

KING (JOHN GLEN), a learned English writer and antiquary, was born in the county of Norfolk in 1731. He was educated at Caius college, Cambridge, where he took his degrees of B. A. and M. A. in 1752 and 1763, and at

<sup>1</sup> Preface to Martyn's Dissertations on the Æneids.—Nichols's Bowyer.—Faulkner's Hist. of Chelsea.—Harwood's Alumni Etonenses.



subsequent periods he was admitted to the degree of D. D. and received a member of the royal society, and of the society of antiquaries. In 1764, he obtained the appointment of chaplain to the English factory at Petersburg. In this situation he was led to inquire into the ceremonies of the Russian church, which he continually saw practised, and determined to give a faithful description of the same in his own language. He accordingly published, in 1772, in a handsome quarto, illustrated with engravings, a work, entitled "The Rites and Ceremonies of the Greek Church in Russia; containing an account of its doctrine, worship, and discipline." In 1778, he wrote and published a letter to the bishop of Durham, containing some observations on the climate of Russia, and the northern countries, with a view of the flying-mountains at Zarsko Sello, near St. Petersburg. Soon after his return to his native country, he was presented to the rectory of Wormley, in Hertfordshire, in 1783; and in 1786 he purchased Dr. John Warner's chapel in Broad-court, Drury-lane, in which he officiated as preacher. While he resided at Petersburg, the empress of Russia had appointed him her medallist, and he was engaged in a medallic work at the time of his death, which happened Nov. 2, 1787, in the fifty-sixth year of his age, and was buried at Wormley. Besides the works already mentioned, Dr. King was author of "Observations on the Barberini Vase," which are printed in the eighth volume of the Transactions of the Antiquarian Society.<sup>1</sup>

KING (PETER), chancellor of England, and famous for his ecclesiastical learning, as well as his knowledge in the law, was born in 1669 at Exeter, Devonshire, where his father, an eminent grocer and salter in that city, though a man of considerable substance, and descended from a good family, determined to bring up his son to his own trade. With this view, he took him into his business; and kept him at his shop for some years; however, the son's inclination being strongly bent to learning, he took all opportunities of gratifying his passion, laying out all the money he could spare in books, and devoting every moment of his leisure hours to study; so that he became a scholar of very great accomplishments, which were hid under the appearance of an attention to the business of the shop. This,

<sup>1</sup> Gent. Mag. LVII. and LIX.—His Letter to the Bishop of Durham is in the Westminster Magazine for 1780.—Nichols's Bowyer.

however, was discovered by the celebrated Locke, who was his uncle by his mother's side, and who, after some discourse, being greatly surprised and pleased with the prodigious advances his nephew had made in literature, advised him to commence a regular course of study at Leyden: and it is said to have been by his advice, that Mr. King afterwards entered himself a student at the Inner-Temple, and applied himself to the law; in which profession his talents and industry soon rendered him celebrated.

In the mean time, he attracted the notice of the learned world, by a publication on a subject somewhat foreign from those which were connected with his professional studies, but which occupied no small portion of the time which he could spare from them. When he was in his twenty-second year, he published the first part of a work entitled, "An Inquiry into the Constitution, Discipline, Unity, and Worship, of the Primitive Church, that flourished within the first three hundred years after Christ, faithfully collected out of the extant writings of those ages," 1691, 8vo. This was written with a view to promote what was then thought very promising, the scheme of a comprehension with the dissenters: and the author had at least the merit of showing that spirit of peace, unity, and moderation, which would have done honour to all parties concerned; but his attempt to prove bishops and presbyters of the same order was not successful. He afterwards published the second part of the "Inquiry into the Constitution, &c.;" and having solicited, in a modest and unaffected way to be shewn, either publicly or privately, any mistakes he might have made, that request was first complied with by Mr. Edmund Elys; between whom and our author several letters were exchanged upon the subject in 1692, which were published by Mr. Elys in 1694, 8vo. under the title of "Letters on several subjects." But the most formal and elaborate answer to the "Inquiry" appeared afterwards in a work entitled "Original draught of the Primitive Church," by a Mr. Sclater, which is said to have made a convert of Mr. King himself.

Mr. King had not been many years at the Temple, when he had acquired as high a reputation for his knowledge in law, as he had before for his knowledge in divinity; and, in 1699, obtained a seat in the House of Commons, as representative for the borough of Beer-Alston, in Devon-

shire; and the same honour was continued to him, not only in the ensuing and last parliament of king William, but in the five succeeding parliaments of queen Anne. In the mean time he published his inquiries into church history, and the history of early opinions, and having completed some collections he had already made, and digested them into proper order, he published, in 1702, "The History of the Apostles' Creed, with critical Observations on its several articles," 8vo; a treatise written with judgment and learning. Peter de Coste, who sent an abstract of it in French to Bernard, to be published in his "Nouvelles de la Republique de Lettres" for November and December, 1702, has related a very remarkable particular concerning it. He tells us that an English prelate, distinguished for his erudition, fancying it could only be a compilation from several discourses already printed, or perhaps an abridgment of Pearson's "Exposition of the Creed," who seemed to have exhausted the subject, began to read it with this disadvantageous prepossession; but was quickly convinced of his mistake, and surprized to find so many curious things, not to be met with in Pearson, and to observe so little borrowed from that writer's "Exposition."

From this time, however, our author found himself under a necessity of relinquishing pursuits of this kind, on account of the increasing and urgent business which his abilities as a lawyer brought into his hands; and in a few years his merit in the law was distinguished by the highest honours. July 1708, he was chosen recorder of London; and knighted by queen Anne September following. In 1709, he was appointed one of the managers of the House of Commons, at the trial of Sacheverell. Upon the accession of George I. he was appointed lord chief-justice of the court of common-pleas, and soon after sworn of the privy-council. He was created a peer May the 25th, 1725, by the title of lord King, baron of Ockham, in Surrey; and the great seal being taken from lord Macclesfield, was delivered to him the 1st of June following. He did not, however, make that figure as chancellor, which was expected from the character that raised him to it; and it is said that more of his decrees were repealed by the House of Lords than of any other chancellor in the same space of time. Yet it is allowed that he took extraordinary pains in the discharge of his office, which, impairing his constitution by degrees, brought on at last a paralytic disorder;

and his distemper increasing, he resigned the seals the 26th Nov. 1733, and died July the 22d following, at his seat at Ockham, leaving behind him two sons and two daughters, and a widow, the daughter of Richard Seys, of Boverton, in Glamorganshire, esq. Lord King was a man of great integrity, knowledge, and diligence, although not of transcendent abilities. He was interred in Ockham church, Surrey, where a monument was erected to his memory.<sup>1</sup>

KING (DR. WILLIAM), a learned archbishop of Dublin, was descended of an ancient family, and born at Antrim, in Ireland, May the 1st, 1650. At twelve years of age, he was sent to the grammar-school at Dungannon, in the county of Tyrone; and at seventeen, to Trinity-college, near Dublin, where he took the degrees in arts, when he became of proper standing. In 1674 he was admitted into priest's orders by abp. Parker of Tuam, who, taking him for his chaplain in 1676, presented him the same year to a prebend, and afterwards to the precentorship, of Tuam. In 1679, he was promoted by his patron, then archbishop of Dublin, to the chancellorship of St. Patrick, and to the parish of St. Warburgh in Dublin. He had the reputation of uncommon abilities and learning; and a season was now approaching which gave him a fair opportunity of displaying them. Accordingly, in the reign of James II. when popery began to raise her head, he, following the example of his English brethren, boldly undertook the defence of the Protestant cause in Ireland, against Peter Manby, the dean of Londonderry, who had lately gone over to the Catholic faith. In 1687, Manby having published a pamphlet in vindication of his conduct, entitled "Considerations which obliged him to embrace the Catholic religion," our author drew up "An Answer," and printed it at Dublin the same year in quarto. Manby, encouraged by the court, and assisted by the most learned champions of the church of Rome, published a reply, called "A reformed Catechism, &c.;" and our author soon after rejoined, in "A Vindication of the Answer to the Considerations, 1688," 4to. Manby dropped the controversy, but dispersed a sheet of paper, artfully written, with this title, "A Letter to a Friend, shewing the vanity of this opinion, that every man's sense and reason are to guide him in matters of faith;" but our author did not suf-

<sup>1</sup> Biog. Brit.—Whiston's Life.—Gent. Mag. vol. LXII. and LXX.

fer this to pass without confuting it, in "A Vindication of the Christian Religion and Reformation, against the attempts of a late letter, &c. 1681," 4to.

The deanery of St. Patrick's becoming vacant at this time, Dr. King was elected to it; and appeared so active in supporting the Revolution, which had now taken place, that, after the landing of king James in Ireland in 1689, he was twice confined in Dublin-castle. He was attacked, not long after, in a weekly paper called "The Abhorrence," with an intent to render him more obnoxious; and was also assaulted in the street, where a musket with a lighted match was levelled at him. He was likewise disturbed in the performance of divine service at his church several times, particularly on Candlemas-day; when seven officers who were there swore aloud that they would cut his throat. All this did not discourage him; but he still persisted, and took his doctor's degree this same year, 1689. Upon king James's retreat to France, after the battle of the Boyne in 1690, he preached a thanksgiving-sermon on that occasion in November; and, January following, was promoted to the bishopric of Derry. In 1691 he published at London in 4to, "The State of the Protestants in Ireland, under the late King James's Government; in which their carriage towards him is justified; and the absolute necessity of their endeavouring to be freed from his government, and of submitting to their present majesties, is demonstrated." The third edition, with additions, was printed at London the year after, in 8vo. Burnet speaks of this book in the following terms: "This copious history is so well received, and so universally acknowledged to be as truly as it is finely written, that I refer my readers to the account of those matters, which is fully and faithfully given by that learned and zealous prelate." It was attacked, however, the same year, by Mr. Charles Lesley; who asserted, that "there is not one single fact he has inquired into, but he found it false in whole or in part, aggravated or misrepresented, so as to alter the whole face of the story, and give it perfectly another air and turn; insomuch that, though many things he says were true, yet he has hardly spoke a true word, that is, told truly and nakedly, without a warp." Though few, as we imagine, will form their judgment of King's book from this account of it by Lesley; yet all may allow, that there is a kind of colouring peculiar to, and characteristic of, each party;

and that the very same facts, when related by an historian of different political principles, shall have a very different appearance, and also make a very different impression upon a reader.

The public tranquillity being now perfectly restored, the bishop applied himself more particularly to the duties of his pastoral care; and, reviewing the state of his diocese, presently discovered, that, by the great number of colonies lately transported from Scotland, many of his people were dissenters from the established church, which they opposed with as much zeal as the Papists. As he had therefore employed his pen against the Papists when danger was apprehended from them, so now he took it up against the Presbyterians, whom he endeavoured to persuade to conformity, in a piece entitled "A Discourse concerning the Inventions of Men in the Worship of God," Dublin, 1694, 4to. But this attempt only served to engage him in a second controversy with these dissenting adversaries, one of whose ministers, Mr. Joseph Boyce, presently published "Remarks," &c. in which, however, he allows, that the bishop's discourse was written with an air of seriousness and gravity, becoming the weight of the subject, as well as the dignity of his character. Upon this, the bishop returned an answer, under the title of "An Admonition to the Dissenting Inhabitants of the Diocese of Derry, concerning a book lately published by Mr. J. B. entitled Remarks, &c." 1695, 4to; to which Mr. Boyce replying, the bishop rejoined in "A Second Admonition to the Dissenting Inhabitants, &c." published the same year at Dublin, in 4to; and thus the controversy ended.

In 1702 he published at Dublin, in 4to, his celebrated treatise "De Origine Mali," which was republished the same year at London in 8vo; in which he endeavours to shew how all the several kinds of evil with which the world abounds, are consistent with the goodness of God, and may be accounted for without the supposition of an evil principle. We do not find that any exceptions were made at first to this work at home; but it fell under the cognizance of some very eminent foreigners. Mr. Bernard having given an abridgment of it in his "Nouvelles de la République des Lettres" for May and June 1703, that abridgment fell into the hands of Mr. Bayle, who, observing his Manichean system to be in danger from it, did not stay till he could see and consult the book itself, but exa-

mined the hypothesis of our author as it was represented in Bernard's extracts, and in a passage cited by the writers of the "Acta Eruditorum Lipsiæ," which had been omitted by Bernard. Bayle was blamed for this by Bernard, and not without reason, as he had manifestly mistaken the prelate's meaning in many particulars, and attacked him upon principles which he would have denied; but the dispute did not end so: Bayle afterwards replied to Bernard; and, having procured the bishop's book, made several new observations upon it, which were published in the fifth tome of his "Réponse," &c. Leibnitz also wrote "Remarks" on this work, which, however, he styles "a work full of elegance and learning." These remarks, which are in French, were published by Des Maizeaux, in the third volume of the "Recueil de diverses Pieces sur la Philosophie, &c. par Mess. Leibnitz, Clarke, Newton, &c." at Amsterdam, 1720, in three vols. 12mo. In the mean time, the bishop, though he did not publicly and formally reply to these writers, left a great number of manuscript papers, in which he considered their several objections to his system, and laboured to vindicate it. These papers were afterwards communicated to Mr. Edmund Law, M. A. fellow of Christ's college in Cambridge, afterwards bishop of Carlisle, who had translated the bishop's book, and written notes upon it; and who then printed a second edition of his translation, in the notes to which he inserted the substance of those papers. The whole came out with this title, "An Essay on the Origin of Evil, by Dr. William King, late lord archbishop of Dublin: translated from the Latin, with Notes, and a Dissertation concerning the Principle and Criterion of Virtue, and the Origin of the Passions. The second edition. Corrected and enlarged from the author's manuscripts. To which are added, two Sermons by the same author; the former concerning Divine Prescience; the latter on the Fall of Man." Lond. 1732, 2 vols. 8vo. A third edition was published in 1739, and it was for some years a book in great vogue at Cambridge, but its reputation has been declining for a much longer period.

The same year also that he published his book "De Origine Mali," viz. 1702, he was translated to the archbishopric of Dublin. He was appointed one of the lords justices of Ireland in 1717, and held the same office twice afterwards, in 1721 and 1723. He died at his palace in

Dublin, May 8, 1729. Besides the works above-mentioned, he published several occasional Sermons. That "Concerning Divine Prescience," which was printed by Mr. Law, was preached and published in 1709, with this title: "Divine Predestination and Fore-knowledge consistent with the Freedom of Man's Will:" and as the bishop, in this discourse, had started a doctrine concerning the moral attributes of the Deity, as if different from the moral qualities of the same name in man, he was attacked upon this head by writers of very unlike complexions; by Dr. John Edwards, in a piece called "The Divine Perfections vindicated," &c.; and by Anthony Collins, esq. in a pamphlet entitled "A Vindication of the Divine Attributes," &c. both in 1710. The archbishop did not enter into a controversy, yet endeavoured to remove all objections to his general scheme, with which this was intimately connected, in those papers; the substance of which, as we have observed, was printed in Mr. Law's notes, after his death. Archbishop King, as appears by his correspondence with Swift, was a man of humour, and many of his *bons mots* were at one time current.<sup>1</sup>

KING (DR. WILLIAM), an ingenious and humourous English writer, was born in London, 1663, the son of Ezekiel King, a gentleman. He was allied to the noble families of Clarendon and Rochester. From Westminster school, where he was a scholar on the foundation under the care of Dr. Busby, he was at eighteen elected to Christ-church, Oxford, and admitted a student there in Michaelmas term, 1681.

Early in life Mr. King became possessed of a small paternal estate in Middlesex. From his occasionally mentioning "his tenants in Northampton and Leicestershire," his biographers have supposed him to have been a landholder also in those counties; but there is little authority for such a supposition. However, from his going out compounder when he took his first degree, it is plain that he had a tolerable fortune, which enabled him to indulge his genius and inclination in the choice and method of his studies. He took his first degree in arts Dec. 8, 1685; proceeded regularly to M. A. July 6, 1688; and the same year commenced author. A religious turn of mind, joined

<sup>1</sup> Biog. Brit.—Swift's Works, see Index.—Burnet's Own Times.—Jones's Life of bishop Horne, p. 92.—Bowler's edition of Pope's Works.—Burdy's Life of Skelton, p. 134.



to the warmest regard for the honour of his country, promoted him to rescue the character and name of Wickliffe, our first reformer, from the calumnies of mons. Varillas. The thing had been publicly requested also, as a proper undertaking for such as were at leisure, and would take the trouble. Mr. King, therefore, deeming himself to be thus called forth to the charge, readily entered the lists; and with a proper mixture of wit and learning, handsomely exposed the blunders of that French author, in "Reflections upon Mons. Varillas' History of Heresy, book I. tom. I. so far as relates to English matters, more especially those of Wickliffe." About this time, having fixed on the civil law as his profession, he entered upon that study in the university.

In 1690 he translated from the French of Monsieur and Madame Dacier, "The Life of Marcus Aurelius Antoninus, the Roman Emperor; together with some select remarks on the said Antoninus's Meditations concerning himself, treating of a natural man's happiness, &c. as also upon the Life of Antoninus." About the same time he wrote "A Dialogue shewing the way to Modern Preferment," a humourous satire, which contains some solid truths, under the disguise of a conversation between three illustrious personages; the tooth-drawer to cardinal Porto-Carero; the corn-cutter to pope Innocent XI.; and the receiver-general to an Ottoman mufti. On July 7, 1692, he took his degree of B. and D. LL. and Nov. 12, that year, by favour of abp. Tillotson, obtained a *fiat*, which, admitting him an advocate at Doctor's commons, enabled him to plead in the courts of the civil and ecclesiastical law. In 1693 he published a translation of "New Manners and Characters of the two great Brothers, the Duke of Bouillon and Mareschal Turenne, written in French by James de Langdale, Baron of Saumieres." Either in this, or early in the following year, appeared a very extraordinary *morçeau*, under the title of "An Answer to a Book which will be published next week entitled A Letter to the Rev. Dr. South, upon occasion of a late Book entitled Animadversions on Dr. Sherlock's Book, entitled A Vindication of the Holy and Ever-blessed Trinity. Being a Letter to the Author." In August 1694, Mr. Molesworth publishing his "Account of Denmark as it was in the year 1692," in which he treats the Danes and their monarch with great contempt, and takes the opportunity of insinuating those wild principles,

by which he supposes liberty to be established, and by which his adversaries suspect that all subordination and government is endangered. Dr. King therefore took up his pen once more in his country's cause, the honour of which was thought to be blemished by that account, Mr. Scheel, the Danish minister, having presented a memorial against it. Animated with this spirit, Dr. King drew up a censure of it, which he printed in 1694, under the title of "Animadversions on the pretended Account of Denmark." This was so much approved by prince George, consort to the princess Anne, that the doctor was soon after appointed secretary to her royal highness.

In 1697 he took a share with his fellow-collegians at Christ-church, in the memorable dispute concerning the authenticity of Phalaris's Epistles. His first appearance in that controversy was owing to his being accidentally present at a conversation between Dr. Bentley and Mr. Bennet the bookseller, concerning the MS. of Phalaris in the King's library. Mr. Boyle, when answering Bentley's Dissertation, applied to our author for the particulars of what passed on that occasion; which he received in the short but expressive letter which Boyle has printed in his book, in 1698, with the testimonies of Mr. Bennet and Mr. Gibson (who had been employed as the collator). Stung by these stubborn facts, Dr. Bentley, in the enlarged edition of his Dissertation, 1699, endeavoured to invalidate their force, by an attempt to weaken the credibility of the witnesses. On Dr. King, in particular, he has condescended to bestow near eight pages of his preface, a short specimen of which is annexed to the Letter we have last referred to. In a second letter to Mr. Boyle, our author with great modesty refutes the groundless calumny, and proves that Dr. Bentley himself has confirmed his testimony in every particular, except having omitted the great critic's beautiful similitude of "a squeezed orange."

In the progress of the controversy, Dr. King published his "Dialogues of the Dead," written (as he says) "in self-defence," and replete with that species of banter which was his peculiar talent, and which must have greatly mortified his adversary. How much Dr. King had this controversy at heart, may be seen by the various memoranda concerning it which are scattered up and down in

his works. At the end of 1698, or early in 1699, came out "A Journey to London in the year 1698, after the ingenious method of that made by Dr. Martin Lister the same year;" which he designed as a vindication of his country. This was an excellent specimen of that particular humour in which he excelled. Dr. King thought it better than any of his former works, as he frequently wrote afterwards under the name of "The Author of the Journey to London."

It has been generally allowed that Dr. King, though he could not endure his business as an advocate, made an excellent judge in the court of delegates, as often as he was called to that bench. The fatigue, however, of a civilian's duty was too great for his natural indolence; and he retired to his student's place at Christ-church, to indulge his predominant attachment at better leisure. From this time, giving way to that *fuga negotii* so incident to the poetical race, he passed his days in the pursuit of the same ravishing images, which, being aptly moulded, came abroad in manuscript, in the form of pleasant tales and other pieces in verse, at various times, as they happened to be finished. Many of these he afterwards collected, and published, with other pieces, in his "Miscellanies." In 1700 he published without a name, a severe satire on the credulity of sir Hans Sloane, entitled "The Transactioneer, with some of his philosophical fancies, in two dialogues." The irony in this tract is admirable; and it must be acknowledged, notwithstanding the deservedly high character of sir Hans as a physician and a naturalist, that our author has in many places discovered the vulnerable heel of Achilles, and that his satirical observations are in general well-founded.

Early in 1701, Dr. King was recalled to the busy scenes of life. His friend James the third earl of Anglesea (who had succeeded to that title April 1, 1690), married Oct. 28, 1699, the lady Catharine Darnley, natural daughter to king James II. by Catharine countess of Dorebester, and had by her one daughter. After living together little more than a year, a dispute arose between them, which ended in a separation. Lord Anglesea solicited the assistance of Dr. King; and the force of friendship prevailed over his natural aversion to the wrangling of the bar. He complied with the request; took abundant pains for his old friend, more than he was ever known to do; and dis-

tinguished himself so in the earl's defence, as shewed him to have had abilities in his profession equal to any occasion that might call for them, and effectually established his reputation in the character of a civilian, as he had already done in that of a polite writer.

Notwithstanding the reputation acquired by Dr. King in this cause, he never afterwards attained any striking eminence in a profession where constant assiduity and a long course of years are requisites for the acquisition of fame. Captivated by the muses, he neglected business, and by degrees, as is natural to such tempers, began to dread and abhor it. Heedless of those necessary supplies which a due attention would actually have brought to his finances, they were so much impaired by his neglect, and by the gay course of life which he led, that he gladly accepted the offer of preferment in Ireland; a sure sign that his practice was then not very considerable, as he is perhaps the only civilian that ever went to reside in Ireland after once having experienced the emoluments of a settlement in Doctors Commons. The exact period of his quitting this kingdom cannot now be ascertained. It has been generally supposed that he went with the earl of Pembroke, who was appointed lord lieutenant in April 1707. But he was certainly in Ireland much earlier, as we have a correct copy of "Mully of Mountown," in 1704, from the author himself, with a complaint that, before that time, some spurious copies had crept into the world. It is probable, therefore, that his preferment was owing to the united interests of the earl of Rochester, his relation (lord-lieutenant of Ireland from Dec. 12, 1700, to Feb. 4, 1702-3), and his noble patron the earl of Pembroke (lord high admiral of England and Ireland from Jan. 1691-2 to May 1702). If this conjecture be allowed, the date is fixed clearly to the beginning of 1702, and the thread of the history is properly connected. Dr. King was now in a new scene of action. He was judge of the high court of admiralty in Ireland, sole commissioner of the prizes, and keeper of the records in Bermingham's tower. The latter, indeed, was rather a matter of honour than profit; the salary being at that time but ten pounds a year, though afterwards advanced to 400. He was likewise appointed vicar-general to the lord primate, Dr. Narcissus Marsh. With these honours he was well received and countenanced by persons of the highest rank, and might have made his fortune, if the change of

climate could have wrought a change in his disposition. But so far was he from treasuring up the money in a manner thrown into his lap, that he returned to England with no other treasure than a few merry poems and humorous essays. Such indeed was his profusion, that he might have said with Virgil's shepherd, *non unquam gravis ære domum mihi dextra redibat.*

On Nov. 25, 1708, the earl of Wharton was appointed lord lieutenant. His secretary, Mr. Addison, immediately on his arrival in Ireland, was made keeper of the records; and Dr. King returned to London, where he almost immediately gave the world those admirable instances of the humour so peculiarly his own, by publishing "Useful transactions in philosophy and other sorts of Learning." The last of these, containing "A Voyage to the Island of Cajamai in America," is one of the severest and most humorous satires that ever was written in prose.

He next employed himself in finishing his "Art of Love," with a preface containing the "Life of Ovid." The doctor's virtuous disposition is nowhere more remarkably distinguished than in this piece; in which both the subject, and the example so naturally lead into some less chaste images, some looser love which stands in need of a remedy. It is divided into fourteen books, most of them ending with some remarkable fable and interesting novel. In 1709 he also published, "The Art of Cookery, in imitation of Horace's Art of Poetry; with some letters to Dr. Lister and others, occasioned principally by the title of a book published by the doctor, being the Works of Apicius Cælius, concerning the soups and sauces of the ancients. With an extract of the greatest curiosities contained in that book." Neither the poem nor any of the letters has a date; nor has "The Art of Love." Whether we should impute this to our author's indolence, or to affectation (for he has treated such exactness in his "Dialogues of the Dead" with some contempt), is uncertain; but he carried it to great excess. Even the volume of "Miscellanies," which he collected himself, is without a date; either in the general title-page, or in that of any particular tract.

On Aug. 3, 1710, appeared the first number of "The Examiner," the ablest vindication of the measures of the queen and her new ministry. Swift began with No. 13, and ended by writing part of No. 45; when Mrs. Manley took it up, and finished the first volume: it was afterwards

resumed by Mr. Oldisworth, who completed four volumes more, and published nineteen numbers of a sixth volume, when the queen's death put an end to the work. The original institutors of that paper seem to have employed Dr. King as their publisher, or ostensible author, before they prevailed on their great champion to undertake that task. It is not clear which part of the first ten numbers were Dr. King's; but he appears pretty evidently the writer of No. 11, Oct. 12; No. 12, Oct. 19; and No. 13, Oct. 26; and this agrees with the account given by the publisher of his posthumous works, who says he undertook that paper about the 10th of October. On the 26th of October, no Examiner at all appeared; and the next number, which was published Nov. 2, was written by Dr. Swift. Our author's warm zeal for the church, and his contempt for the whigs ("his eyes," says Dr. Johnson, "were open to all the operations of whiggism"), carried him naturally on the side of Sacheverell; and he had a hand, in his dry sarcastic way, in many political essays of that period. He published, with this view, "A friendly Letter from honest Tom Boggy, to the Rev. Mr. Goddard, canon of Windsor, occasioned by a sermon preached at St. George's chapel, dedicated to her grace the duchess of Marlborough," 1710; and "A second Letter to Mr. Goddard, occasioned by the late Panegyric given him by the Review, Thursday, July 13, 1710." These were succeeded by "A Vindication of the Rev. Dr. Henry Sacheverell, from the false, scandalous, and malicious aspersions, cast upon him in a late infamous pamphlet entitled 'The Modern Fanatic;' intended chiefly to expose the iniquity of the faction in general, without taking any particular notice of their poor mad tool, Bisset, in particular: in a dialogue between a tory and a whig\*." This masterly composition had scarcely appeared in the world before it was followed by "Mr. Bisset's Recantation; in a letter to the Rev. Dr. Sacheverell;" a singular banter on that enthusiast, whom our author once more thought proper to lash, in "An Answer to a second scandalous book that Mr. Bisset is now writing, to be published as soon as possible." Dr. White

\* Dr. King was undoubtedly assisted in this severe treatise by Charles Lambe, M. A. and by Sacheverell himself; and there is good reason to believe that they were also jointly authors of "The Principles of Deism truly re-

presented and set in a clear light. In two dialogues between a sceptic and a deist, 1708," 8vo; an admirable defence both of natural and revealed religion.

Kentet's celebrated sermon on the death of the first duke of Devonshire, occasioned, amongst many other publications, a jeu d'esprit of Dr. King, under the title of "An Answer to Clemens Alexandrinus's Sermon upon 'Quis Dives salvetur?' 'What rich man can be saved?' proving it easy for a camel to get through the eye of a needle." In 1711, Dr. King very diligently employed his pen in publishing that very useful book for schools, his "Historical account of the Heathen Gods and Heroes, necessary for the understanding of the ancient Poets;" a work still in great esteem, and of which there have been several editions. About the same time he translated "Political considerations upon Refined Politics, and the Master-strokes of State, as practised by the Ancients and Moderns, written by Gabriel Naude, and inscribed to the cardinal Bagni." At the same period also he employed himself on "Rufinus, or an historical essay on the Favourite Ministry under Theodosius and his son Arcadius; with a poem annexed, called 'Rufinus, or the Favourite.'" These were written early in 1711, but not printed till the end of that year. They were levelled against the duke of Marlborough and his adherents; and were written with much asperity. Towards the close of 1711 his circumstances began to re-assume a favourable aspect; and he was recommended by his firm friend Swift to an office under government. "I have settled Dr. King," says that great writer, "in the Gazette; it will be worth two hundred pounds a year to him. To-morrow I am to carry him to dine with the secretary." And in another letter, he tells the archbishop of Dublin, "I have got poor Dr. King, who was some time in Ireland, to be gazetteer; which will be worth two hundred and fifty pounds per annum to him, if he be diligent and sober, for which I am engaged. I mention this because I think he was under your grace's protection in Ireland." From what Swift tells the archbishop, and a hint which he has in another place dropped, it should seem, that our author's finances were in such a state as to render the salary of gazetteer no contemptible object to him. The office, however, was bestowed on Dr. King in a manner the most agreeable to his natural temper; as he had not even the labour of soliciting for it. On the last day of December, 1711, Dr. Swift, Dr. Freind, Mr. Prior, and some other of Mr. secretary St. John's friends, came to visit him; and brought with them the key of the Gazette.

teer's office, and another key for the use of the paper-office, which had just before been made the receptacle of a curious collection of mummery, far different from the other contents of that invaluable repository. On the first of January our author had the honour of dining with the secretary; and of thanking him for his remembrance of him at a time when he had almost forgotten himself. He entered on his office the same day; but the extraordinary trouble he met with in discharging its duties proved greater than he could long endure. Mr. Barber, who printed the gazette, obliged him to attend till three or four o'clock, on the mornings when that paper was published, to correct the errors of the press; a confinement which his versatility would never have brooked, if his health would have allowed it, which at this time began gradually to decline. And this, joined to his natural indisposition to the fatigue of any kind of business, furnished a sufficient pretence for resigning his office about Midsummer 1712. On quitting his employment he retired to the house of a friend, in the garden-grounds between Lambeth and Vauxhall, where he enjoyed himself principally in his library; or, amidst select parties, in a sometimes too liberal indulgence of the bottle. He still continued, however, to visit his friends in the metropolis, particularly his relation the earl of Clarendon, who resided in Somerset-house.

We have two publications of Dr. King, in the course of this year, besides his "Rufinus" already mentioned. One was "Britain's Palladium; or lord Bolingbroke's Welcome from France." This was published Sept. 13, 1712. The other piece was, "Useful Miscellanies," Part I. 1712. He seems to have intended a continuation, if his life had been prolonged. As autumn advanced, the doctor drooped insensibly, and then neither cared to see, or to be seen by, any one: and, winter drawing on, he shut himself up entirely from his nearest friends; and would not even see his noble relation, till his lordship, hearing of his weak condition, sent his sister to fetch him in a chair to a lodging he had provided for him opposite Somerset-house in the Strand, where, next day, about noon, being Christmas-day, 1712, he yielded up his breath, with the patience and resignation of a philosopher, and with the true devotion of a Christian hero; but would not be persuaded to go to rest the night before, or even to lie down, till he had made such a will as he thought was agreeable to the incli-



nations of lord Clarendon. After his death, this noble lord took care of his funeral; and had him decently interred in the North cloisters of Westminster-abbey, where he lies next to his master Dr. Knipe, to whom he had a little before dedicated his "Historical Account of the Heathen Gods." In 1732, his "Remains," with an account of his life and writings, were published. They were republished in 1734, under the new title of "Posthumous Works," and with the addition of the editor's name, "Joseph Brown, M. D." who purchased the original manuscripts from Dr. King's sister; and again, with a title to the same purport, in 1739. They are incorporated by Mr. Nichols in a complete edition of Dr. King's "Original Works in verse and prose," 1776, 3 vols. 8vo, in such places as were most suitable to the connexion of the respective pieces.—The most striking parts of our author's character are these: In his morals, he was religious and strictly virtuous. He was a man of eminent learning and singular piety, strictly conscientious in all his dealings, and zealous for the cause rather than the appearance of religion. His chief pleasure consisted in trifles; and he was never happier than when he thought he was hid from the world: yet he loved company, provided they were such as tallied with his humour (for few people pleased him in conversation). His discourse was chearful, and his wit pleasant and entertaining. His philosophy and good sense prevailed over his natural temper, which was sullen, morose, and peevish; but he was of a timorous disposition, and the least slight or neglect would throw him into a state of despondency. He would say a great many ill-natured things, but never do one. He was made up of tenderness and pity, and tears would fall from him on the smallest occasion. Of his poetry, Dr. Johnson says, that "it will naturally be supposed his poems were rather the amusements of idleness, than efforts of study; that he endeavoured rather to divert than astonish; that his thoughts seldom aspire to sublimity, and that, if his verse was easy and his images familiar, he attained what he desired." His talent for humour, however, was his great excellence, and in that we know not where to find his equal.<sup>1</sup>

KING (Dr. WILLIAM), son of the rev. Peregrine King, was born at Stepney, in Middlesex, in 1685; and, after

<sup>1</sup> Life prefixed to Mr. Nichols's edition of his works.—Biog. Brit.—Coote's Catalogue of Civilians.

a school-education at Salisbury, was entered of Baliol-college, Oxford, July 9, 1701. Proceeding on the law line, he took his doctor's degree in 1715; was secretary to the duke of Ormond and the earl of Arran, when chancellors of the university; and was made principal of St. Mary-hall, in 1718. When he was candidate for the university, in 1722, he resigned his office of secretary; but his other preferment he enjoyed (and it was all he did enjoy) to the time of his death. Dr. Clarke, who opposed him, carried his election; and, after this disappointment, 1727, he went over to Ireland. With what design he went thither is to us unknown; but his enemies say, it was for the purposes of intrigue, and to expose himself to sale. But he says himself, and there are no facts alleged to disprove it, "At no time of my life, either in England or Ireland, either from the present or any former government, have I asked, or endeavoured by any means to obtain, a place, pension, or employment, of any kind. I could assign many reasons for my conduct; but one answer I have always ready: I inherited a patrimony, which I found sufficient to supply all my wants, and to leave me at liberty to pursue those liberal studies, which afforded me the most solid pleasures in my youth, and are the delight and enjoyment of my old age. Besides, I always conceived a secret horror of a state of servility and dependence: and I never yet saw a placeman or a courtier, whether in a higher or lower class, whether a priest or a layman, who was his own master." During his stay in Ireland, he is said to have written an epic poem, called "The Toast," bearing the name of Scheffer, a Laplander, as its author, and of Peregrine O'Donald, esq. as its translator; which was a political satire, and was printed and given away to friends, but never sold. Dr. Warton says that the countess of Newburgh was aimed at in this satire.

On the dedication of Radcliffe's library, 1749, he spoke a Latin oration in the theatre at Oxford, which was received with the highest acclamations by a splendid auditory. Mr. Warton, in "The Triumphs of Isis," pays him a very great compliment on that occasion. But this oration, which was soon after printed, did not meet with such favourable reception from the public; for he was attacked in several pamphlets on account of it, in which he was charged with writing barbarous Latin, with being disaffected to the government, and that he instigated the younger members of

the university to sedition and licentiousness; very heavy accusations, if we may not candidly suppose them dictated by the spirit of malevolence and party zeal. And again, in 1755, when the memorable election contest happened in Oxfordshire, his attachment to the old interest drew on him the resentment of the new. He was libelled in newspapers and in pamphlets, and charged with the following particulars, viz. that he was an Irishman; that he had received subscriptions for books never published to the amount of 1500*l.* of which sum he had defrauded his subscribers; that he had offered himself to sale both in England and Ireland, and was not found worth the purchase; that he was the writer of "The London Evening Post;" the author of a book in queen Anne's reign, entitled "Political Considerations," 1710, in which there was false English; and of a book then just published, called, "The Dreamer," 1754, 8vo. At this time he published his "Apology" in 4to, and plausibly vindicated himself from the several matters charged on him, except only the last article, of his being the author of "The Dreamer;" and warmly retaliated on his adversaries.

He was the author of 1. "Miltoni epistola ad Polliionem" (lord Polwarth). 2. "Sermo Pedestris." 3. "Scamnum, ecloga." 4. "Templum libertatis," in three books. 5. "Tres Oratiunculæ." 6. "Epistola objurgatoria." 7. "Antonietti ducis Corscorum epistola ad Corscos de rego eligendo." 8. "Eulogium Jacci Etonensis." 9. "Aviti epistola ad Perillam, virginem Scotam," &c. 10. "Oratiuncula habita in domo convocationis Oxon. cum epistola dedicatoria," 1757, and "Epitaphium Richardi Nash." Besides these, he published the first five volumes of Dr. South's sermons.—He was known and esteemed by the first men of his time for wit and learning; and must be allowed to have been a polite scholar, an excellent orator, and an elegant and easy writer, both in Latin and English. He died Dec. 30, 1763, having sketched his own character in an elegant epitaph, in which, while he acknowledges his failings, he claims the praise of benevolence, temperance, and fortitude. This epitaph was to be engraved on a silver case, in which he directed his heart should be preserved in some convenient part of St. Mary Hall. He was buried in Ealing church, but the inscription is on a marble tablet in the chapel of St. Mary-hall. There is a striking likeness of Dr. King in Worlidge's view of the

installation of lord Westmorland as chancellor of Oxford in 1761.<sup>1</sup>

KINGSMILL (ANDREW), one of the earliest puritan divines, was born at Sidmanton, in Hampshire, in 1538, educated at Corpus Christi college, Oxford, and elected fellow of All-souls in 1558. He first studied civil law, and had made very considerable proficiency in it, when a careful perusal of the Holy Scriptures led him to the profession of divinity. So much was he intent on the sacred volume, and such his strength of memory, that he could readily repeat by heart in Greek, the whole of the Epistles to the Romans and Galatians, the first Epistle of John, and other parts of the New Testament. Having taken orders, he became very early an admired preacher at Oxford, at a time when preachers were so scarce, the Roman catholic clergy having left the place, that Wood informs us Dr. Humphrey, Dr. Sampson, and Mr. Kingsmill, were all the university could boast. It appears, however, that Mr. Kingsmill was dissatisfied with the habits or ceremonies, and went therefore to Geneva, where he found a church more suited to his opinions on these points, and where he was much admired for his learning and piety. He removed afterwards to Lausanne, and died there in September 1569, in his thirty-first year. Wood says he was too good for this world, and left behind him a most excellent pattern of piety, devotion, and every other virtue. He published, 1. "A View of Man's Estate, wherein the great mercy of God in man's free justification is shewed," Lond. 1574, 1580, &c. 8vo. 2. "A Godly Advice touching Marriage," *ibid.* 1580, 8vo. 3. "Excellent and comfortable Treatise for such as are either troubled in mind, or afflicted in body," *ibid.* 1577, 1578; 1585. 4. "Godly and learned Exhortation to bear patiently all afflictions for the Gospel of Christ," 1577. There is some doubt whether this was his production. 5. "Conference between a learned godly Christian, and an afflicted Conscience," *ibid.* 1585, 8vo. All these were posthumous, and edited by his friend Francis Mylls, of All-Souls college. He was the author also of a sermon, and of some pieces in the collection at the end of Burnet's "Hist. of the Reformation."—THOMAS KINGSMILL, Hebrew professor at Oxford in 1569, was probably a near relation of this

<sup>1</sup> Nichols's Bowyer.—Swift's Works.

author, as he was born at the same place. In 1579 he became disordered in his senses, and the celebrated Hooker was his substitute as Hebrew professor for some years.<sup>1</sup>

KIPPIS (ANDREW), an eminent dissenting divine and biographer, was born at Nottingham, March 28, 1725. His father, Mr. Robert Kippis, a silk-hosier at that town, was maternally descended from clergymen who were ejected for nonconformity, the principles of which were naturally conveyed to their posterity. His father dying when he was about five years of age, he was removed to his grandfather at Sleaford in Lincolnshire, where his talents and application during his grammatical education attracted the peculiar notice of Mr. Merrivale, pastor of a congregation of dissenters in that town; and his views being, in consequence of his advice, directed to the profession of a dissenting minister, he was placed, at the age of sixteen, in the academy at Northampton, under the care of Dr. Doddridge. Here he prosecuted his studies with such diligence and improvement, and conducted himself with such exemplary propriety, as to conciliate the affectionate esteem and attachment of his tutor; and having completed his course, he was settled as minister of a dissenting congregation at Boston, in Lincolnshire, in September 1746. From Boston he removed to Dorking in Surrey, in 1750; and in 1753, he succeeded Dr. Hughes as pastor to the congregation in Prince's-street, Westminster, which was his last charge. In the same year he married miss Elizabeth Bott, the daughter of a merchant at Boston, in whom he found a sensible, prudent, sprightly, and cheerful companion, and by whose attentions his mind was relieved from all family concerns; so that he was left at full leisure to prosecute the various duties which his numerous engagements devolved upon him. His settlement with the society in Westminster laid the foundation of that celebrity which he afterwards acquired, and of that extensive usefulness which distinguished his future life. Among his other public services among the dissenters, he was soon introduced into a connection with the presbyterian-fund, to the prosperity of which he was afterwards very ardently devoted; and in June 1762, he became a member of Dr. Williams's trust, an appointment which afforded him an additional opportunity of being eminently and extensively useful in a variety

<sup>1</sup> Ath. Ox. vol. I.—Styve's Life of Parker, p. 157.

of respects. His connection with the general body of Protestant dissenting ministers, belonging to the cities of London and Westminster, and with many charitable institutions belonging to the dissenters, gave him frequent occasion to exercise his talents to their advantage.

His literary abilities and attainments were acknowledged by all who knew him. It was, therefore, natural to imagine, that when a favourable opportunity offered, he would be employed in the department of public education. Accordingly, on the death of Dr. Jennings in 1763, one of the tutors of the academy supported in London by the funds of William Coward, esq. he was appointed classical and philological tutor to that institution. In 1767, he received the degree of doctor in divinity from the university of Edinburgh; an honour, in the unsolicited grant of which the principal and professors very cordially concurred. In March 1778, he was elected a fellow of the society of antiquaries; and in June 1779, a fellow of the royal society. He was a member of the council of the former society from 1782 to 1784, and of that of the latter from 1786 to 1787. In both these societies he was a regular attendant and useful member.

Having, in 1784, quitted his connection with Mr. Coward's academy, which, upon the resignation of the two other tutors, was discontinued, he cordially concurred with a body of dissenters, in 1786, in establishing a new institution in the neighbourhood of London, with a view of educating ministers and young gentlemen intended for civil life. Dr. Kippis was very assiduous and active in his endeavours to accomplish this design, from which great effects were expected; and though his other engagements rendered it very inconvenient for him to accept any official connection with it, he at length, though not without reluctance, acquiesced in the appointment to be one of the tutors of this new institution; but the distance of his residence from Hackney, where the college was fixed, and some other circumstances, induced him in a few years to withdraw from it, and, not long after, it was dissolved.

Dr. Kippis continued to prosecute his other useful labours without intermission; and till within a fortnight of his death, his friends had no reason to imagine that they were so near their close. In the course of the summer, a few weeks before his death, he took a long journey on public business, and returned, as his fellow-travellers

apprehended, with recruited spirits and established health; and they were equally surprised and grieved when they heard that he was confined to his bed with a fever, which baffled the skill of the most eminent physicians, and was hastily advancing to the fatal crisis. His disorder was of such a nature, that he found himself both disinclined and unable to make any exertion, or to converse much even with his most constant attendants. There is reason, however, to believe, that in a very early stage of his disorder he was not without apprehensions of its terminating in his dissolution. The last public service he performed was on the 20th of September, 1795; and on Thursday evening, the 8th of October, he expired, in the seventy-first year of his age.

As an author, Dr. Kippis commenced his career in early life, as many other young men have done, by contributing to the magazines of the time, particularly the *Gentleman's Magazine*. He afterwards became a more constant writer in the *Monthly Review*. His articles were chiefly historical and theological, with occasional strictures on works of general erudition. He also furnished a periodical publication, called the "Library," of which he was the editor, with several valuable papers. He laid the foundation of the "New Annual Register." "The History of Ancient Literature," and the "Review of modern Books," were, at its first commencement, written by him, and continued to the year 1784 inclusive. He was also the author of the "Review of the Transactions of the present Reign," prefixed to the Register for 1780; and of the "History of Knowledge, Learning, and Taste, in Great Britain," prefixed to the succeeding volumes, to the year 1794 inclusive. During the application of the dissenting ministers to parliament, for the enlargement of the Act of Toleration, in 1772, to which he devoted much of his time and attention, he published a pamphlet, vindicating that measure, as to the matter, manner, and time of it, entitled, "A Vindication of the Protestant Dissenting Ministers, with regard to their late Application to Parliament," 8vo.

Soon after his admission into the Royal Society, he published a pamphlet, entitled "Observations on the late Contentions in the Royal Society," 1784, 8vo, with a view of allaying the animosities that subsisted in that body, which produced a good effect. His intimate connection with sir

John Pringle, bart. who was formerly president of the royal society, led Dr. Kippis, after his decease, to republish his "Six Discourses, delivered at the assignment of sir Godfrey Copley's medal," to which he has prefixed a valuable life of the author, 1783, 8vo. At the close of the American war he published a political pamphlet, formed from materials which were communicated to him by persons in office, and designed to justify the peace, which was entitled "Considerations on the Provisional Treaty with America, and the Preliminary Articles of Peace with France and Spain." He also published several single discourses, which were delivered on particular occasions; some of which are reprinted in his volume of sermons, 1794. His sentiments as a divine were originally Calvinistic, but approached in his latter days to those of the modern Socinians, or Unitarians as they affect to be called. To these works we may also add his account of the "Life and Voyages of captain Cook," 1788, 4to; his new edition of "Dr. Doddridge's Lectures," with a great number of additional references; his life of Doddridge, prefixed to a new edition of his Exposition of the New Testament, 1792; his "Life of Dr. Lardner," prefixed to the complete collection of his works, in 11 vols. 8vo, 1788; "An Address delivered at the Interment of Richard Price, D. D. F. R. S. &c." 1791; and an "Ordination Charge," 1788, 8vo. He also assisted in selecting and preparing "A Collection of Hymns and Psalms, for public and private Worship," 1795, 8vo and 12mo, which is used in some places of worship among the dissenters. But the work to which Dr. Kippis devoted his principal attention, for many of the last years of his life, was the "Biographia Britannica." "His indefatigable industry in collecting materials for it, his access to the best sources of information, his knowledge of men and books, his judgment in selecting and marking every circumstance that could serve to distinguish talents and character, and the habit which he had acquired, by long practice, of appreciating the value of different works, qualified him in a very high degree, for conducting this elaborate performance." He did not, however, live to carry on this edition of the "Biographia" farther than to about a third part of the sixth volume, which was destroyed in the fire at Mr. Nichols's premises.

Notwithstanding those qualifications for this great undertaking just mentioned by his biographer, and for which



we are as much disposed to give him credit as the most zealous of his admirers, we have often taken occasion, as our readers may perceive, to differ from him in his estimate of many eminent characters. Whether from timidity, or a false notion of liberality of sentiment, Dr. Kippis was accustomed to yield too much to the influence of connexion and of private friendship; to give the pen out of his own hand, and to suffer the relatives or interested admirers of certain persons to write lives according to their own views, in which opinions were advanced that we are certain could not have his sincere concurrence. Nor do we discern that judgment in the conduct of this work for which he has been so highly praised, and for want of which, had he lived to so distant a period, it must necessarily have been protracted to an immense extent, if written upon the same plan. Instead of re-writing, or methodizing those lives which were injudiciously or incorrectly given in the first edition of the "Biographia," his practice was to give the article verbatim as it stood in that edition, and then to make his additions and corrections; thus giving the whole the air of a tedious controversy between himself and the preceding editors. Many of his additions, likewise, were of that redundant nature, that no reasonable prospect could be entertained of the termination of the work. Indexes to volumes of sermons, with the texts, extracts of opinions from magazines and reviews (many of which he had himself written in these journals), and from every author that had incidentally mentioned the object of his narrative, threatened, what in fact took place, that this work, with all the assistance he had, was little more than begun after the lapse of twenty years; from his advancing age became more irksome as he proceeded; and at last was left in a state which forbids all hope of completion upon his plan. Had it, however, been entrusted to him at an earlier period of life and vigour, we are persuaded that his many qualifications for the undertaking would have been exerted in such a manner as to obviate some, at least, of these objections, which we notice with reluctance in the case of a man whom we knew personally and highly respected. We can cordially, therefore, as far as respects his personal character, acquiesce with his affectionate biographer, who states that "his mild and gentle temper, his polished manners; his easy and graceful address, and a variety of external accomplishments, prepossessed those

who first saw him in his favour, and could not fail to conciliate esteem and attachment on a more intimate acquaintance. These qualities contributed very much to recommend him to persons in the higher ranks of life, to several of whom he had occasional access; and qualified him, in a very eminent degree, for the situation in which he exercised his ministerial office. But he was no less condescending, courteous, and affable to his inferiors, than to those who occupied superior stations. Dr. Kippis had nothing of that austerity and reserve, of that haughtiness and superciliousness, of that parade and self-importance, and ostentatious affectation of dignity, which forbid access, and which mar the freedom and the pleasure of all the social intercourses of life."

He had been accustomed from his youth to early rising; and he thus secured to himself a certain portion of time, during which he was not liable to be interrupted by any foreign avocations. This habit was no less conducive to his health than to the discharge of his various literary and professional obligations. The natural powers of his mind were cultivated with an assiduity and perseverance of application, in which he had few superiors, and not many equals. They had been habituated through life to regular and constant exercise, and had acquired strength and vigour from use. He was never hurried and distracted by the variety of his literary pursuits; and though he had many engagements which required his attention, and which diverted his mind from the objects of study to which he was devoted, he never seemed to want time. Every kind of business was referred to its proper season. By a judicious arrangement of his studies as well as of his other occupations, the number and variety of which he never ostentatiously displayed, and by the punctuality of his attention to every kind of business in which he was employed, he avoided confusion; he retained on all occasions the possession of himself; and he found leisure for reading and writing, and for all his literary avocations, without encroaching on that time which he appropriated to his professional duties and social connexions.

Perhaps few persons ever read so much, and with such advantage to themselves and others, as Dr. Kippis. He informed the present writer, that he once read, for three years, at the rate of sixteen hours a day; and one of the works which he read entirely through was the "General

Dictionary," in ten volumes folio. This, he added, laid the foundation of his taste and skill in biographical composition.

The studies in which Dr. Kippis principally excelled, were those of the classics, the belles-lettres, and history; beside those which were immediately connected with his profession. He had diligently studied the history of his own country, and the principles of the British constitution. To these he was zealously attached, and these he ably defended. Yet, as a protestant dissenter, he did not entirely escape the suspicion, in which almost the whole body of protestant dissenters was involved, of being disaffected to the constitution, although in his case it was unjust. He was, indeed, a warm advocate of civil and religious liberty; and he lamented, in common with some of the best and wisest of men, the existence of certain acknowledged abuses; but he was no friend to that wild theory and indiscriminate innovation, which then threatened the desolation of Europe; and while he wished for a reformation of abuses in a peaceable, legal, and constitutional way, it was still his opinion, that the British constitution, with all its defects (and what contrivance of human wisdom can be perfect?), was admirably calculated to preserve rational liberty, and to continue productive of national prosperity. With these sentiments, when he apprehended that certain political societies, with which he had long associated, were going too far, he withdrew his name; but he never abandoned the principles upon which his first connection with them was founded.<sup>1</sup>

KIRBY (JOHN JOSHUA), eminent for his talents in perspective, was the eldest son of Mr. John Kirby, who was originally a schoolmaster at Orford, and who is known to topographers by a map of Suffolk which he published, and by "The Suffolk Traveller," 12mo, a new edition of which was published in 1764. He was born at Parham, near Wickham-market, in 1716, and settled as a house-painter at Ipswich about 1738. He had a turn for drawing, and published, early in life, twelve prints of castles, ancient churches, and monuments, in Suffolk, with a small descriptive pamphlet. He afterwards became intimate with the celebrated artist Gainsborough, the contemplation of

<sup>1</sup> Dr. Rees's Funeral Sermon for Dr. Kippis, and His Cyclopædia.—Gent. Mag. LXV. LXVI. and LXXIV.

whose works increased his taste for painting, but he had very little leisure to cultivate it, and has left only a few landscapes in the possession of his family; one of which, a view of the old kitchen at Glastonbury-abbey, was exhibited at Spring-gardens in 1770.

Being of a very serious and studious turn of mind, he, in his early years, from his very childhood, employed every leisure hour, and even abridged his natural rest, in the acquisition of useful knowledge; but the study which rendered his name best known to the world, was that of perspective, on which he wrote a valuable treatise. When he had made a considerable progress in this, he happened to meet with Dr. Brook Taylor's book, which furnished him with additional hints, and rendered his system more perfect. On the publication of this work in 1754, he was requested by the society of arts to read lectures on the subject, for which he received the unanimous thanks of its members. But though his work was for the most part original, such was his modesty and candour, that he only called it "Dr. Brook Taylor's Method of Perspective made easy."

On being admitted to the friendship and intimacy of sir Joshua Reynolds, Hogarth (who furnished the curious frontispiece to his perspective), and most of the other artists of the kingdom, he removed from Ipswich to London, where he obtained the patronage of the earl of Bute. This nobleman introduced him to his present majesty when prince of Wales, by whom he was ever after highly and deservedly honoured. He was made clerk of the works at Kew, and under his majesty's patronage, who defrayed the expence of the plates, he published in 1761 his very splendid work, "The Perspective of Architecture," 2 vols. folio. In this work Mr. Kirby wholly confined himself to architectural representations; and gave a variety of designs, elegantly drawn and engraved, which he submitted as "new principles for a complete system of the perspective of architecture, both as it relates to the true delineation of objects, and the doctrine of light and shadow." Mr. Edwards, however, remarks, as a curious circumstance, that the plates of this work contain no example of architectural features disposed *obliquely* to the picture; a circumstance from which he would infer that Mr. Kirby was no great adept in architecture, and that his practice in perspective was not very comprehensive, especially as his first work is equally deficient with the last in what relates to

mouldings, when *inclined* to the picture, which position, if not the most abstruse in theory, is yet among the most troublesome in operation, and therefore ought to have been demonstrated.

Before the appearance of this work he wrote a pamphlet in vindication of the fame of Dr. Brook Taylor, which was indirectly struck at in the translation of a treatise on perspective by a foreigner. This pamphlet (which has no date) was entitled "Dr. Brook Taylor's Method of Perspective, compared with the examples lately published on the subject, as Sirigatti's," 4to. In 1766, in conjunction with his brother William, then of Winesham, in the county of Suffolk, attorney at law (who died Sept. 25, 1791, aged seventy-two) he published an improved edition of their father's map of Suffolk, on a larger scale, with engravings of the arms of the principal families in the county. In 1768 he published a third edition of his treatise on perspective, with a dedication to the earl of Bute. He was a member both of the royal and antiquary societies; and when the chartered society of artists was disturbed by the illiberal conduct of some of the members, Mr. Kirby was elected president in the place of Hayman, but he soon resigned the chair. He died June 20, 1774, and his widow the following year, and were both buried in Kew church-yard. By his wife he had only two children, William, a promising artist, who died in 1771, and Sarah, afterwards the wife of Mr. James Trimmer, of Brentford, a lady justly celebrated for her numerous works for the religious instruction of the young.<sup>1</sup>

KIRCH (GODFREY), the first of a family of astronomers, of considerable note, was born at Guben, in Lower Lusatia, in 1640, and educated at Leipsic, where he acquired reputation by the almanacs which he published. In 1692 he married Mary Margaret Winckelman, who rendered him much useful assistance by making astronomical observations for the construction of his Ephemerides. In 1701, on the establishment of the academy of sciences at Berlin by Frederic I. king of Prussia, that prince appointed him a member of the society, and astronomer in ordinary, with an honourable pension for his support. He died at Berlin in 1710, at the age of seventy-one years. He had been

<sup>1</sup> Biographical Anecdotes of Hogarth, by Mr. Nichols, vol. I. 4to.—Edwards's Supplement to Walpole.—Mrs. Trimmer's Life, lately published, 2 vols. 8vo.

in the habit of corresponding with all the learned societies of Europe, and published a variety of astronomical treatises, which are in considerable estimation. His wife, MARY MARGARET, the daughter of a Lutheran clergyman at Pnitzsh, a village near Leipsic, where she was born in 1670, was early noticed for her astronomical talents, and in 1702, some years after her marriage, she first saw a comet, upon which M. Kirch published his observations. In 1707 she discovered a peculiar aurora borealis, mentioned in the Memoirs of the academy of sciences at Paris for 1716. These exertions of her genius procured her the esteem of the learned at Berlin, notwithstanding which she was in very low circumstances when her husband died. She contrived to maintain herself and educate her children, by constructing almanacs; and, in 1711, she published a dissertation entitled "Preparations for observing the grand Conjunctions of Saturn, Jupiter, &c." Soon after this she found a patron in the baron de Throsick, and on his death two years afterwards, removed to Dantzic, when Peter the Great wished to engage her to settle in his empire. She preferred her native country; and, in 1716, accompanied her son to Berlin, where she was appointed astronomer to the academy of sciences in that city, and died there in 1720. Their son CHRISTIAN FREDERIC, born at Guben in 1694, who also discovered an early and very strong bias for scientific pursuits, commenced his studies at Berlin, and afterwards continued them at Halle, whence he made excursions for improvement to Nuremberg, Leipsic, and Prussia. He was employed a considerable time in the observatory at Dantzic, and during his residence here, the czar, Peter the Great, offered him an establishment at Moscow; but his attachment to his mother, who was averse from leaving Germany, led him to decline it. In 1717 he was made member of the academy of sciences at Berlin, and in 1723 he was chosen a corresponding member of the royal academy of sciences at Paris, and he shewed himself worthy of that distinction by the frequent valuable contributions which he transmitted to them during the remainder of his life. He died in 1740, in the forty-sixth year of his age. He published several works connected with astronomy, which were in considerable reputation at the period in which he flourished. <sup>1</sup>

<sup>1</sup> Bibl. Germanique, vol. III.—Chaufepie.—Moreri.—Hutton's Dictionary.

**KIRCHER (ATHANASIUS)**, a philosopher and mathematician of considerable learning, was born at Fulde, in Germany, 1601. He entered into the society of Jesuits 1618; and after going through the regular course of studies, during which his talents and industry were equally conspicuous, he taught philosophy, mathematics, the Hebrew and Syriac languages, in the university of Wirtzburg, in Franconia. The war which Gustavus Adolphus of Sweden made in Germany, disturbing his repose here, he retired into France, and settled in the Jesuits college at Avignon, where he was in 1635. He was afterwards called to Rome to teach mathematics in the Roman college; which he did six years. He spent the remainder of his life in that city; and for some time professed the Hebrew language. He died in 1680, after having published no less than twenty-two volumes in folio, eleven in quarto, and three in octavo, in all which, however, he discovers too much of that species of learning which is of little use. He was always credulous, inaccurate, and careless of what he asserted. Some reckon as his principal work, his "*Oedipus Ægyptiacus: hoc est, universalis hieroglyphicæ veterum doctrinæ temporum injuria abolitæ, instauratio. Romæ, 1652, &c.*" in 4 vols. folio. Kircher was more than ordinarily addicted to the study of hieroglyphical characters; and could always find a plausible, if not a true meaning for them. As his rage for hieroglyphics was justly esteemed ridiculous, some young scholars resolved to divert themselves a little at his expence. With this view they engraved some unmeaning fantastic characters, or figures, upon a shapeless piece of stone, and had it buried in a place which was shortly to be dug up. It was then carried to Kircher, as a most singular curiosity; and he, enraptured at the discovery, applied himself instantly to explain the hieroglyphic, and made it, at length, in his opinion, very intelligible. Among Kircher's other works are, "*Prælectiones Magneticæ,*" 1654, fol.; "*Primitiæ Gnomonicæ Catopticæ,*" 4to; "*Ars magna lucis et umbræ,*" Romæ, 1646, fol.; "*Musurgia Universalis,*" 1650, 2 vols. folio. Dr. Burney says this, which treats of music, is a large book; but a much larger might be composed in pointing out its errors and absurdities. For what is useful in it he was obliged to father Mersenne, in his "*Harmonie Universelle.*" "*Obeliscus Pamphilius,*" 1650, fol.; "*Itinerarium extaticum,*" 4to; "*Obeliscus Ægyptianus,*" fol.; "*Mundus*

subterraneus," 1678, 2 vols. fol.; "China illustrata," 1667, fol. translated into French by F. S. d'Alquié, 1670, fol.; "Turris Babel," fol.; "Arca Noë," fol.; "Latium," 1671, fol. a valuable work; "Phonurgia nova," 1673, fol.; "Ars sciendi combinatoria," 1669, fol.; "Polygraphia," 1663, fol. &c.<sup>1</sup>

KIRCHER (CONRAD), a German Protestant divine, was settled at Augsburg, and wrote a very learned and laborious work, of considerable use in illustrating the genuine sense of the Holy Scriptures, entitled "Concordantia veteris Testamenti Græcæ, Ebræis vocibus respondentens *παροιμιολογία*. Simul enim et Lexicon Ebraico-latinum," &c. Francfort, 1607, 2 vols. 4to. This work, which is a Hebrew Dictionary and Concordance, is strongly recommended by father Simon, when treating of the best methods to be adopted in undertaking any new translation of the Scriptures. It contains all the Hebrew words in the Old Testament, introduced in an alphabetical order, and underneath is the Greek version of them from the Septuagint, followed by a collection of the passages of Scripture in which those words are differently interpreted. Its principal fault is, that he follows the edition of Alcalá de Henarez, instead of that of Rome, which is the best. The Concordance published by Trommius has eclipsed Kircher's, and is justly preferred to it. Of Kircher's private history we find no account.<sup>2</sup>

KIRCHMAN (JOHN), a learned German, was born in 1575, at Lubeck, where his father was a merchant. He studied in his native place till he was eighteen years of age, and then went to Francfort on the Oder, where he continued four years, in a constant attendance upon lectures, and close application to his books. He afterwards studied in the university of Jena, and then in that of Strasburg; and some time after, a burgo-master of Luneburg, who had received a great character of him, chose him to accompany his son as travelling tutor, into France and Italy. He returned to Germany in 1602; and, stopping at Rostock, acquired so much reputation, that the next year he was appointed professor of poetry. The work which he published in 1604, "De funeribus Romanorum," added not a little to his fame. He afterwards

<sup>1</sup> Nicéron, vol. XXVII.—Moréri.—Dict. Hist.—Burney's Hist. of Music.

<sup>2</sup> Moréri.—Dict. Hist.



published another work, "De annulis," which was also much esteemed, as a correct illustration of those antiquities. He was much employed in education, and a great many scholars were sent to him from the other cities of Germany. At length the magistrates of Lubeck, wanting a new principal or rector for their college, desired him to take that office upon him; and he was accordingly installed into it in 1613. He performed the functions of it the remainder of his days with the greatest care, and it is unjustly that some have attributed the decline of the college, which happened in his time, to his negligence. He died, March 20, 1643; and the 4th of May, his funeral oration was pronounced at Lubeck, by James Stolterfhot, who had married his eldest daughter.

The two works already mentioned, are his principal performances, yet he was the author of other things; of treatises upon logic and rhetoric, and funeral orations. He published also in Latin, "The horoscope of the first-born son of the most illustrious prince, Adolphus Frederic, duke of Mecklenburg," 1624, 4to, in which he shows a good deal of superstition.<sup>1</sup>

KIRSTENIUS (PETER), professor of physic at Upsal, and physician extraordinary to Christina queen of Sweden, was born Dec. 25, 1577, at Breslaw, in Silesia, where his father was a merchant. He lost his parents when he was very young; but his guardians, as they intended him for his father's profession, had him well instructed in such knowledge as might prepare him for it. Kirstenius, however, had a turn for general literature, in which they thought it proper to indulge him. He accordingly learned the Greek and Latin tongues, and even Hebrew and Syriac; and with a view to his intended object, cultivated natural philosophy, botany, and anatomy, with the greatest care, in his native place. Afterwards he spent four years at the universities of Leipsic, Wittemberg, and Jena; and having made a great progress under the ablest professors, he took a journey into the Low-Countries, and into France. He had been told that a man could not distinguish himself in the practice of physic, unless he understood Avicenna; and, knowing the translation of that physician's works to be very bad, he had a strong inclination to learn Arabic. To this he was urged by Joseph Scaliger and Isaac Casaubon,

<sup>1</sup> Gen. Dict.—Moreri.

who thought he might do great service to the public of letters in that pursuit; and he resolved to read not only Avicenna, but also Mesue, Rhasis, Abenzoar, Abukasis, and Averroes. This course, however, did not hinder him from gratifying the inclination he had to travel, in which he spent seven years. He took a doctor of physic's degree at Basil, in 1601; and then visited Italy, Spain, England, and even Greece and Asia. Soon after his return into Silesia, he went to Jena, and married a wife, by whom he had eight children. In 1610 he was appointed by the magistrates of Breslaw, to the direction of their college and schools; but a fit of sickness inclined him to resign that difficult employment, and he now applied himself entirely to the study of Arabic, and to the practice of physic. He succeeded greatly in his application to the Arabic, and was so zealous to promote the knowledge of it, that he employed all the money he could spare in printing Arabic books. For some reasons not stated by his biographers, he removed into Prussia, where he had an opportunity of entering into the family of chancellor Oxenstiern, whom he accompanied into Sweden; and in 1636 he was appointed professor of physic in the university of Upsal, and physician to the queen. His constitution, however, being much broken, he did not enjoy these advantages above four years, dying April 8, 1640. He was one of those few who joined piety to the practice of physic. It is observed in his epitaph, inscribed by Schroer to his memory, that he understood twenty-six languages.

He published several works, valuable to divines as well as to those of his own faculty: 1. "Grammatica Arabica," 1608. 2. "Tria specimina characterum Arabicorum," &c. fol. 3. "Decas sacra Cantorum & Carminum Arabicorum ex aliquot MSS. cum Latina ad verbum interpretatione," 1609, 8vo. 4. "Vitæ quatuor evangelistarum ex antiquissimo codice MS. Arabico erutæ," 1609, folio. 5. "Liber secundus canonis Avicennæ, typis Arabicis ex MSS. editus, & ad verbum in Latinum translatus, notisque textum concernentibus illustratus," 1610, fol. 6. "Liber de vero usu & abusu medicinæ," 1610, 8vo. 7. "Notæ in evangelium S. Matthæi ex collatione textuum Arabicorum, Syriacorum, Ægyptiacorum, Græcorum, et Latino-rum," 1611, fol. 8. "Epistola S. Judæ ex MS. Heidelbergensi Arabico ad verbum translata," &c. 1611, fol. and

a "Latin Oration," delivered when he was installed rector of the college at Breslaw, in 1610.<sup>1</sup>

KIRWAN (WALTER BLAKE), a celebrated Irish preacher, descended from an ancient Roman catholic family, was born in Galway, about 1754. He was sent in early youth to the college of the English Jesuits at St. Omer's; and at the age of seventeen embarked for the Danish island of St. Croix, in the West Indies, under the protection of his father's cousin-german, who had large possessions there; but after enduring for six years a climate pernicious to his delicate constitution; and spectacles of oppression and cruelty shocking to his feelings, he returned to Europe in disgust. He then went to the university of Louvain, where he received priest's orders, and was soon after honoured with the chair of natural and moral philosophy. In 1778 he was appointed chaplain to the Neapolitan ambassador at the British court, and at this time attained some fame as a preacher, and published some sermons, of which, however, we find no notice in any literary journal, and as his family could not discover any copies, we suspect his biographer has been mistaken in this point. In 1787 he resolved to conform to the established religion, for what reason we are not told, unless "a conviction that he should thus obtain more extensive opportunities of doing good." He was accordingly introduced by the rev. Dr. Hastings, archdeacon of Dublin, to his first protestant congregation, in St. Peter's church, where he preached on June 24th of that year. His audience was impatient to hear the causes of his conversion, but neither at this time, nor any other, either in the pulpit, or in his most confidential communications, did he "breathe a syllable of contempt or reproach against any religious persuasion whatever."

For some time after his conformity, he preached every Sunday in St. Peter's church; and the collections for the poor on every occasion rose four or five-fold above their usual amount. Before the expiration of his first year, he was wholly reserved for the task of preaching charity sermons; and on Nov. 5, 1788, the governors of the general daily schools of several parishes entered into a resolution, "That from the effects which the discourses of the rev. Walter Blake Kirwan, from the pulpit, have had, his officiating in this metropolis was considered a peculiar

<sup>1</sup> Gen. Dict.—Moreri.—Haller Bibl. Med.

national advantage, and that vestries should be called to consider the most effectual method to secure to the city an instrument, under Providence, of so much public benefit." In the same year he was preferred by the archbishop of Dublin, to the prebend of Howth, and in the next year to the parish of St. Nicholas-Without, the joint income of which amounted to about 400*l.* a year. He resigned the prebend, however, on being presented in 1800, by the marquis Cornwallis, then lord-lieutenant, to the deanery of Killala, worth about 400*l.* a year.

Wonders are told of his popularity. Whenever he preached, such multitudes assembled that it was necessary to defend the entrance of the church by guards and palisades. He was presented with addresses and pieces of plate from every parish, and the freedom of various corporations; his portrait was painted and engraved by the most eminent artists, and the collections at his sermons far exceeded any that ever were known. Even in times of public calamity and distress, his irresistible powers of persuasion repeatedly produced contributions exceeding a thousand or twelve hundred pounds at a sermon; and his hearers, not content with emptying their purses into the plate, sometimes threw in jewels or watches, as earnest of further benefactions. He died, exhausted as we are told, by the fatigues of his mission, Oct. 27, 1805, leaving a widow with two sons and two daughters, to whom his majesty granted a pension of 300*l.* a year for the life of the widow, with reversion to the daughters. In 1814, a volume of his "Sermons" was printed for the benefit of his sons, who are not included in the above provision. From these it would be difficult to discover the causes of his extreme popularity. There are in them many animated and brilliant passages addressed to the feelings and passions, and these, we presume, were assisted by a *manner* suited to his audience, of which we can form no opinion. His talents, however, as directed to one point, that of recommending charity, were unquestionably successful beyond all precedent, and his private character well corresponded to his public sentiments. He was a man of acute feeling, amiable, humane, and beneficent.<sup>1</sup>

KLEIST (CHRISTIAN EWALD VON), a German poet, was born at Zoeslin, in Pomerania, in 1715, and educated

<sup>1</sup> Life prefixed to his Sermons.

partly at the Jesuits' college in Upper Poland, and partly at the academy of Dantzic, and the university of Königsberg. At the age of twenty-one he entered the Danish military service, and then into that of Prussia, where he had a commission in the regiment of prince Henry, which gave him an opportunity of forming an intimacy with all the great characters at Potsdam. He was particularly noticed by the king, and advanced in the army. Having obtained leave to take an active part in the campaign of 1759, he was killed at the battle of Kunnersdorff, in the forty-fourth year of his age. His principal work, as a poet, was entitled "Spring," which was first published in 1749, and has been translated into several languages, and compared with our Thomson. He wrote idylls in the manner of Gesner, in which he has not confined himself to the language of shepherds, but has introduced gardeners and fishermen. He was the author also of some moral treatises, which have not been published, and of a military romance entitled "Cissides," printed in 1759, in which there are many animated descriptions of scenes of war. Kleist was a general scholar, and spoke with facility, the German, Latin, French, Polish, and Danish languages. <sup>1</sup>

KLOPSTOCK (FREDERIC THEOPHILUS), a German poet of the greatest renown, was born at Quedlinburg, July 2, 1724. He was the eldest of eleven children, and distinguished himself in his youth among his companions in bodily and mental exercises. At the age of sixteen he went to college, and being placed under Freitag, a very able tutor, he made himself familiar with the languages, and acquiring a taste for the beauties of the best classical authors, made attempts in composition both in prose and verse. In the latter he wrote some pastorals, but not contented with these humbler efforts, he formed at this early period the resolution of composing an epic poem, and fixed upon the "Messiah" as his subject. Such an effort was not known in the German language; and the high opinion he had of Virgil, his favourite poet amongst the ancients; the honour of being the first who should offer the German public a work like the *Æneid*; the warmth of patriotism that early animated him to raise the fame of German literature in this particular to a level with that of other European countries; the indignation he felt in reading the book

<sup>1</sup> Dict. Hist.—Month. Rev. vol. XLIV. N. S. p. 264.

of a Frenchman, who had denied the Germans every talent for poetry;—all combined with the consciousness of his own superior powers, to spur him on to the execution of his exalted purpose. In 1745 he went to the university of Jena, where he commenced the study of theology; but in the midst of his academical pursuits he was planning his projected work, and sketched out his three first cantos, first in prose, but afterwards in hexameters, and was so pleased with having introduced a metre into German poetry, as ever afterwards to defend this mode of versification. In 1746, he removed from Jena to Leipsic, and became a member of a society of young men who had formed themselves into a literary club for mutual improvement. About this time he exercised his genius in lyric compositions. Several of his odes, together with the three first cantos of his *Messiah*, appeared in a periodical paper entitled “*Bremen Contributions*.” At length the publication of ten books of his *Messiah* made his name known throughout Germany, and raised his reputation very high. It found friends and enemies, admirers and critics, every where; but its approbation was owing as much to the sacredness of the matter as the beauty of the poetry: Christian readers loved it as a book that afforded them at length, amidst the themes of orthodoxy, some scope for devout feeling; young preachers quoted it in the pulpit, and coupled the name of Klopstock with that of the prophets. The stauncher class of divines, indeed, gave the poem the appellation of presumptuous fiction, contaminating the scripture-history with fables, and undermining the faith. The partisans of the German grammarian Gottsched raised the greatest clamour against the work, on the ground of the language, and sought by poor arguments and sorry wit to depreciate its merits. The Swiss critics, as opponents to the Saxons, on the other hand, extolled and defended it with all their might. Bodmer, in particular, the admirer and translator of Milton, embraced the cause of the German epic bard with enthusiastic ardour, and contributed very greatly, by his warm eulogium, to accelerate the universal celebrity of his poem. Klopstock heard and profited by the public disquisitions, but never engaged in any of the disputes.

Klopstock travelled into Switzerland in 1750, to pay a visit to Bodmer of Zurich, in consequence of an invitation, where he was received with every token of respect. The

sublime scenery of that country, the simplicity of the inhabitants, and the freedom they enjoyed, were much suited to his taste. Here he intended to have spent the remainder of his life, but bason Bernstorff caused an invitation to be sent to him to reside at Copenhagen, with assurances of such a pension as would make him independent. Klopstock acceded to the proposal, and set out in 1751, by the way of Brunswick and Hamburg, at which latter place he became acquainted with Miss Muller, a lady perfectly adapted to his own mind, whom he soon after married. They seemed destined to be one of the happiest couples, but he was soon deprived of her, for she died in childbed: her memory, however, was sacred to Klopstock to the last moment of his existence. He lived chiefly at Copenhagen till 1771, after which he resided at Hamburg as Danish legate, and counsellor of the margrave of Baden, who gave him a pension. The latter part of his life was little varied by incidents, and after he had brought the Messiah to a conclusion, he continued to employ himself in composition, and in the correction and revision of his works. He died at Hamburg, March 14, 1803, being seventy-nine years of age, and was interred with the greatest solemnity, not unmingled with superstitious and fanciful circumstances. By those who were intimate with him he is represented as a truly amiable man, happiest in a small circle of private friends, and particularly fond of the society of young persons. The character of Klopstock, as a poet, is that of exuberance of imagination and sentiment. His sublimity is great, but he is apt to lose himself in mystical abstraction, and his excess of feeling sometimes betrays him into rant and extravagance. His odes and lyric poems have likewise been much admired by his countrymen, and his dramas display great force and dignity, but they are better adapted to the closet than the stage. The great merit of his works is in the diction; he enchants by his noble and energetic style, but their beauties cannot be preserved in a translation, and it is in Germany alone that they can be sufficiently appreciated. As an excellent specimen of his talents as a prose writer, we may notice his "Grammatical Dialogues," which abound with judicious remarks.<sup>1</sup>

KLOTZ (CHRISTIAN ADOLPHUS), an eminent German critic, was born in 1738, at Bischofswerden, near Dres-

<sup>1</sup> Memoirs of Frederic and Margaret Klopstock, 1809, 8vo.—Rees's Cyclopaedia.—Dict. Hist.

den, where his father was a clergyman. As to his first years, he used to tell Harles that he could not remember how they were spent, except that he was seven years old before his parents could by any means prevail on him to learn any thing. Soon after that, however, he was suddenly seized with such an attachment to letters, that his parents spared no expence to gratify his taste, and to enable him to cultivate his talents to the best advantage. He employed his leisure hours in composing and reciting German verses, and profited very much under Foerstelius, who was his private preceptor, and afterwards at Misna, under Weiss and Clemanus. He studied afterwards at Gorlitz, under Baumeister, who taught him the classics, and lodged him in his house. Here Klotz used to say he spent more happy days than he was persuaded he should ever see again. During his stay here, which lasted two years, he gave a specimen of his powers in versification, by a poem composed on the "Destruction of Zittau," which was laid waste in 1757. In 1758 he proceeded to Leipsic to study jurisprudence, and while here he published several papers in the "Acta Eruditorum," and some separate pieces. In 1761 he published his "Opuscula Poetica," containing twenty-three odes, three satires, and as many elegies. From Leipsic he repaired to Jena, where he opened a school, which was well attended. Having accepted of an invitation to a professorship at the university of Gottingen in 1762, he set off for that place, and almost immediately after his arrival he was attacked by a severe illness, from which, however, he recovered, and immediately published a treatise "De Verecundia Virgilii," to which were added three dissertations relative to the eclogues of the poet. He also published "Miscellanea Critica," and applied himself to the study of ancient gems and paintings, with which he became well acquainted. His celebrity had now increased so much, that he received two offers in the same day, one from the prince of Hesse Darmstadt, to be professor of the Oriental languages at Giessen, and the other from his Prussian majesty, to be professor of eloquence at Halle. While he was deliberating respecting the choice he should make, he was nominated by his Britannic majesty to be professor of philosophy at Gottingen, with an increased salary, which induced him to remain in that city, till some attempts were made to ruin his reputation. He then quitted Gottingen, and accepted an offer made him by his Prus-



sian majesty, of being professor of philosophy and eloquence at Halle, with the rank and title of aulic counsellor. While preparing for his departure, he published "*Historia Nummorum Contumeliosorum et Satyricorum*," containing a history of these coins; and on his removal to Halle he gave the public another work of the same kind, and at the same time he effected, what had been often attempted before without success, the institution of a new society, called the "*Literary Society of Halle*." Here also the king conferred upon him the rank of privy-counsellor, and accompanied this mark of honour with a considerable addition to his salary. He died in 1771, and just before his death, revised every thing which he had written on coins, and published "*Opuscula, nummaria quibus Juris Antiqui Historiæque nonnulla capita explicantur*." His other works, not already noticed, were, 1. "*Pro M. T. Cicerose adversus Dionem Cassium et Plutarchum dissertatio*," Gorlitz, 1758, 4to. 2. "*Ad virum doct. I. C. Reichelium epistola, qua de quibusdam ad Homerum pertinentibus disputatur*," Leipsic, 1758, 4to. 3. "*Carminum liber unus*," *ibid.* 1759, 8vo. 4. "*Mores Eruditorum*," Altenburgh, 1760, 8vo. 5. "*Genius Sæculi*," *ibid.* 1760. 6. "*Opuscula Poetica*," *ibid.* 1761, 8vo. 7. "*Oratio pro Lipsii latinitate*," Jena, 1761, 8vo. 8. "*Libellus de minutiarum studio et rixandi libidine grammaticorum quorundam*," *ibid.* 1761, 8vo. 9. "*Animadversiones in Theophrasti characteres Ethicos*," *ibid.* 8vo. 10. "*Dissertatio de felici audacia Horatii*," 1762, 4to. 11. "*Elegiæ*," *ibid.* 8vo. 12. "*Funus Petri Burmanni secundi*," Altenburgh, 8vo. This is a very complete account of the life, &c. of Burman. 13. "*Ridicula Litteraria*," *ibid.* 8vo, a satirical work on useless studies and pursuits. 14. "*Vindiciæ Horatianæ*," against Hardouin, Bremen, 1764, 8vo. 15. "*Stratonis epigrammata, nunc primum edita*," Altenburgh, 1764, 8vo. 16. "*Epistolæ Homericæ*," *ibid.* 1764, 8vo. 17. An edition of Vida, 1766, and of Tyrtæus, 1767. To these may be added many philosophical dissertations, theses, prefaces, &c. enumerated by Harles.<sup>1</sup>

**KNELLER** (Sir GODFREY, baronet), an eminent portrait painter, was born at Lubec about 1648. His father was surveyor-general of the mines, and inspector of count Mansfeldt's revenues. At first Godfrey was destined for a

<sup>1</sup> Harles de Vitis Philologorum, vol. I.—Rees's Cyclopædia.

military life, and was sent to Leyden, where he applied to mathematics and fortification; but the predominance of nature determining him to painting, his father acquiesced, and placed him under Bol, at Amsterdam, and he had also some instructions from Rembrandt. He visited Italy in 1672, and remained some time at Venice, where he painted some of the first families, and amongst them the cardinal Bassadonna. It is probable that he here learned that free, loose style of execution in which he delighted, but by no means excelled; with him it fell to negligence and clumsiness, particularly in his draperies, whilst sometimes his heads exhibit a perfect master of the pencil.

Kneller did not stay long in Italy, as in 1674 he came to England with his brother, John Zachary, who assisted him in painting, without intending to reside here; but being recommended to Mr. Banks, a Hamburg merchant, he painted him and his family. Mr. Vernon, secretary to the duke of Monmouth, saw them, and sat to Kneller; and persuaded the duke also to sit. His grace was delighted, and engaged the king his father to have his picture by the new artist, at a time when the duke of York had been promised the king's picture by Lely. Charles, unwilling to have double trouble, proposed that both artists should paint him at the same time. Lely, as the established artist, chose his light and station: Kneller took the next best he could, and performed his task with so much expedition and skill, that he had nearly finished his piece when Lely's was only dead-coloured. The circumstance gained Kneller great credit; and Lely obtained no less honour, for he had the candour to acknowledge and admire the abilities of his rival. This success fixed Kneller here; and the immense number of portraits he executed, prove the continuance of his reputation.

He was equally encouraged by Charles, James, and William; and had the honour of painting the portraits of ten sovereigns (viz. Charles II. James II. and his queen, William and Mary, Anne, George I. Louis XIV. the czar Peter the Great, and the emperor Charles VI.), which is more than can be said of any other painter. His best friend was William, for whom he painted the beauties of Hampton Court; and by whom he was knighted in 1692, and presented with a gold medal and chain worth 300*l*. In his reign he also painted several of the admirals for Hampton Court, and the Kit-Cat club. He lived to paint George I.

and was made a baronet by him. In 1722, sir Godfrey was seized with a violent fever, from the immediate danger of which he was rescued by Dr. Mead. He languished, however, some time, and died in October 1723. His body lay in state, and was buried at his country seat called Wilton; but a monument was erected to him in Westminster abbey, for which he left 300*l.* and gave particular instructions for the execution of it to Rysbrach.

During the latter part of his time, that is, after the death of Lely, in 1680, Kneller stood at the head of the professors of his art in this country, and that most conspicuously. It is not therefore surprising that he experienced the encouragement he did. He has left some few good pictures behind him as proofs of the natural powers he possessed; but his most sincere admirers, who are judges, must acknowledge that the far greater portion of those he allowed to pass into the world under his name, are a disgrace to him and his patrons. His picture of the converted Chinese, at Windsor, he is said to be most proud of, as justly he might be. It exhibits that he really knew what was good, and could produce it if he chose. According to his own doctrine, he did as much and no more than was necessary to pass current among his employers. "History painters," he said, "make the dead live, and don't begin to live till they are dead. I paint the living, and they make me live."

There is a singular paucity of imagination in Kneller's pictures. He did indeed (and Walpole justly commends him for it) indulge in an ideal drapery for women, instead of the monstrous dresses they wore at the time; but his ingenuity does not appear equal to assist them much; so that there is a ridiculous mixture of positive formality in the stiff neckcloths and wired skirts of coats of the men, and of an affected flow and grace in the loose robes of the women, which consist of nothing more than a chemise thrown open, and discovering the bosom, and a robe-de-chambre loosely drawn over it. All that Kneller can be justly praised, or deservedly esteemed for, generally speaking, is, that his heads, or rather his faces, have a good deal of liveliness and gentility. It seldom amounts to character in the general run of his portraits. Now and then the master-hand appears, when the subject or the moment were favourable. There is, at Petworth, a head of sir Isaac Newton that would be an honour to any man to have

produced ; and portraits of branches of the Seymour family, which are a disgrace to the name they bear. In our days, happily, the weaknesses as well as the merits of Kneller are duly appreciated, and hundreds of his works consigned to the oblivion he probably wished they might experience. When the mass may be thus disposed of, and the select only remain, then he will obtain, unalloyed, the praise his talents, when carefully exerted, fully deserved.

A rapid pencil, and a ready talent of taking likenesses, were the foundation of his reputation ; and a most fortunate ignorance of the art among the best informed even of the public, by whom he was employed, aided his progress. Not but that he was equal to the production of good works if he had been more carefully trained, and had lived amongst those who knew how to value works of art upon just principles ; but he was amongst the most vain of mankind, and had no regard whatsoever for that posthumous fame which leads men to sacrifice present enjoyments to future glory. His motto was, "to live whilst he lived," and, consequently, to make money was a matter of greater moment with him than to make good pictures ; and he succeeded fully ; for although he lost 20,000*l.* by the South Sea speculation, he left, at his death, an estate of 2000*l.* a year. His prices, whilst he painted here, were 15 guineas for a head ; 20 if with one hand ; 30 for a half, and 60 for a whole length.

Sir Godfrey was a man of wit, not unmixed with profaneness, of which lord Orford has given some instances that might as well have been suppressed. The following is of another stamp. In Great Queen-street, Lincoln's-inn-fields, he lived next door to Dr. Ratcliffe. Kneller was fond of flowers, and had a fine collection. As there was great intimacy between him and the physician, he permitted the latter to have a door into his garden ; but, Ratcliffe's servants gathering and destroying the flowers, Kneller sent him word he must shut up the door. Ratcliffe replied, peevishly, "Tell him he may do any thing with it but paint it." "And I," answered sir Godfrey, "can take any thing from him but physic."

KNIGHT (SAMUEL, D. D.), an English antiquary and biographer, was a native of London (where his father was free of the Mercers' company), and received the early

<sup>1</sup> Walpole's Anecdotes.—Biog. Brit. Supplement.—Rees's Cyclopædia.

part of his education at St. Paul's school. He was thence admitted of Trinity college, Cambridge, where, having taken his degree of B. A. in 1702, and of M. A. in 1706, he became chaplain to Edward earl of Orford, who presented him to the vicarage of Chippenham, and also to the rectory of Borough-green in Cambridgeshire, to which last he was instituted Nov. 3, 1707. He afterwards was collated by bishop Moore to a prebendal stall in the church of Ely, June 8, 1714; and presented by him to the rectory of Bluntesham in Huntingdonshire, June 22, 1717. He was made chaplain to George II. in Feb. 1730-1, and promoted by bishop Sherlock to the archdeaconry of Berks, 1735. He died December 10, 1746, in the 72d year of his age, and was buried in the chancel of Bluntesham church, where a neat monument of white marble is erected to his memory, with an inscription written by his friend Mr. Castle, dean of Hereford. His only son, Samuel, was fellow of Trinity college, Cambridge, and rector of Fulham, in Middlesex. With the ample fortune which his father left him, he purchased the manor of Milton near Cambridge, and died Jan. 1790.

Dr. Knight, whose attention appears to have been much directed to literary and ecclesiastical history, was an useful assistant to many authors of his time, and his assistance was acknowledged by Peck, Grey, Ward, and others. He had made collections for the lives of bishops Grosseteste, Overal, and Patrick. Whiston had the latter, which is probably in the hands of his grandson, Samuel Knight, esq. His own publications were the "Life of Erasmus," 1724, 8vo, and of "Dean Colet," 1726, 8vo. Neither of these are written with much animation or elegance, but they contain many curious and useful materials, and are now sold at very high prices, especially the Erasmus, on account of the numerous and well-engraven portraits and plates.<sup>1</sup>

KNIGHTON (HENRY), who flourished at the close of the 14th century, under Richard II. is celebrated as an ancient chronicler. He was a canon-regular of Leicester-abbey, and wrote a history of English affairs in five books, from the Conquest to the year 1395. He wrote likewise an account of the deposition of Richard II. His works are printed with the ten English historians published by Selden.<sup>2</sup>

<sup>1</sup> Bentham's Ely.—Nichols's Bowyer.—Cole's MS Athenæ in Brit. Mus.—Peck's Desiderata, preface, pp. xiv. and xvii. and work, p. 232.

<sup>2</sup> Nicolson's Hist. Library.

KNOLLES (RICHARD), author of, an excellent History of the Turks, was born in Northamptonshire, and educated at Oxford, where he was admitted about 1560; but we are not told of what college, though it is said he was, after taking his degrees, chosen fellow of Lincoln college. When he had continued there some time, Sir Peter Manwood, of St. Stephen's near Canterbury, "minding to be a favourer of his studies," says Wood, "called him from the university, and preferred him to be master of the free-school at Sandwich in Kent," where he applied himself with diligence, and produced many good scholars for the universities. For their use he composed "Grammaticæ. Latinæ, Græcæ, & Hebraicæ, compendium, cum radicibus," Lond. 1600: but his fame rests chiefly on his "History of the Turks," which was first printed in 1610, folio, and which was the labour of twelve years. In the latter editions of this book, for there have been several, it has this title: "The general History of the Turks, from the first beginning of that Nation, to the rising of the Ottoman Family," &c. Some have suggested, that Knolles was not the sole author of this history, because there appear in it several translations from Arabic histories, which language they affirmed him not to have known: but such conjectures are not sufficient to deprive him of the credit which justly attends the work. It has been continued, since Knolles's death, by several hands. One continuation was made, from the year 1628 to the end of 1637, collected out of the dispatches of sir Peter Wyche, knight, ambassador at Constantinople. But the best continuation of the Turkish history is made by Paul Ricaut, esq. consul of Smyrna, from 1623 to 1677, printed at London, 1680, in folio. Ricaut began his "History of the Turkish Empire," from a period earlier than Knolles had left off; for he tells us, in his preface to the reader, that "the reign of sultan Amurat, being imperfectly written in Knolles's history, consisting, for the most part, of abrupt collections, he had thought fit, for the better completing the reign of the sultan, and the whole body of our Turkish history, to deliver all the particular transactions thereof with his own pen."

Knolles wrote also "The Lives and Conquests of the Ottoman Kings and Emperors, to the year 1610," which was not printed till after his death, in 1621, to which time it was continued by another hand; and "A brief Discourse

of the Greatness of the Turkish Empire, and wherein the greatest Strength thereof consisteth," &c. He also translated Bodin's "Six Bookes of a Common-wealth," 1606, folio. He died at Sandwich in 1610, and left behind him the character of a learned and worthy man.

None of our writers, in the opinion of Dr. Johnson, can justly contest the superiority of Knolles, who, in his History of the Turks, has displayed all the excellencies that narration can admit. His style, though somewhat obscured by time, and sometimes vitiated by false wit, is pure, nervous, elevated, and clear. A wonderful multiplicity of events is so artfully arranged, and so distinctly explained, that each facilitates the knowledge of the next. Whenever a new personage is introduced, the reader is prepared by his character for his actions. When a nation is first attacked, or city besieged, he is made acquainted with its history or situation: so that a great part of the world is brought into view. The descriptions of this author are without minuteness, and the digressions without ostentation. After other praises of the work, Dr. Johnson concludes with remarking, that nothing could have sunk Knolles into obscurity, but the remoteness and barbarity of the people whose story he relates. It is perhaps unnecessary to add that our great critic took the fable of his "Irene" from this work.<sup>1</sup>

KNORR à ROSENROTH (CHRISTIAN), a learned German orientalist, was born in 1636. He pursued his studies at various colleges, and then travelled for improvement into France, England, and Holland, but bestowed too much attention on chemistry and the cabalistic art, which vitiated the greater part of his works, although it obtained him the esteem and friendship of Lightfoot, More, and Van Helmont. By the count palatine of Sulzbach, he was, in 1688, nominated one of his privy council, and afterwards chancellor. His reputation is chiefly founded on his "Kabbala Denudata, seu Doctrina Hebræorum transcendentalis, et metaphysica, atque theologica," &c. 3 vols. 4to; a farrago of wild reveries, fanciful chimeras, and mystical absurdities, with occasionally some learned notices of the philosophy of the Hebrews.<sup>2</sup>

KNOTT (EDWARD), a learned Jesuit and controversial writer, whose true name was Matthias Wilson, and who,

<sup>1</sup> Ath. Ox. vol. I.—Johnson's Rambler, No. 122.

<sup>2</sup> Moreri.

in some of his works, takes the name of Nicholas Smith, was born at Pegsworth near Morpeth in Northumberland, 1580. He was entered among the Jesuits in 1606, being already in priest's orders; and is represented in the "Bibliotheca Patrum societatis Jesu," as a man of low stature, but of great abilities: "vir magnis animi dotibus humili in corpore præditus." He taught divinity a long time in the English college at Rome, and was a rigid observer of that discipline himself which he has as rigidly exacted from others. He was then appointed sub-provincial of the province of England; and, after he had exercised that employment out of the kingdom, he was sent thither to perform the functions of provincial. He was twice honoured with that employment. He was present, as provincial, at the general assembly of the orders of the Jesuits, held at Rome in 1646, and was elected one of the definitors. He died at London, January 4, 1655-6, and was buried in the church of St. Pancras, near that city.

This Jesuit was the author of several works, in all which he has shewn great acuteness and learning. In 1630, he published a small volume, called "Charity mistaken, with the want whereof Catholics are unjustly charged, for affirming, as they do with grief, that Protestancy, unrepented, destroys salvation." This involved him in a controversy, first with Dr. Potter, provost of Queen's-college, Oxford, who, in 1633, wrote "Want of Charity justly charged on all such Romanists, as dare, without truth or modesty, affirm, that Protestancy destroyeth salvation;" and afterwards with Chillingworth, who, in answer to this Jesuit, wrote his "Religion of Protestants;" of which, as well as of his controversy with Knott, we have already given an account in his life (vol. IX.) It only remains to be added here, that Chillingworth's latitude of principles afforded Knott many advantages, which, at that time, would be more apparent than now. Knott's larger answer to Chillingworth did not appear until 1652, when it was printed at Ghent, under the title of "Infidelity unmasked; or, the confutation of a book published by W. Chillingworth, &c." Knott was also the author of "Monita utilissima pro patribus missionariis Anglicanis," or useful advice for the fathers of the English mission; but this work was never printed.<sup>1</sup>

<sup>1</sup> Biog. Brit.; Supplement.—Gen. Dict.—Life of Chillingworth.—Dodd's Ch. History, vol. III.



**KNOWLES (THOMAS)**, was a native of Ely, where he was born in 1723, and received his education at the grammar-school of that place, from whence he was removed to Pembroke-hall, Cambridge, where he commenced B. A. in 1743, M. A. in 1747, and was also chosen fellow of that society. He was afterwards lecturer of St. Mary's, in Bury St. Edmund's, upwards of thirty years, prebendary of Ely, rector of Ickworth and Chedburgh, and vicar of Winston, all in the county of Suffolk. He died October 6, 1802.

His works, which discover great learning in a style plain and perspicuous, were, 1. "The scripture doctrine of the Existence and Attributes of God, in twelve Sermons, with a preface, in answer to a pamphlet concerning the argument *à priori*." 2. "An Answer to bishop Clayton's Essay on Spirit;" for which archbishop Secker conferred on him the degree of D. D. 3. "Lord Hervey's and Dr. Middleton's Letters on the Roman Senate." 4. "Observations on the Tithe Bill." 5. "Dialogue on the Test Act." 6. "Primitive Christianity in favour of the Trinity;" attempted to be answered by Mr. Capel Lofft. 7. "Observations on the divine mission of Moses." 8. "Advice to a young clergyman, in six letters." 9. "The Passion, a sermon." 10. "On Charity Schools, on Sunday Schools, and a preparatory discourse on Confirmation." Though he occasionally meddled with controversial points, yet he always conducted himself with the urbanity of a scholar, the politeness of a gentleman, and the meekness of a Christian. He had particularly directed his studies to the acquirement of biblical learning; and, by temporary seclusion from the world, had stored his mind with the treasures of divine wisdom. As a preacher, he was justly admired. His delivery in the pulpit was earnest and impressive; his language nervous and affecting; his manner plain and artless. His discourses were evidently written to benefit those to whom they were addressed, not to acquire for himself the title of a popular preacher. It was his grand object to strike at the root of moral depravity, to rouse up the languishing spirit of devotion, to improve the age, and to lead men to the observance of those moral duties, which his Divine Master taught them to regard as the essentials of his religion. To the doctrines of the Church of England he was a zealous friend; but, at the same time, he was also the friend of toleration. As a parish priest,

he stood unrivalled among his order; exemplary in his conduct, unremitting in his attention to the duties of his station, blending in his ordinary conversation affability and openness, with that gravity of demeanour which well becomes a minister of the gospel; persuasive in his addresses to his hearers, and adorning his doctrine by his life; he will be long and unaffectedly lamented by his numerous parishioners. His only daughter was married, in 1780, to the rev. Benjamin Underwood, rector of East Barnet, and of St. Mary Abchurch, London.<sup>1</sup>

KNOX (JOHN), the chief instrument and promoter of the reformation in Scotland, was descended of an ancient and honourable family, and born 1505, at Gifford, in the county of East Lothian, Scotland. His parents gave him a liberal education, which in that age was far from being common. He was first placed at the grammar-school of Haddington, and after acquiring the principles of the Latin tongue, was sent to the university of St. Andrew's under professor John Major, the same who was Buchanan's tutor, a very acute schoolman, and deep in theology. Knox, however, examining the works of Jerom and Austin, began to dis-relish this subtilizing method, altered his taste, and applied himself to plain and solid divinity. At his entrance upon this new course of study, he attended the preaching of Thomas Guillaume, or Williams, a friar of eminence, whose sermons were of extraordinary service to him; and he acquired still more knowledge of the truth from the martyr, George Wishart, so much celebrated in the history of this time, who came from England in 1554, with commissioners from king Henry VIII. Knox, being of an inquisitive nature, learned from him the principles of the reformation; with which he was so well pleased, that he renounced the Romish religion, and having now relinquished all thoughts of officiating in that church, which had invested him with clerical orders, he entered as tutor into the family of Hugh Douglas of Long Niddrie, a gentleman in East Lothian, who had embraced the reformed doctrines. Another gentleman, in the neighbourhood, also put his son under his tuition, and these two youths were instructed by him in the principles of religion, as well as of the learned languages, and he taught the former in such a way as to allow the rest of the family,

<sup>1</sup> Gent. Mag. LXXII.

and the people of the neighbourhood, to reap advantage from it. He catechised them publicly in a chapel at Long Niddrie, in which he also read to them at stated times, a chapter of the Bible, accompanied with explanatory remarks. The memory of this has been preserved by tradition; and the chapel, the ruins of which are still apparent, is popularly called "John Knox's kirk." It was not, however, to be expected, that he would long be suffered to continue in this employment, under a government entirely at the devotion of cardinal Beaton. (see BEATON); and although he was, in the midst of his tyranny, cut off by a conspiracy in 1546, Hamilton, successor to the vacant bishopric, sought Knox's life with as much eagerness as his predecessor. Hence Knox resolved to retire to Germany, where the reformation was gaining ground; knowing that, in England, though the pope's authority was suppressed, yet the greater part of his doctrine remained in full vigour. He was, however, diverted from his purpose, and prevailed on to return to St. Andrew's, January 1547; where he soon after accepted a preacher's place, though sorely against his will.

He now set openly, and with a boldness peculiar to his character, to preach the doctrines of the reformation, although he had received no ordination, unless such as the small band of reformers could give; a circumstance which, although objected to by some ecclesiastical historians, was not accounted any impediment to his afterwards receiving promotion at the hands of the English prelates. His first sermon was upon Dan. vii. 23—28; from which text he proved, to the satisfaction of his auditors, that the pope was Antichrist, and that the doctrine of the Romish church was contrary to the doctrine of Christ and his apostles; and he likewise gave the notes both of the true church, and of the antichristian church. Hence he was convened by his superiors; he was also engaged in disputes; but things went prosperously on, and Knox continued diligent in the discharge of his ministerial function till July 1547, when the castle of St. Andrew's, in which he was, was surrendered to the French; and then he was carried with the garrison into France. He remained a prisoner on board the galleys, till the latter end of 1549, when being set at liberty, he passed into England; and, going to London, was there licensed, either by Cranmer, or Somerset the protector, and appointed preacher, first at Berwick,

and next at Newcastle. During this employ, he received a summons, in 1551, to appear before Cuthbert Tonstall, bishop of Durham, for preaching against the mass. In 1552, he was appointed chaplain to Edward VI.; it being thought fit, as Strype relates, that the king should retain six chaplains in ordinary, who should not only wait on him, but be itineraries, and preach the gospel over all the nation. The same year he came into some trouble, on account of a bold sermon preached upon Christmas-day, at Newcastle, against the obstinacy of the papists. In 1552-3, he returned to London, and was appointed to preach before the king and council at Westminster; who recommended Cranmer archbishop of Canterbury to give him the living of Allhallows in London, which was accordingly offered him; but he refused it, not caring to conform to the English liturgy, as it then stood. Some say, that king Edward would have promoted him to a bishopric; but that he even fell into a passion when it was offered him, and rejected it as favouring too much of Antichristianism.

He continued, however, his place of itinerary preacher till 1553-4, when queen Mary came to the throne, when leaving England, he crossed over to Dieppe in France, and went thence to Geneva. He had not been long there, when he was called by the congregation of English refugees, then established at Francfort, to be preacher to them; which vocation he obeyed, though unwillingly, at the command of John Calvin; and he continued his services among them till some internal disputes about ceremonies broke up their society. Some of the English, particularly Dr. Cox, afterwards bishop of Ely, wished for a liturgy according to king Edward's form, but Knox and others preferred the Geneva service; at length the party of Cox, to get rid of the Scotch reformer, taking advantage of certain unguarded expressions in one of his former publications, threatened to accuse him of treason unless he quitted the place, which he did, and went again to Geneva. After a few months stay at Geneva, he resolved to visit his native country, and went to Scotland. Upon his arrival there, he found the professors of the reformed religion much increased in number, and formed into a society under the inspection of some teachers; and he associated with them, and preached to them. He conversed familiarly with several noble personages, and confirmed them in the truth of the protestant

doctrine. In the winter of 1555, he taught for the most part in Edinburgh. About Christmas he went to the west of Scotland, at the desire of some protestant gentlemen; but returned to the east soon after. The popish clergy, being greatly alarmed at the success of Knox in promoting the protestant cause, summoned him to appear before them at Edinburgh, May 15, 1556; but, several noblemen and gentlemen of distinction supporting him, the prosecution was dropped. This very month he was advised to write to the queen-regent an earnest letter, to persuade her, if possible, to bear the protestant doctrine; which, when the queen had read, she gave to James Beaton, archbishop of Glasgow, with this sarcasm: "Please you, my lord, to read a pasquil."

While our reformer was thus occupied in Scotland, he received letters from the English congregation at Geneva, earnestly intreating him to come thither; accordingly, July 1556, he left Scotland, went first to Dieppe in France, and thence to Geneva. He had no sooner turned his back than the bishops summoned him to appear before them; and, upon his non-appearance, passed a sentence of death upon him for heresy, and burnt him in effigy at the Cross at Edinburgh. Against this sentence, he drew up, and afterwards printed at Geneva, in 1558, "An Appellation from the cruel and unjust Sentence pronounced against him by the false bishops and clergy of Scotland," &c. He had a call to Scotland in 1557; and having consulted Calvin and other persons as to the prudence and necessity of the step, he set out, and had proceeded as far as Dieppe, when he was advised that some of his best friends seemed, through timidity, to be abandoning their principles, and that therefore it would not be safe for him to proceed. He immediately wrote letters to those who had invited him, complaining of their irresolution, and even denouncing the severe judgments of God on all those who should betray the cause of truth and of their country, by weakness or apostacy. These letters made such an impression on those to whom they were immediately addressed, that they all came to a written resolution, "that they would follow forth their purpose, and commit themselves, and whatever God had given them, into his hands, rather than suffer idolatry to reign, and the subjects to be defrauded of the only food of their souls." To secure each other's fidelity to the protestant cause, a common bond, or cove-

nant, was entered into by them, dated at Edinburgh, December 3, 1557; and from this period they were distinguished by the name of "The Congregation." In the mean time Mr. Knox returned to Geneva, where, in 1558, he published his treatise, entitled "The First Blast of the Trumpet against the monstrous Regiment of Women." His chief motives to write this, were the cruel and bloody government of queen Mary of England, and the endeavours of Mary of Lorrain, queen-regent of Scotland, to break through the laws, and introduce tyrannical government. He designed to have written a subsequent piece, which was to have been called "The Second Blast:" but queen Mary dying, and he having a great opinion of queen Elizabeth, and great expectations to the protestant cause from her, went no farther.

In April 1559, he determined to return to his native country, and would have visited England in his way, but queen Elizabeth's ministers would not suffer him, because he had rendered himself obnoxious to their royal mistress by inveighing against the government of women. He accordingly arrived in Scotland in May. At this time a public prosecution was carried on against the protestants, and their trial was just ready to commence at Stirling: Knox instantly hurried to share with his brethren in the threatened danger, or to assist them in their common cause. Dr. Robertson, in describing this business, says, "While their minds were in that ferment which the queen's perfidiousness and their own danger occasioned, Knox mounted the pulpit, and, by a vehement harangue against idolatry, inflamed the multitude with the utmost rage. The indiscretion of a priest, who, immediately after Knox's discourse, was seen preparing to celebrate mass, and began to decorate the altar for that purpose, precipitated them into immediate action. With tumultuous, but irresistible violence, they fell upon the churches in that city, overturned the altars, defaced the pictures, broke in pieces the images, and proceeding next to the monasteries, laid those sumptuous fabrics almost level with the ground. This riotous insurrection was not the effect of any concert, or previous deliberation. Censured by the reformed preachers, and publicly condemned by the persons of most power and credit with the party, it must be regarded merely as an accidental eruption of popular rage." From this time Mr. Knox continued to promote the reformation by every means

in his power, sparing no pains, nor fearing any danger. Mr. Knox, by his correspondence with secretary Cecil, was chiefly instrumental in establishing those negotiations between "The Congregation" and the English, which terminated in the march of an English army into Scotland to assist the protestants, and to protect them against the persecutions of the queen-regent. This army, being joined by almost all the great men of Scotland, proceeded with such vigour and success, that they obliged the French forces, who had been the principal supports of the tyranny of the regent, to quit the kingdom, and restored the parliament to its former independency. Of that body, a great majority had embraced the protestant opinions, and encouraged by the zeal and number of their friends, they improved every opportunity in overthrowing the whole fabric of popery. They sanctioned the confession of faith presented to them by Knox, and the other reformed teachers: they abolished the jurisdiction of the ecclesiastical courts, and transferred the causes to the cognizance of the civil courts; and they prohibited the exercise of religious worship, according to the rites of the Romish church.

In August 1561, the queen arrived from France, and immediately set up a private mass in her own chapel; which afterwards, by her protection and countenance, was much frequented. This excited the zeal of Knox, who expressed great warmth against allowing it: and, an act of the privy-council being proclaimed at Edinburgh the 25th of that month, forbidding any disturbance to be given to this practice, under pain of death, Knox openly, in his sermon the Sunday following, declared, that "one mass was more frightful to him than ten thousand armed enemies, landed in any part of the realm." This freedom gave great offence to the court, and the queen herself had a long conference with him upon that and other subjects. In 1563, he preached a sermon, in which he expressed his abhorrence of the queen's marrying a papist; and her majesty, sending for him, expressed much passion, and thought to have punished him; but was prevailed on to desist at that time. The ensuing year, lord Darnley, being married to the queen, was advised by the protestants about the court, to hear Mr. Knox preach, as thinking it would contribute much to procure the good-will of the people: he accordingly did so; but was so much offended at his sermon, that he complained to the council, who silenced Knox for

some time. His text was Isaiah xxiv. 13 and 17, "O Lord, our God, other lords than Thou have reigned over us." From these words he took occasion to speak of the government of wicked princes, who, for the sins of the people, are sent as tyrants and scourges to plague them; and, among other things, he said, that "God sets over them, for their offences and ingratitude, boys and women."

In 1567, Knox preached a sermon at the coronation of James VI. of Scotland, and afterwards the First of Great Britain; and also another at the opening of the parliament. He went vigorously on with the work of reformation; but, in 1572, was greatly offended with a convention of ministers at Leith, where it was agreed that a certain kind of episcopacy should be introduced into the church. At this time his constitution was quite broken; and what seems to have given him the finishing stroke was the dreadful news of the massacre of the Protestants at Paris about this time. He had strength enough to preach against it, which he desired the French ambassador might be acquainted with; but he fell sick soon after, and died November 24, 1572, after having spent several days in the utmost devotion. He was interred at Edinburgh, several lords attending, and particularly the earl of Morton, that day chosen regent, who, as soon as he was laid in his grave, said, "There lies he who never feared the face of man, who hath been often threatened with dag and dagger, but yet hath ended his days in peace and honour. For he had God's providence watching over him in a special manner, when his very life was sought."

Knox was twice married, and had children by both his wives; two sons by the first, who were educated at St. John's college, in Cambridge, and chosen fellows of the same. He requested the general assembly which met at Edinburgh in 1566, for leave to visit these sons in England; but they were only at school then, being sent to the university after his death. As to his writings, they were neither numerous nor large: 1. "A faithful admonition to the Professors of the Gospel of Christ within the Kingdom of England," 1554. 2. "A Letter to Queen Mary, Regent of Scotland," 1556. 3. "The Appellation of John Knox," &c. mentioned above, 1558. 4. "The First Blast," &c. mentioned above, 1558. 5. "A brief Exhortation to England, for the speedy Embracing of Christ's Gospel, heretofore by the Tyranny of Mary suppressed and banished," 1559. After his death, came out, 6. His



“History of the Reformation of Religion within the Realm of Scotland,” &c. at the end of the fourth edition of which, at Edinburgh, 1732, in folio, are subjoined all the forementioned works. He published also a few pieces in the controversial way, against the anabaptists, as well as papists; and also his sermon before lord Darnley.

The character of this eminent man has been variously represented, according to the sentiments of ecclesiastical writers. The friends of popery, and of the episcopal establishment in Scotland, and the more recent admirers and advocates of queen Mary, have spared no pains to give an unfavourable turn to all his actions, while the adherents to the church of Scotland have always continued to reverence his character and actions. Dr. Robertson, by no means a partial admirer of Knox, and certainly no bigot to the doctrines or discipline of his church, says that “he was the prime instrument of spreading and establishing the reformed religion in Scotland. Zeal, intrepidity, disinterestedness, were virtues which he possessed in an eminent degree. He was acquainted, too, with the learning cultivated among divines in that age, and excelled in that species of eloquence which is calculated to rouse and inflame. His maxims, however, were often too severe, and the impetuosity of his temper excessive. Rigid and uncompromising himself, he shewed no indulgence to the infirmities of others. Regardless of the distinctions of rank and character, he uttered his admonitions with acrimony and vehemence, more apt to irritate than to reclaim. This often betrayed him into indecent and undutiful expressions with respect to the queen’s person and conduct. Those very qualities, however, which now render his character less amiable, fitted him to be the instrument of Providence for advancing the reformation among a fierce people, and enabled him to face dangers, and to surmount opposition, from which a person of a more gentle spirit would have been apt to shrink back.” Knox has lately found more zealous biographers in Cook, and especially M’Crie, whose life of him is an important addition to the ecclesiastical history of his country, and does honour to Mr. M’Crie’s talents, judgment, and extensive research. It is not perhaps necessary to add many authorities to this notice of that work.<sup>1</sup>

<sup>1</sup> M’Crie’s Life.—Cook’s History of the Reformation in Scotland.—Robertson’s History.—There are many important remarks on M’Crie’s Life, in a criticism on it in the British Critic for 1813.

**KNOX** (Capt. **ROBERT**), the son of capt. Robert Knox, commander of the *Anne* frigate, in the East India service, was born about 1641, and probably brought up to the sea service. He went with his father to Fort George in 1657, and returning thence to England in 1659, put into Ceylon on account of a storm, where he, his father, and fourteen others were made prisoners, and his father died in this captivity, Feb. 9, 1660. After a servitude of nineteen years and a half, the subject of this memoir escaped from the inland parts of the island, where he was prisoner at large, to Areppa, a Dutch settlement on the north-west coast. Here he was hospitably received, and carried in one of their ships to Batavia, and thence, in an English ship, to England. Many of his companions whom he left at Ceylon, had become reconciled to their fate, married, and had families; but captain Knox, although often solicited, preserved his repugnance to such connexions, and his love of liberty. After his return he wrote "An historical relation of the Island of Ceylon, in the East Indies," with an account of his captivity and escape; illustrated with plates and a map of the island, London, 1681, fol. The preface is by Dr. Robert Hooke, who probably had some share in the compilation. It was long esteemed a book of authority. It is uncertain when captain Knox died. He was cousin to Strype the historian.<sup>1</sup>

**KNUTZEN** (**MATTHIAS**), who was born in the country of Holstein, acquired some celebrity in his day for an attempt to propagate atheistical tenets, and for undertaking long journeys on purpose to make proselytes. He first broached his impious notions at Koningsberg, in Prussia, about 1673. He boasted that he had a great many followers in the chief cities of Europe; at Paris, at Amsterdam, at Leyden, in England, at Hamburgh, at Copenhagen, at Stockholm, at Rome; and that he had even seven hundred at Jena. His followers were called conscienciaries, because they asserted, that there is no other God, no other religion, no other lawful magistracy, but conscience. He gave the substance of his system in a short letter dated from Rome; the contents of which may be reduced to the following heads: "First, there is neither a God nor a devil; secondly, magistrates are not to be valued, churches are to be despised, and priests rejected;

<sup>1</sup> Cole's MS. in Brit. Mus.—His "Relation of Ceylon."

thirdly, instead of magistrates and priests, we have learning and reason, which, joined with conscience, teach us to live honestly, to hurt no man, and to give every one his due; fourthly, matrimony does not differ from fornication; fifthly, there is but one life, which is this, after which there are neither rewards nor punishments; sixthly, the holy scripture is inconsistent with itself." The letter may be found in the edition of "*Micrælii Syntagma Historiæ Ecclesiasticæ*, 1699." Knutzen dispersed also some writings in the German tongue, but his opinions were amply refuted, in the same language, by a Lutheran professor, named John Musæus, who undertook that task in order to remove the suspicions that might be entertained to the prejudice of the university of Jena. When he died is not mentioned, nor does his history appear now of much importance.<sup>1</sup>

KNUTZEN (MARTIN), professor of philosophy in Prussia, was born at Königsberg, in 1713, where he was for some years professor of philosophy, and librarian. He died in 1751, leaving several learned works, of which the principal are, "*Systema Causarum Efficientium*;" "*Elementa Philosophicæ Rationalis, Methodo Mathematico demonstrata*;" "*Theoremiata de Parabolis infinitis*;" and "*A Defence of the Christian Religion*," which is said to be his ablest performance.<sup>2</sup>

KOENIG (GEORGE MATTHIAS), a learned German, was born at Altorf, in Franconia, in 1616; and afterwards became professor of poetry and of the Greek tongue, and library-keeper, in the university there, in which last office he succeeded his father. He was well versed in the belles lettres, in divinity, and in the oriental languages; but, being afflicted with deafness some years before he died, he was much impeded in the discharge of his academical functions. He died Dec. 29, 1699, having survived a wife, whom he married in 1648, and four children. He gave several public specimens of his learning, but is principally known for a work entitled "*Bibliotheca vetus et nova*," printed at Altorf, 1678, 4to. This is a biographical dictionary, which, though not free from defects, is a very useful collateral help in the investigation of literary history.<sup>3</sup>

KOENIG (Dr. JOHN GERARD), a botanist and disciple of Linnæus, was born in Courland in 1728, and in 1765

<sup>1</sup> Gen. Dict.—Moreri.—Chaufepie.

<sup>2</sup> Nicéron, vol. XII.—Gen. Dict.—Moreri.

<sup>3</sup> Dict. Hist.

travelled to Iceland, and after having investigated the vegetable productions of that dreary country, and of its circumjacent seas, visited the richer climes of India, and died at Jagrenatpour, in Bengal, in 1785. His communications have greatly enriched the collections of Europe, especially those of Linnæus, Retzius, and sir Joseph Banks. The fine Banksian library contains his botanical manuscripts. His letters to Linnæus are very numerous and instructive. The *Koenigia*, a plant which he discovered in Iceland, was so called by Linnæus in honour of him.<sup>1</sup>

KOENIG (SAMUEL), a learned philosopher and mathematician, was a Swiss by birth, and came early into eminence by his mathematical abilities. He was professor of philosophy and natural law at Franeker, and afterwards at the Hague, where he became also librarian to the stadtholder, and to the princess of Orange; and where he died in 1757. The academy of Berlin enrolled him among her members; but afterwards expelled him on the following occasion. Maupertuis, the president, had inserted in the volume of the Memoirs for 1746, a discourse upon the laws of motion; which Koenig not only attacked, but also attributed the memoir to Leibnitz. Maupertuis, stung with the imputation of plagiarism, engaged the academy of Berlin to call upon him for his proof; which Koenig failing to produce, he was struck out of the academy. All Europe was interested in the quarrel which this occasioned between Koenig and Maupertuis. The former appealed to the public; and his appeal, written with the animation of resentment, procured him many friends. He was author of some other works, and had the character of being one of the best mathematicians of the age. He had a brother, DANIEL, who was murdered at the age of twenty-two, at Franeker. The populace, overhearing him talk in French, imagined that he was a French spy, and would have killed him on the spot, if the academicians had not rescued him from their fury: but the wounds which he received hurried him to the grave in a few months. He translated into Latin Dr. Arbuthnot's "Tables of Ancient Coins," which remained in MS. till 1756, when it was published at Utrecht, with a curious and useful preface, by professor Reitz.<sup>2</sup>

<sup>1</sup> KOLBEN (PETER), a celebrated traveller, was born in 1674, at Dorflas, in the principality of Baireuth, of which

<sup>1</sup> Rees's Cyclopædia.

<sup>2</sup> Dict. Hist.—Hutton's Dictionary.

place his father was a judge, and afterwards a receiver of taxes. His early years were passed in poverty, until, in 1696, he was received into the house of Eimart, an astronomer, under whose directions he made considerable progress in the sciences. He entered the university of Halle in 1700, and afterwards gave a course of lectures in mathematics and philosophy. He was introduced to baron von Krosie, privy counsellor to his Prussian majesty, to whom he became secretary, and whom he accompanied in his travels; and a proposal being made to him to go to the Cape of Good Hope, he gladly embraced the opportunity. Here he remained ten years, making observations on the country and the people, till he was afflicted with blindness, from which, however, on his return to Europe, he so far recovered as to be able to read with the assistance of glasses. In 1716 he inserted in the *Acta Eruditorum* a treatise "De aquis Capitis Bonæ Spei." This work introduced him into farther notice, and he was appointed rector of the school of Neustadt, where he died in 1726. His chief publication was "A Description of the Cape of Good Hope," in folio, with twenty-four plates. This work was translated into Dutch in 1727; and at London, into English, in 1731, by Mr. Medley, who lopped off some of its redundancies. It was afterwards abridged, and published in French in three vols. 12mo. The first attack on the veracity of this work was made by the abbé de la Caille, who, in his *Journal of the voyage to the Cape*, said that he took Kolben's description with him, but found it full of inaccuracies and falsehoods, and more resembling a series of fables than an authentic narrative. It has been also said that Kolben having passed the whole of his time with his bottle and his pipe, was perplexed to find that he had nothing to show in Europe, as the first fruits of his supposed labours, and therefore engaged some inhabitants of the Cape to draw up for him that description of the colony which he imposed upon the public as his own. Forster, on the other hand, in his "Voyage round the World," ascribes to La Caille certain interested motives in thus decrying Kolben's work, and says it would be easy to refute almost every criticism which the abbé has passed on that intelligent and entertaining voyager. These different opinions might perplex us, if more recent travellers had not rendered us independent both of Kolben and La Caille.

KORTHOLT (CHRISTIAN), a learned professor of divinity at Kiel, was born Jan. 15, 1633, at Burg, in the isle of Femenen, near the Baltic sea, in the country of Holstein. He was sent first to school at Burg, whence in his sixteenth year he removed to Sleswick, where he applied to his books two years more; and afterwards studied in the college of Stetin, and gave public proofs of his progress by some theses. Going to Rostoch in 1652, he assiduously frequented the lectures of the professors, and took the degree of doctor in philosophy, in 1656. He then pursued his studies in the university of Jena, and gained great reputation by the academical acts, and by private lectures read on philosophy, the Eastern tongues, and divinity. He left Jena in 1660, and after visiting the universities of Leipsic and Wittemberg, returned to Rostoch, where he was made Greek professor in 1662; and took a doctor of divinity's degree the same year. He married in 1664, and next year was invited to be second professor of divinity in the university just founded at Kiel. He was so zealous for the prosperity of that new university, and so grateful for the kindness of the duke of Holstein, his master, that he refused all the employments, though very beneficial and honourable, which were offered him in several places. This prince bestowed upon him, in 1680, the professorship of ecclesiastical antiquities; and declared him vice-chancellor of the university for life, 1689; and he discharged the duty of those offices with great ability, application, and prudence. His death, which happened March 31, 1694, was a great loss to the university of Kiel, and to the republic of letters. His works in Latin and German are numerous, and esteemed by the learned; the principal are, 1. "Tractatus de persecutionibus Ecclesiæ primitivæ, veterumque Martyrum cruciatibus," the best edition of which is, Keil, 1689, 4to. 2. "Tractatus de Calumniis Paganorum in veteres Christianos," Keil, 1698, 4to. 3. "Tractatus de Religione Ethnica, Mahummedana et Judaica," 1665, 4to. 4. "De Origine et Natura Christianismi ex mente Gentilium," 1672, 4to. 5. "De tribus Impostoribus magnis Liber, Edwardo Herbert, Thomæ Hobbes, et Benedicto Spinoza oppositis," Hamburg, 1701, 4to. 6. "De rationis cum revelatione in Theologia concursu," 1692, 4to; "Oratio de Scholarum et Academiarum ortu et progressu, præsertim in Germania," 1666, folio, &c.<sup>1</sup>

<sup>1</sup> Gen. Dict.—Moreri.

**KORTHOLT (CHRISTIAN)**, grandson of the preceding, was born in 1709, at Keil, where his father, Sebastian Kortholt, was professor. He discovered an early disposition towards the sciences, and made so rapid a progress in them, that he was admitted at twenty to assist in the "Journal of Leipsic," in which may be found some good pieces of his till 1736, and some well chosen extracts from works on ecclesiastical history. Kortholt visited Holland and England, and was esteemed by the learned there. While in England he drew up a short account of the society of Antiquaries of London, "*Epistola ad Kappium de Soc. Ant. Lond.*" Leipsic, 1730, 4to. He went afterwards to Vienna, as chaplain to the Danish ambassador, and was appointed professor of divinity, 1742, at Gottingen, where he died in the flower of his age, 1751, leaving several valuable works. The principal among the Latin ones are, "*De Ecclesiis suburbicariis*;" "*De Enthusiasmo Muhammedis*;" and several excellent "*Dissertations*." The most esteemed of those in German are, a "*Treatise on the truth of Christianity*;" "*Sermons*," &c. He published four volumes of Latin letters by Leibnitz, a volume of his French letters, and a collection of various pieces on philosophy, mathematica, history, &c. by the same author.<sup>1</sup>

**KOTTER (CHRISTOPHER)**, born in 1585, was one of the three fanatics' whose visions were published at Amsterdam in 1657 (by Comenius, as noticed in his life), with the following title: "*Lux in Tenebris*." He lived at Sprottow in Silesia; and his visions began in June 1616. He fancied he saw an angel, under the form of a man, who commanded him to go and declare to the magistrates, that, unless the people repented, the wrath of God would fall dreadfully upon them. His pastor and friends restrained him for some time, nor did he execute his commission, even though the angel had appeared six times; but in 1619, being threatened by the same spirit, he divulged his commission. This brought upon him some ridicule, but his visions continued, and were followed by extasies and prophetic dreams. He waited on the elector Palatine, whom the protestants had declared king of Bohemia, at Breslaw, in 1620, and informed him of his commission, and published it in other places, and, in 1625, at Brandenburg. He became acquainted, the same year, with Comenius,

<sup>1</sup> Dict. Hist.

who greatly favoured his prophecies; but, as they chiefly presaged happiness to the elector-palatine, and the reverse to the emperor, he became at length obnoxious, and, in 1627, was closely imprisoned, as a seditious impostor, afterwards set on the pillory, and banished the emperor's dominions. Upon this he went to Lusatia, which was then subject to his electoral highness of Saxony; and lived there unmolested till his death, in 1647. Whether fool, or knave, he was not discouraged from prophesying, though his predictions were continually convicted of falsehood by the event.<sup>1</sup>

KRANTZ (ALBERT), a famous historian of the fifteenth century, was a native of Hamburg, and had no sooner finished his classical studies, than he set out upon his travels, visiting several parts of Europe, during which he studiously cultivated the sciences, and became a man of general knowledge. His talents procured him the title and offices of doctor of divinity and of the canon law, and professor of philosophy and divinity in the university of Rostoch, of which also he was rector in 1482. He went from Rostoch to Hamburg, and was elected dean of the chapter in the cathedral there in 1498. He executed many important affairs for the church and city of Hamburg; and was so famed for his abilities and prudence, that, in 1500, John king of Denmark, and Frederick duke of Holstein, did not scruple to make him umpire, in a contest they had with the province of Dietmarsen. He died Dec. 7, 1517, after having written some very good works, which were afterwards published: as, 1. "*Chronica Regnorum Aquilorum, Daniæ, Sueciæ, Norvegiæ,*" Argentorat. 1546, folio. 2. "*Saxonia, sive de Saxoniciæ Gentis vetustâ Origine, longinquis Expeditionibus susceptis, et Bellis Domi pro Libertate diu fortiterque gestis Historia, Libris 13 comprehensa, et ad Annum 1501 deducta,*" Colon. 1520, folio. 3. "*Vandalia, sive Historia de Vandalorum verâ Origine, variis Gentibus, crebris è Patriâ Migrationibus, Regnis item, quorum vel Autores fuerunt vel Eversores, Libris 14 à primâ eorum Origine ad A. C. 1500 deducta,*" Colon. 1519, folio. 4. "*Metropolis, sive Historia Ecclesiastica Saxoniciæ,*" Basil, 1548, fol. 5. "*Institutiones Logicæ,*" Leipsic, 1517, 4to, &c.<sup>2</sup>

KRAUS, MARTIN. See CRUSIUS.

<sup>1</sup> Gen. Dict.—Moreri.—Dict. Hist.

<sup>2</sup> Nicéron, vol. XXXVIII.—Moreri.



**KROMAYER (JOHN)**, a learned divine, was born in 1576, at Cobelen in Misnia, of a noble and ancient family. He was appointed minister at Eisleben, then preacher to the duchess dowager of Saxony, and afterwards superintendant of Weimar, where he died in 1643, leaving, "Harmonia Evangelistarum;" "Examen Libri Christianæ Concordiæ;" "Historiæ Ecclesiæ compendium;" and a valuable paraphrase on the book of Jeremiah and the Lamentations, which is in the Bible of Weimar.<sup>1</sup>

**KROMAYER (JEROME)**, nephew of the preceding, was born in 1610, at Zeitz, and became celebrated for his learning and writings, professor of history, rhetoric, and divinity at Leipsic, in which city he died, in 1670, leaving numerous works, of which the following are the principal: "Theologia Positivo-Polemica;" "Historia Ecclesiast.;" "Locî anti-Syneretistici;" "Polymathia Theologica;" "Comment. in Epist. ad Galatas et Apocal.;" "Scrutinium Religionum," &c.<sup>2</sup>

**KUHLMAN (QUIRINUS)**, a celebrated fanatic, was born at Breslaw in Silesia in 1651, and gave great hopes by the uncommon progress he made in literature; but this was interrupted by a sickness he laboured under at eighteen years of age. He was thought to be dead on the third day of his illness, but had then, it seems, a most terrible vision. He fancied himself surrounded with all the devils in hell, and this at mid-day, when he was awake. This vision was followed by another of God himself, surrounded by his saints, and Jesus Christ in the midst; when he saw and felt things inexpressible. Two days after, he had more visions of the same kind; and when he was cured of his distemper, though he perceived a vast alteration with regard to these sights, yet he found himself perpetually encompassed with a circle of light on his left hand. He had no longer any taste for human learning, nor any value for university-disputes or lectures; he would have no other master but the Holy Ghost. He left his country at nineteen years of age. His desire to see Holland made him hasten thither, even in the midst of a desolating war; and he landed at Amsterdam, Sept. 3, 1673, which was but three days before the retaking the city of Naerden. He went to Leyden a few days after, and meeting with Jacob Behmen's works, his disorder increased, for he now

<sup>1</sup> Freheri Theatrum.—Dict. Hist.

<sup>2</sup> Ibid.

said he found that Behmen had prophesied of things, of which he thought nobody but himself had the least knowledge. There was at that time in Holland one John Rothe, a prophet likewise of the same stamp; for whom Kuhlman conceived a high veneration, and dedicated to him his "Prodrumus quinquennii mirabilis," printed at Leyden in 1674. This work was to be followed by two other volumes, in the first of which he intended to introduce the studies and discoveries he had made from the time of his first vision to 1674. He communicated his design to father Kircher; and, commending some books which that Jesuit had published, he let him know, that he had only sketched out what himself intended to carry much farther. Kircher wrote him civil answers, in which he did not trouble himself to defend his works, but declared, that, having written only as a man, he did not pretend to equal those who wrote by inspiration. "I frankly own myself," says he, "incapable of your sublime and celestial knowledge: what I have written, I have written after a human manner, that is, by knowledge gained by study and labour, not divinely inspired or infused.—I do not doubt but that you, by means of the incomparable and vast extent of your genius, will produce discoveries much greater and more admirable than my trifles.—You promise great and incredible things, which, as they far transcend all human capacity, so I affirm boldly, that they have never been attempted, nor even thought of, by any person hitherto; and therefore I cannot but suspect, that you have obtained by the gift of God such a knowledge as the scriptures ascribe to Adam and Solomon: I mean, an Adamic and Solomonic knowledge, known to no mortal but yourself, and inexplicable by any other." Our fanatic, not perceiving that his correspondent was jesting with him, carefully published Kircher's answers, using capital letters in those passages where he thought himself praised: Kircher, however, gave him serious advice, when Kuhlman consulted him about writing to the pope: he told him with what circumspection and caution things were conducted at Rome; and assured him, that in his great work, which he proposed to dedicate to the pope, he must admit nothing which might offend the censors of books, and especially take care not to ascribe to himself an inspired knowledge.

When Kuhlman left Holland does not appear; but it is related, that he wandered a long time in England, France,

and the East, and at last was burnt in Muscovy, Oct. 3, 1689, on account of some predictions of the seditious kind. In the character of this fanatic, there is little to excite respect or compassion. He kept two women in succession, without the sanction of marriage, and made use of the worst arts to get money. He used to write letters to people, in which he denounced terrible judgments, if certain sums were not advanced for the promotion of the new kingdom of God. The celebrated Van Helmont received one of these letters, but paid no attention to it. Another proof that there was nothing very sincere in his enthusiasm, is, that, while he was ready to write respectfully to the pope for the good of Christianity, he was comforting himself with Drabicius's prophecies relating to the destruction of the papacy; and, at that very time, wrote to his friends letters full of hopes that it was then approaching.<sup>1</sup>

KUHNIIUS (JOACHIM), a learned German, and accurate classical editor, was born in 1647 at Gripswalde, a town of Pomerania, where his father was a merchant. Great care was taken of his education; and, after he had finished his juvenile studies in his own country, he was sent to Stade in Lower Saxony. In 1668, he went to the university of Jena, where he applied himself to divinity and the belles lettres. Travelling making one part of the education of a German, he visited the most celebrated towns of Franconia. His high reputation engaged Boccius, a minister of Oettingen in Swabia, to employ him as a preceptor to his children; which office he discharged with so much credit, that he was in 1669 made principal of the college in this town. He held this post three years, and then went to Strasburg; where, in 1676, he was elected Greek professor in the principal college. Ten years he acquitted himself honourably in this professorship, and then was appointed Greek and Hebrew professor in the university of the same town. His uncommon skill in the Greek language drew a vast number of scholars about him, and from places and countries very distant. He died Dec. 11, 1697, aged 50.

He published himself, 1. "Animadversiones in Pollucem," 1680, 12mo. This was a specimen of an intended edition of Pollux's "Onomasticon," which he was prevented by death from executing. His labours, however, were not lost, but inserted in the folio edition of that

<sup>1</sup> Gen. Dict.—Moreri.

author at Amsterdam, 1706. 2. "*Æliani variæ historiæ libri xiv.*" Argent. 1685, 8vo. His notes on this author are very exact and learned, and not only critical, but explanatory. 3. "*Diogenes Laertius de vitis philosophorum, &c.*" Amst. 1692, in 2 vols. 4to, Meibomius's fine edition, in which the short notes of Kuhnus, and other learned men, are inserted. After his death were published, 4. "*Quæstiones philosophicæ ex sacris Veteris et Novi Testamenti aliisque scriptoribus,*" Argent. 1698, 4to. 5. "*Pausaniæ Græciæ descriptio,*" &c. Lipsiæ, 1716, folio. Kuhnus took great pains with this author, whose text was much corrupted; and his edition is justly reckoned the best.<sup>1</sup>

KUNCKEL (JOHN), a celebrated chemist, was born at Husum, in the duchy of Sleswick, in 1630. He was originally intended for the practice of pharmacy; but having applied himself with equal diligence to the study of chemistry and metallurgy, he obtained great reputation in these sciences, and was appointed chemist to the elector of Saxony. He afterwards went to the court of Frederic William, elector of Brandenburg, with a similar appointment; and subsequently to that of Charles XI. king of Sweden, who, in 1693, granted him letters of nobility, under the name of Kunckel de Loewenstern. He was elected a member of the imperial *Academia Naturæ Curiosorum*, under the name of *Hermes III.* He died in Sweden, in March 1703. Notwithstanding his advantages and fame, his theoretical knowledge was very imperfect; he was altogether destitute of the least tincture of philosophy, and was even said to have been one of the searchers for the philosopher's stone. He is now principally known as the discoverer of *phosphorus*, which he prepared from urine, and which bears his name in the shops. He was the author of several works, written in German, in a very bad style, and with as little method as the rest of the alchemists. His treatise "*On Phosphorus*" was printed at Leipsic in 1678, and his "*Art of Glass-making*" in 1689. Two or three of his essays have been translated into Latin.<sup>2</sup>

KUSTER (LUDOLF), a learned critic, was born in the month of Feb. 1670 at Blomberg, a little town in Westphalia, where his father was a magistrate. He learned polite literature under his elder brother, who taught it in

<sup>1</sup> Nicerop, vol. IV.—Moreri,

<sup>2</sup> Dict. Hist.—Reep's Cyclopædia from Eloy.

the college of Joachim at Berlin. He distinguished himself so early in life, that on the recommendation of baron Spanheim, he was appointed tutor to the two sons of the count de Schewerin, prime-minister of the king of Prussia. He had also the promise of a professorship in the college of Joachim at Berlin; but, till that should be vacant, Kuster, who was then but about five-and-twenty, resolved to travel into Germany, France, England, and Holland. He went first to Francfort upon the Oder, where he studied the civil law for some time; and thence to Antwerp, Leyden, and Utrecht, where he remained a considerable time, and wrote several works. In 1699, he passed over into England, and the year following into France, where his chief employment was to collate Suidas with three manuscripts in the king's library. About the end of this year he returned to England, and in four years finished his edition of Suidas, on which he may be said to have meditated day and night. He relates himself, that, being one night awaked by thunder and lightning, he became so alarmed for this work, that he rose immediately, and carried it to bed with him, as his most valuable treasure. It was published at Cambridge in 1705, and is by far the best edition of that valuable Lexicon; and Le Clerc tells us, that the university furnished part of the expence of it. The Bodleian library has lately become possessed of a copy, covered from one end to the other with manuscript notes by D'Orville and others. Kuster was honoured with the degree of doctor by the university of Cambridge, and had several advantageous offers made him to continue there; but was obliged to wave them, being recalled to Berlin, to take possession of the professorship, which had been promised him. He afterwards resigned this place, and went to Amsterdam; where, in 1710, he published an edition of "Aristophanes," in folio, which the public had been prepared some time to expect by an account, as well as a specimen of that work, given by Le Clerc in his "Bibliothèque choisie," for 1708. This excellent edition, emphatically called *editio optima*, contains for the first time some new Scholia on the "Lysistrata," some notes of Isaac Casaubon on the "Equites," and of Spanheim and Bentley, on a few of the earlier plays. It is, upon the whole, a noble production, and has been long esteemed by the first literary characters abroad and at home. Kuster gave an edition also of "Mill's

Greek Testament" the same year; in which he had compared the text with twelve manuscripts which Mill never saw. Of these twelve there were nine in the king of France's library; but, excepting one, which has all the books of the New Testament, the rest contain no more than the four Gospels. The tenth manuscript belonged to Carpzovius, a minister of Leipsic, and contains the four Gospels. The eleventh was brought from Greece by Seidel, of Berlin; but it has not the four Gospels. The last, which Kuster most highly valued, was communicated to him by Bornier, who bought it at the public sale of the library of Francius, professor of rhetoric at Amsterdam. After Kuster's preface, follows a letter of Le Clerc concerning Mill's work. From Amsterdam he removed to Rotterdam, and went some time after to Antwerp, to confer with the Jesuits about some doubts he had in religious matters; the consequence of this was his being brought over to the Roman catholic religion, and his abjuring that of the Protestants July 25, 1713, in the church of the noviciates belonging to the Jesuits. The king of France rewarded him with a pension of 2000 livres; and as a mark of distinction, ordered him to be admitted supernumerary associate of the academy of inscriptions. But he did not enjoy this new settlement long; for he died October 12, 1716, of an abscess in the pancreas, aged only forty-six.

Kuster's other works, not hitherto mentioned, were: 1. "Historia Critica Homeri," Francfort, 1696, 8vo, a work which he did not value much afterwards, when he had made a greater progress in learning. He thought that he had begun too early the character of an author. In this tract he took upon him the name of Neocorus, which in Greek signifies a sexton, as Kuster does in High Dutch. 2. "Bibliotheca Librorum collecta à L. Neocoro," Utrecht, 5 tomes in 8vo. This work was continued from the month of April 1697, to the end of 1699. Mr. Kuster was at first employed alone in this journal; but took into his assistance Mr. Henry Sike, who was afterwards professor of Hebrew in the university of Cambridge. They wrote in conjunction till June 1699, when Mr. Kuster left this work to Mr. Sike, who continued it no longer than the last six months of that year. 3. "Jamblichi de Vitâ Pythagoræ Liber, Græcè & Latinè, cum novâ Versione, Emendationibus, & Notis L. Kusteri. Accedit Porphyrius de Vitâ Pythagoræ cum notis L. Holstenii & C. Rittershusii; itemque Anon-

nymus apud Photium de Vitâ Pythagoræ," Amsterdam, 1707, in 4to. Dr. Kuster's notes are merely critical, in which he restores a prodigious number of passages in his authors. 4. "Diatriba L. K. in quâ Editio Suidæ Cantabrigiænsis contra Cavillationes J. G. Aristarchi Leydensis defenditur," inserted in M. Le Clerc's *Bibliothèque Choisie*, tom. XXIV. p. 49, & seqq. and published separately, in 12mo. A new edition of it, with additions, was published under the title of "Diatriba Anti-Gronoviana," at Amsterdam, 1712, in 8vo. 5. "De Musæo Alexandrino Diatriba," inserted in the 8th tome of Gronovius's collection of Greek Antiquities. 6. "Ludovici Savoti Dissertationes de Nummis antiquis linguâ Gallicâ in Latinam translatae à L. Neocoro," inserted in the 11th tome of Grævius's Roman Antiquities. 7. "Picturæ antiquæ sepulchri Nasoniorum in Viâ Flaminiâ delineatæ & incisæ à Petro Sancto Bartæriolo, explicatæ à Joanne Petro Bellorio; ex Italicâ Linguâ in Latinam transtulit L. Neocorus," inserted in the 12th volume of Grævius. 8. "Epistola, in quâ Præfatio quam v. c. J. P. [Jacobus Perizonius] novissimæ Dissertationi suæ de ære gravi præposuit, refellitur," Leyden, 1713, 8vo. 9. "De vero usu Verborum Mediorum apud Græcos, eorumque differentiâ à Verbis Activis & Passivis. Annexa est Epistola de Verbo Cerno ad virum clar. J. P. Auctore Ludolpho Kustero, Regiæ Inscriptionum Academiæ socio," Paris, 1714, in 12mo. 10. "Explication d'une Inscription Greque envoyée de Smyrne," inserted in the *Memoirs de Trevoux* for September, 1715. 11. "Examen Criticum Editionis novissimæ Herodoti Gronovianæ," inserted in Le Clerc's *Bibliothèque ancienne & moderne*, tom. V. p. 383 & seqq. There has been published in Holland under the name of Grævius, and with the title of "Nova Cohors Musarum," a little tract of Kuster, written in 1699, for the instruction of some young noblemen. Our author published a specimen of a new edition of Robert Stephens's *Thesaurus*, with great improvements in La Roche's *Memoirs of Literature*, vol. V. p. 298 & seqq.

Kuster's chief excellence was his skill in the Greek language, to which he devoted himself with an enthusiasm which undervalued every other pursuit. He thought the history and chronology of Greek words the most solid entertainment of a man of letters, and despised all other branches of learning. It is reported of him, that one day

taking up Bayle's "Commentaire Philosophique," in a bookseller's shop, he threw it down, and said, "This is nothing but a book of reasoning; non sic itur ad astra." But many of his characteristic peculiarities will be best understood from the following letter from Joseph Wasse, the learned editor of Sallust.

"Dr. Kuster, a tall, thin, pale man, seemingly unable to bear fatigue, was nevertheless indefatigable, and of an uncommon application to letters. He formed himself under Grævius. I was acquainted with him from 1700 to 1714. Upon my collecting the remains of Anacreon for Mr. Barnes, about 1702, he introduced me to Dr. Bentley. You must be known, says he, to that gentleman, whom I look upon, not only as the first scholar in Europe, but as the best of friends. I only hinted to him the difficulty I lay under in relation to the officers of the customs; and, presently after, he accommodated that troublesome affair to my entire satisfaction, without so much as once letting me know he had any hand in it till near a year after: unde satis compertum mihi Bentleium esse re officiosum non verbis. Many an excellent emendation upon Suidas have I received from him. I the rather mention this, says Mr. Wasse, because when that Lexicon was in the press, Kuster with indignation shewed me an anonymous letter in Latin, addressed to him, wherein he was advised not to treat the doctor with that distinction, if he intended his book should make its way in the learned world. But to proceed; when he came to write upon Suidas, he found himself under a necessity of making indices of all the authors mentioned by the ancients; Eustathius particularly, and nineteen volumes of Commentaries upon Aristotle, &c. of the history, geography, and chronological characters occasionally mentioned. Dr. Bentley prevailed upon me to give him some assistance. Those that fell to my lot were chiefly Eustathius on the Odyssey, seven or eight Scholiasts, Plutarch, Galen. You may judge of Kuster's dispatch and application, when I tell you I could by no means keep pace with him, though I began the last author Jan. 9, 1703, and finished him March the 8th of the same year, and in proportion too, the remainder. Though I corrected all the sheets of the first volume, yet I never perceived he had omitted some less material words, nor ever knew the true reason. I have heard him blamed too for mentioning the names of one or two persons who sent



him a few notes ; but this was occasioned, I am confident, by the hurry he was always in, and the great number of letters, memorandums, and other papers he had about him. As I remember, he translated *de novo* in a manner five or six sheets a week, and remarked upon them ; so that the work was hastily executed, and would have been infinitely more perfect, had he allowed himself time. Some people thought they assisted him when they did not. A person of figure took him into his closet after dinner, and told him he would communicate something of mighty importance, a *κειμήλιον*, which in all difficulties had been his oracle. In an ill hour I met Kuster transported with delight. We found it was Budæus's Lexicon, large paper, with only the names of the authors he quotes written in the margin, without one single remark or addition. Kuster, the best-natured man alive, was terribly put to it how to treat one that meant well, and continually inquired what service it did him, and triumphed that he was able to contribute so largely to the worthy edition of Suidas. Towards the close of the work, Kuster grew very uneasy, emaciated to the last degree, cold as a statue, and just as much alive as a man three parts dead. Sure I was to hear, every time I called upon him, ' O utinam illucescat ille dies, quo huic operi manum ultimam imponam ! ' It may now be proper to acquaint you in what manner this gentleman used to relax, and forget his labours over a bottle, for even Scipio and Lælius were not such fools as to be wise always ; and that was generally in the poetical way, or in conversations that turned upon antiquities, coins, inscriptions, and obscure passages of the ancients. Sometimes he performed on the spinnet at our music-club, and was by the connoisseurs accounted a master. His chief companions were, Dr. Sike, famous in oriental learning ; Davies and Needham ; Mr. Oddy, who wrote Greek pretty well, and has left notes upon Dio, and a version of Apollonius Rhodius, which are reposed in lord Oxford's library ; he is the person whose conjectures upon Avienus were printed by Dr. Hudson at the end of his Geographers ; and Mr. Barnes, the Greek professor. Upon the publication of his Suidas, Kuster in a little time grew very fat ; and, returning into Prussia, found his patrons retired from court, and his salary precarious. What is more, his principles, which inclined to what is now called Arianism, rendered him not very

acceptable to some persons. In a little time measures were taken to make him uneasy, and he retired to Amsterdam. Here he reprinted Dr. Mill's New Testament, and published Aristophanes, and some additional remarks upon Suidas, under Mr. Le Clerc's cover. But his banker failing, he was reduced to extreme poverty; and, happening at that very juncture to be invited to Paris by his old friend l'abbé Bignon, was unfortunately prevailed upon to join himself to the Gallican church. He desired me to write to him, as usual, but never on the article of religion; declaring, at the same time, how he had not been obliged to make a formal recantation, or condemn the reformed by an express act of his, but merely to conform. How far this is true I know not; what is certain is, only that he was promised all the favour and distinction any convert could expect. He was presently admitted a member of the royal academy of inscriptions; and in 1714, in return for a paper of verses I sent him, made me a present of his book 'De vero usu verborum mediorum; *χρήσιμα χαλκείων.*' The last I had from Kuster contained only queries upon Hesychius; on whom, before he left England, he had made about 5000 emendations. His queries were not over difficult; and thence I guessed his health much impaired. And it proved so indeed; for we heard soon after, that he had been blooded five or six times for a fever, and that, upon opening his body, there was found a cake of sand along the lower region of his belly. This, I take it, was occasioned by his sitting in a manner double, and writing on a very low table, surrounded with three or four circles of books placed on the ground, which was the situation we usually found him in. He had a clear head, cool and proper for debate: he behaved in a very inoffensive manner; and I am persuaded, the last error of his life was almost the only one, and by charitable persons will be placed in a good measure to the account of his deplorable circumstances; for if oppression, which only affects a part, will, why shall not the loss of all one's fortunes, purchased with so much labour, 'make a wise man mad.'"<sup>1</sup>

KUYP, or CUYP (ALBERT), a very original artist, was born at Dort in 1606, and was the son of Jacob Gerritz Kuyp, a landscape painter of much merit, whom, however, he far surpassed in his progress. He was one of the most

<sup>1</sup> Gen. Dict.—Biog. Brit. Supplement.—Moreri.—Dibdin's Classics.

agreeable painters that ever lived; imitating with the greatest perfection the purity and brilliancy of light. No artist ever represented the atmosphere which surrounds all objects more completely than Cuypp; not even Claude: and in the effect of *san-shiue*, none ever approached him. The simplest scenes and combinations of objects were sufficient for him to exert his talents upon; and he never failed to give an interest to them by the sweetness of his colour, and the beauty of his light and shade.

Little or nothing is known of his life. His works are numerous, and therefore he must have lived long; for they are of so highly finished a quality that he must have given much time to them. In the various collections among the nobility in England, works of his shine with almost unrivalled lustre; and are not very uncommon. At the marquis of Stafford's is a very fine one of the landing of prince Maurice at Dort. There are also several others of great merit.<sup>1</sup>

**KYDERMYNSTER, or KIDDERMINSTER (RICHARD)**, an ecclesiastic and antiquary, was born in Worcestershire towards the latter end of the fifteenth century. When he was about fifteen years of age, he was received into the monastery of Benedictine monks at Winchcombe in Gloucestershire; whence, being professed one of that order, he was sent to Gloucester-hall, Oxford, which was then a school for young Benedictines. After studying there four years, he was recalled to his monastery, and made principal chaplain; and his good conduct procured him to be chosen abbot in 1487. He had considerable reputation as a scholar and a promoter of learning; and was an exact observer and reformer of the discipline of his house. In one of his visits to Oxford, which were frequent, he took the degree of D. D. in 1500. He also visited Rome on some affairs belonging to his order, and on his return acquired much reputation as a preacher in the beginning of the reign of Henry VIII. In 1515, when there was a great debate between the clergy and the laity concerning exceptions; some asserting that what is called the "benefit of clergy," should not be extended but to the higher orders, our abbot contended that the minor or inferior orders should also be included. He died in 1531, leaving "*Tractatus contra doctrinam Lutheri*," 1521, one of the first attacks on that

<sup>1</sup> Pilkington.—Rees's Cyclopædia.

reformer's doctrines from this country. But he was more known for his history of the foundation of Winchcombe monastery; a list of its abbots; and its charters and privileges; manuscripts which have been partly lost.<sup>1</sup>

KYNASTON (FRANCIS), an English poet, son of sir Edward Kynaston, knt. was of an ancient family, whose seat was at Otely in Shropshire, where, probably, he was born in 1587. In 1601 he entered as a gentleman-commoner of Oriel college, Oxford, which he left after taking his bachelor's degree, being then, as Wood says, "more addicted to the superficial parts of learning, poetry and oratory (wherein he excelled), than logic and philosophy." He afterwards, however, went to Cambridge, and after taking his master's degree, returned in 1611 to Oxford, and was admitted *ad eundem*. He then became a courtier, admired for his talents, and had the honour of knighthood conferred upon him, and was afterwards made esquire of the body to Charles I. He was the first regent of a literary institution called the *Musæum Minervæ*, of which he drew up and published "The Constitutions," Lond. 4to, 1636. It was an academy instituted in the eleventh year of the reign of Charles I. and established at a house in Covent-garden, purchased by Sir Francis, and furnished by him with books, MSS. paintings, statues, musical and mathematical instruments, &c. and every requisite for polite and liberal education: but the nobility and gentry only were admissible. Sir Francis was chosen regent, and professors were appointed to teach the various arts and sciences. It probably, owing to the rebellion, did not survive its founder, who died about 1642. He translated Chaucer's "Troilus and Cresseide" into Latin, published at Oxford, 1635, 4to; but is better known to the lovers of our early poetry by his "Leoline and Sydanis," with "Cinthiades," 1641, of which Mr. Ellis has given some beautiful specimens, and the story is analyzed by Mr. Gilchrist, with additional extracts, in the "Censura."<sup>2</sup>

KYNASTON (JOHN), son of Humphry Kynaston, citizen of Chester (descended from a younger branch of the Kynastons of Bronguin, in the county of Montgomery), was born at Chester, Dec. 5, 1728; admitted a commoner in Brazen-nose college, Oxford, March 20, 1746; elected

<sup>1</sup> Ath. Ox. vol. I. edition by Bliss.—Dodd's Ch. Hist. vol. I.—Wood's Annals.

<sup>2</sup> Ath. Ox. vol. II.—Faulkner's Hist. of Chelsea.—Ellis's Specimens.—Censura Literaria, vol. II.

scholar, on the foundation of Sarah dutchess dowager of Somerset, in the said college, Aug. 1 of the same year; took the degree of B. A. Oct. 16, 1749; was elected fellow June 14, 1751; and took the degree of M. A. June 4, 1752. He obtained no small reputation by an Oratiuncula, entitled, "De Impietate C. Cornelio Tacito falsò objectatâ; Oratio ex Instituto Viri cl. Francisci Bridgman \*, militis, habita in Sacello Collegii Ænei Nasi Oxon. Festo Sancti Thomæ, Decembris 21, A. D. 1761, à J. K. A. M. Coll. ejusdem Socio;" in which he endeavoured to disprove the false allegations (for such he really thought them) of Famianus Strada (the excellent critic, and most elegant writer) against Tacitus, on his impiety and sovereign contempt of the Supreme. On the apprehension of the notorious miss Blandy, Mr. Kynaston took an active part, from the time of her conviction till her body was secured from indecent treatment. In this business he barely steered free from censure. His method was, to be with her as much as possible when the ordinary (the learned, well-known, but credulous Mr. Swinton, whom she gained to countenance her hypocrisy) was absent; and was suspected to have given hopes of pardon, in concert with another person, also of Brazen-nose College, to the morning of her execution, when she appeared in that studied genteel dress and attitude which she could not possibly have put on had she been watchfully attended by a firmer-minded instructor. In 1764, he published "A collection of papers relative to the prosecution now carrying on in the Chancellor's Court in Oxford, against Mr. Kynaston, by Matthew Maddock, clerk, rector of Cotworth and Holywell, in the county of Huntingdon, and chaplain to his grace of Manchester, for the charge of adultery alleged against the said Matthew Maddock," 8vo. From the date of this publication (the cause of which operated too severely on his high sense of honour) he resided, in not the best state of health, at

\* "The founder of this oration, sir Francis Bridgman, bequeathed twenty pounds a year for ever for a panegyric to be spoken annually (in Brazen-Nose College, by a Fellow) on king James—the Second!!! By an application to the Court of Chancery, about the year 1711, I think, the college was (I doubt not) well pleased to have the subject changed; and was left at liberty to harangue on any of

the liberal sciences, or any other literary topic.—We happily secured the possession of the founder's gratuity; and the oration is spoken regularly in rotation, upon whatever suits the turn and taste of the speaker. It is a pretty addition to the income of one year's fellowship; to prevent one from suffering one's Latin to grow rusty."

Mr. Kynaston, M.S.

Wigan principally, loved and respected by a few select friends. On the 27th of March, 1783, Mr. Kynaston had the misfortune to break his left arm, near the shoulder; but, the bones having been properly replaced, he was thought out of danger. It brought on his death, however, in the June following.<sup>1</sup>

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## L.

**L**ABADIE (JOHN), a French enthusiast, was born at Bourg, in Guienne, Feb. 13, 1610; and, being sent to the Jesuits college at Bourdeaux at seven years of age, he made so quick a progress in his studies, that his masters resolved to take into their society a youth, who gave such promising hopes of being an honour to it. The spirit of piety, with which he was animated, brought him easily into their views; but, being opposed in this by his father, who was gentleman of the bedchamber to Lewis XIII. he could not then carry his design into execution. On his father's death, however, he entered into the order; and, having finished his course of rhetoric and philosophy in three years, he took upon himself the office of a preacher before he was ordained priest. He continued among the Jesuits till 1639; when his frequent infirmities, and the desire he had of attaining to greater perfection, engaged him to quit that society, as he asserts, while others aver, that he was expelled for some singular notions, and for his hypocrisy. Whatever was the cause, he went immediately to Paris, where he preached with great zeal, and procured the friendship of father Gondren, general of the oratory; and Coumartin, bishop of Amiens, being present at one of his sermons,

<sup>1</sup> Nichols's Poems, vol. VII.—Gent. Mag. vol. LX.

was so much pleased, that he engaged him to settle in his diocese, and gave him a canonry in his cathedral-church.

He was no sooner fixed at Amiens, than he endeavoured to become a director of consciences, and presently saw himself at the head of a vast number of devotees; but it is said that his enthusiasm led him to practices more of a carnal than a spiritual nature; and that the discovery of some love-intrigues, in a nunnery, obliged him to seek a retreat elsewhere. For that purpose he chose first Port-Royal; but, as his doctrines or practices were not acceptable, his stay there was short. He therefore removed to Bazas, and afterwards to Toulouse, where M. de Montchal, archbishop of the city, gave him the direction of a convent of nuns; but here, likewise, the indecency of his familiarities with his pupils, under pretence of restoring the notions of primitive purity, and unsuspecting innocence, obliged the bishop, apprehending the consequences of such a converse, to disperse those who had been seduced into different convents, to be better instructed. Labadie endeavoured to inculcate the same practices elsewhere, but, despairing at length to make disciples any longer among the catholics, by whom he was by this time suspected and watched, he betook himself to the reformed, and resolved to try if he could not introduce among them the doctrine and practice of spirituality and mental prayer; with which view, he published three manuals, composed chiefly to set forth the excellence and necessity of that method. But an attempt which he is said to have made upon the chastity of mademoiselle Calonges lost him the esteem and protection of those very persons for whose use his books were particularly written.

Some time afterwards, an accusation was preferred at court against him, for raising a sedition respecting the corpse of a woman which the curate of Montauban thought proper to inter in the church-yard of the catholics, because she had changed her religion. Labadie denied the priest's right to the corpse, and his party appeared in arms to dispute it. But the cause being brought before the court, it was there decided in favour of the catholics, and Labadie condemned to quit the church of Montauban as a seditious person. His banishment however caused a dangerous division. D'Arbussy, his colleague, was charged with promoting his condemnation, out of a spirit of jealousy. Two parties were formed in the town, almost wholly consisting

of the reformed. They proceeded to the last extremities, though the chieftains of each party bore so bad a character as to be equally detested by all who had followed them. Labadie, thus driven out of Montauban, went to seek an asylum at Orange; but, not finding himself so safe there as he imagined, he withdrew privately to Geneva, in June 1659. In the mean time, his departure was much regretted at Orange, where he had imposed upon the people by his devout manner, and by his preaching; and he was not long at Geneva before he excited great commotions. Those that joined him built a large mansion, in which proper cells were provided for his most zealous followers; while the rest of the citizens, consulting how to get rid of him, contrived to procure him an invitation to Middleburg, which was accepted; and accordingly he repaired thither in 1666, and presently began to declare his opinions more explicitly than he had ever done before.

His peculiar tenets were these: 1. He believed that God could and would deceive, and that he had sometimes actually done it. 2. He held the holy scriptures not to be absolutely necessary to salvation, since the Holy Spirit acted immediately upon the soul, and gave it new degrees of revelation; and, when once struck with that divine light, it was able to draw such consequences as would lead to a perfect knowledge of the truth. 3. Though he did not deny the lawfulness of infant-baptism, yet he maintained that it ought to be deferred to riper years. 4. He put this difference between the old and new covenant: The first he said was carnal, loaded with ceremonies, attended with temporal blessings, and open to the wicked as well as the good, provided they were descendants of Abraham; whereas the new covenant admitted only spiritual persons, who were freed thereby from the law, from its curse, and from its ceremonies, and put into a state of perfect liberty. 5. He held the observation of the sabbath to be an indifferent thing; maintaining, that in God's account all days were alike. 6. He distinguished the church into the degenerate and regenerate; and held, that Christ would come and reign a thousand years upon earth, and actually convert both Jews, Gentiles, and Christians, to the truth. 7. He maintained the eucharist to be nothing more than a bare commemoration of Christ's death; and that, though the signs were nothing in themselves, yet Christ was received therein spiritually by the worthy communicant. 8. He



taught, that the contemplative life was a state of grace and of divine union in this world, the fullness of perfection, and the summit of the Christian mountain, elevated to that height, that it touched the clouds, and reached up very near to heaven. 9. That a person whose heart was perfectly content and calm, was almost in possession of God, discoursed familiarly with him, and saw every thing in him: that he took all things here below with indifference, beholding the world beneath him, and whatever passed therein; its mutability not touching him; all the storms, to which the world is subject, forming themselves under his feet, just as rain and hail form themselves under the tops of mountains, leaving upon the summit a constant calm and quietude. 10. That this state was to be obtained by an entire self-denial, mortification of the senses, and their objects, and by the exercise of mental prayer.

It is evident that some of these opinions are not peculiar to Labadie, and that others of them are rather wildly expressed than erroneous in themselves; but it is equally evident that they are inconsistent one with another, and that in order to be a Labadist, a man must be as great an enthusiast as the founder himself. It was, however, owing to this practice of spirituality, accompanied with an apparent severity of manners, that Labadie acquired a very great authority in a little time. Those who charged him with hypocrisy were looked on as worldlings, sold to the present life; while his followers were esteemed as so many saints. Even mademoiselle Schurman, so famous in the republic of letters, was persuaded, that she chose the better part, in putting herself under his directions; she became one of the most ardent chiefs of his sect, and had the power to bring over to her way of thinking Elizabeth, princess Palatine, who opened an asylum to all the wandering and fugitive disciples of that preacher, esteemed it an honour to collect what she called the true church, and declared her happiness in being delivered from a masked Christianity, with which she had till then been deceived. She extolled Labadie to the skies. He was the man, she said, who talked to the heart, and it is this kind of talking, which means no more than an influence on weak minds, through the medium of the passions, which has promoted religious imposture in all ages.

The followers of Labadie, who were now distinguished by the title of Labadists, became so numerous, and so

many persons of each sex abandoned the reformed to close with them; that the French church in the United Provinces set themselves in earnest to stop the desertion, which was daily increasing. But Labadie, perceiving their designs against him, aimed to ward off the blow, by turning it upon them. Mr. de Wolzogue, professor and minister of the Walloon church at Utrecht, had lately published a piece, several passages of which had given great offence to the protestants\*. Labadie therefore took this opportunity to accuse him of heterodoxy, in the name of the Walloon church at Middleburgh, to a synod which was held at Naerden. But, upon hearing the matter, Wolzogue was unanimously declared orthodox, the church of Middleburgh censured, and Labadie condemned to make a public confession before the synod, and in the presence of Wolzogue, that he had been to blame in bringing the accusation, by which he had done him an injury. This judgment reaching the ears of Labadie, he resolved not to hear it pronounced; and, lest it should be signified to him, he withdrew privately from Naerden; and, returning to Middleburgh, raised such a spirit against the synod in his church as even threatened no less than a formal schism. Several synods endeavoured, by their decrees, to cut up the mischief by the root; but in some of these Labadie refused to appear; he disputed the authority of others, and appealed from the definitive sentences which they pronounced against him. At length commissaries were nominated by the synod, to determine the affair at Middleburgh, but they had no sooner arrived than the people rose against them, possessed themselves of the assembly-house, and locked the church-doors to keep them out. The magistrates supported Labadie, and the estates of the province contented themselves with proposing an accommodation; which being haughtily rejected by Labadie, the states were so provoked, that they confirmed the sentence passed by the commissaries, by which he was forbidden to preach, &c. And because Labadie exclaimed loudly against being condemned without a hearing, the decision of the synod to be held at Dort was sent to him, summon-

\* A piece came out in 1666, entitled, "Philosophia s. scripturæ interpretis, exercitatio paradoxa." This was thought a pernicious book, and refuted by Wolzogue, in a piece, entitled, "De Scripturarum Interprete ad-

versus Exercitorem," &c. 1667; but he was so unfortunate in some unguarded expressions, as to be more inveighed against than the book he endeavoured to refute.

ing him to appear there. Labadie was deposed by this synod, and cut off from all hopes of mercy on any other condition, except that of thorough repentance, of which he never gave any proofs. On the contrary, he procured a crowd of devotees to attend him to Middleburgh, where they broke open the church-doors; which done, he preached, and distributed the eucharist to such as followed him. The burgo-masters, apprehensive of consequences, sent him an order to quit the town and the boundaries of their jurisdiction. He obeyed the order, and withdrew to Ter-Veer, a neighbouring town, where he had some zealous partisans, among the rich merchants and traders, who had settled, and drawn a large share of commerce thither. They received him joyfully, and procured him a protection from the magistrates. However, the states of Zealand, being resolved to drive him from this fort, made an order to expel him the province. The magistrates of Ter-Veer took his part against the states, alledging three reasons in his favour: first, that he lived peaceably in their town, and had done nothing worthy of banishment; secondly, that it was enough to interdict him from preaching in public; and lastly, that they had reason to apprehend danger from the populace, who would not quietly be deprived of so edifying a person. The province was obliged to have recourse to the prince of Orange, who was marquis of Ter-Veer; and who ordered Labadie to submit, forbidding at the same time any of the inhabitants to harbour him.

In this exigence, he resumed the attempt he had vainly made before, of associating with madam Bourignon in Noordstrand; but not thinking him refined enough in the mystic theology to become her colleague, nor supple enough to be put in the number of her disciples, she rejected his overtures; and now he formed a little settlement betwixt Utrecht and Amsterdam, where he set up a printing-press, and published many of his works. Here the number of his followers increased, and would have grown very large, had he not been betrayed by some deserters, who, publishing the history of his private life, and manner of teaching, took care to inform the public of the familiarities he took with his female pupils, under pretence of uniting them more closely to God. From this retreat he sent his apostles through the great towns in Holland, in order to make proselytes, especially in the richest houses; but,

not being able to secure any residence where he might be set above the fear of want, he went to Erfurt; and, being driven thence by the wars, was obliged to retire to Altena in Holstein, where a violent colic carried him off, 1674, in his 64th year. He died in the arms of mademoiselle Schurman, who, as a faithful companion, constantly attended him wherever he went. This is the most generally received account of his death; yet others tell us, that he went to Wiewaert, a lordship of Frizeland, belonging to the house of Sommersdyck; where four ladies, sisters of that family, provided him a retreat, and formed a small church, called "The Church of Jesus Christ retired from the World." His works are numerous, amounting to upwards of thirty articles, but surely not worthy to be recorded.<sup>1</sup>

LA BARRE. See BARRE.

LABAT (JOHN BAPTIST), a celebrated traveller of the order of St. Dominic, was born in 1663 at Paris, and taught philosophy at Nancy. In 1693, he went to America in quality of missionary; and, at his return to France, in 1705, was sent to Bologna, to give an account of his mission to a chapter of the Dominicans. He continued several years in Italy; but, at length returning home, died at Paris Jan. 6, 1738. His principal works are, 1. "Nouveau Voyage aux Isles de l'Amérique," 6 vols. 8vo, a very pleasant and instructive work in many respects, but not always accurate as to facts. 2. "Voyages en Espagne & en Italie," 8 vols. 12mo. 3. "Nouvelle Relation de l'Afrique Occidentale," 5 vols. 12mo. As Labat was never in Africa, this work is compiled from the relation of others. He also published, 4. "Voyage du Chevalier des Merchais en Guinée," 4 vols. 12mo. 5. "La Relation historique de l'Ethiopie Occidentale," translated from the Latin of father Cavazzi, a capuchin, 4 vols. in 12mo; and 6. "Les Memoires du Chev. d'Arviéux," containing his travels to Constantinople, Asia, &c. 6 vols. 12mo, in which he is entitled to the credit of a very judicious editor.<sup>2</sup>

LABBE (PHILIP), a celebrated Jesuit, was born July 10, 1607, of a good family at Bourges. He taught ethics, philosophy, and moral theology, with reputation; first at Bourges, and afterwards at Paris, where he settled. His memory was uncommon, and his learning very extensive;

<sup>1</sup> Nicéron, vols. XVIII. and XX.—Chaufepie.—Mosheim.—Gen. Dict. See Index in vol. X.

<sup>2</sup> Metari.—Dict. Hist.—Saxil Onomasticon.

and he was esteemed by the literati for amiable temper and politeness, as well as for his writings. He died March 25, 1667, at Paris. He was not much of an original writer, the greatest part of his numerous works being compilations, which cost him little farther trouble than to collect and arrange, which, however, he did with judgment. The principal are, 1. "Nova Bibliotheca MSS. Librorum," 1657, 2 vols. fol. containing many pieces which had never been printed before. 2. "De Byzantinæ Historiæ Scriptoribus," fol. in which is an account and catalogue of the writers of the Byzantine History, in chronological order. 3. "Two Lives of Galen," taken from his works, 8vo. 4. "Bibliotheca Bibliothecarum," Geneva, 1686, 4to, with the "Biblioth. nummaria," and an "Auctuarium," printed 1705. 5. "Concordia Chronologica," 5 vols. fol. The 5th vol. is by Pere Briet; a learned work, but too obscure, and of little use. He published also, several pieces respecting the geographical history of France, and the Greek language, which are forgotten. 6. "Bibliotheca anti-Janseniana," 4to, a catalogue of writings against Jansenius and his defenders. 7. An edition of the "Annals of Michael Glycas," in Greek and Latin, fol. 8. A good edition of "Notitia dignitatum omnium imperii Romani," 1651, 12mo; a necessary book for the history of the Roman emperors. 9. An edition of Jonas bishop of Orleans' works, "concerning the Instruction of a Christian King," 12mo. 10. "De Scriptoribus Ecclesiasticis dissertatio," 2 vols. 8vo, in which is a dissertation against the story of pope Joan. But the most known among Pere Labbe's works, is his new "Collection of the Councils," 1672, 17 vols. fol. with notes; to which is added an 18th vol. entitled "Apparatus alter," because the 17th is also entitled "Apparatus." This Collection was finished by Pere Gabriel Cossart, one of his brethren, a better and more judicious critic than himself, and is justly esteemed, though it is deficient in several respects, and contains many faults. Vigneul Marville says of P. Labbe, that he was an honest man, accused of being a little piratical, and of robbing the learned, not through necessity, but for amusement.<sup>1</sup>

LABBE' or LABE (LOUISA), surnamed the Beautiful Ropemaker, was born about 1526, at Lyons. Her father's

<sup>1</sup> *Chaufepis*.—*Nicéron*, vol. XXV.—*L'Avocat*.—*Dibdin's Bibliomania*, p. 53.

name was Charly, called Labbé. She married Ennemond Perrin, a rope-maker, who lived at Lyons, in the street which still retains the name of Belle Cordiere; and dying 1565; without children, left her all he had, only entailing it on his nephews, James and Peter Perrin, which put a stop to the disadvantageous reports which had been circulated respecting her chastity. She died in 1566. She was the wonder of all the learned of her time, a mechanic's wife, who understood Latin, Italian, and Spanish, and wrote verses in those three languages, being considered as an extraordinary phenomenon. Her poems were printed at Lyons, 1556, and at Rouen, 1610; but these have been eclipsed in every thing but price, by the edition of Lyons, 1762, 8vo.<sup>1</sup>

LABERIUS, an ancient Roman knight, who excelled in writing Mimes, or little satirical productions for the stage, died in 46 A. C. Though in his time men of birth made no scruple to furnish entertainments of the theatrical kind, yet it was highly disgraceful to represent them in their own persons. Julius Cæsar, however, ordered Laberius to act one of his own Mimes; and though he made all the opposition he could, yet Cæsar compelled him. The prologue to the piece is still extant, and Rollin thinks it one of the most beautiful morsels of antiquity. Laberius bemoans himself for the necessity he was under in a very affecting manner, but in the course of the piece glances several strokes of satire at Cæsar, which were so well understood as to direct the eyes of the spectators upon him. Cæsar, by way of revenge, gave the preference to Publius Syrius, who was his rival upon the same theatre; yet, when the Mimes were over, presented him with a ring, as if to re-establish him in his rank. The very small fragments which remain of Laberius, have been often collected and printed with those of Ennius, Lucilius; Publius Syrus, &c. The prologue above-mentioned is preserved in Aulus Gellius, and there is a good version of it in Beloe's translation of that author.<sup>2</sup>

LABOUREUR (JOHN LE), a French historian and antiquary, was born in 1623, at Montmorency, near Paris, of which city his father was bailiff. He had scarcely attained his 18th year, when he became known to the literary world by his "Recueil de Tombeaux," or a collec-

<sup>1</sup> Gen. Dict.—Dict. Hist.

<sup>2</sup> Moreri.—Vossii Poet. Lat.

tion of monuments of illustrious persons buried in the church of the Celestines at Paris, together with their eloges, genealogies, arms, and mottoes. This work appeared in 1642, 4to; and although disclaimed by the author on account of its imperfection, yet was so well received by the public, that a second edition came out the following year. In 1644 he was at court in quality of a gentleman in waiting, when he was chosen to attend the marshal de Guebriant, charged with conducting the princess Mary de Gonzaga into Poland, in order to her marriage with Ladislaus IV. Our author returned with the ambassadress the following year, and printed in 1647, at his own expence, a relation of the journey, which was very entertaining.

Having taken orders in the church, he was made almoner to the king, and collated to the priory of Juvigné. In 1664, his majesty, out of his special favour, made him commander of the order of St. Michael. He had many years before begun a translation of the History of Charles VI. written by a monk of St. Denys, and continued by John le Fevre, called of St. Remy; but though this translation was finished in 1656, it was not published till 1663, and then too came out with a very small part of those commentaries, which, according to his promise, were to have filled two volumes. He had also published in 1656, the history of the marshal of Guebriant, with the genealogy of Budos, and some other houses in Britanny; and gave the public the memoirs of Michael de Castelnau, with several genealogical histories, 1659, in 2 vols. folio, a scarce and highly-valued edition. He continued to employ himself in writing other pieces in the same way, some of which were published after his death, which happened in 1675. Le Long and others are of opinion that Labourneur had some hand in the two last volumes of Sully's Memoirs. He had a brother named LOUIS Le Labourneur, who was bailiff of Montmorency, and author of several pieces of poetry. He died in 1679. These also had an uncle, CLAUDE Le Labourneur, provost of the abbey of L'isle Barbe, upon the Seine, near Lyons, who, in 1643, published "Notes and Corrections upon the Breviary of Lyons;" and in 1665, 1681, and 1682, "Les Mesures de L'isle Barbe," i. e. an historical account of every thing relating to that abbey; but the little caution which he observed in speaking of the chapter of St. John at Lyons obliged him to re-

sign his provostship, and raised him an enemy in the person of Besian d'Arroy, a prebendary of the church, who, in 1644, refuted his "Notes and Corrections," and his "Measures" in 1668, in two publications, the first entitled "L'Apologie de l'Eglise de Lyon;" and the other, "Histoire de l'Abbaie de l'Isle Barbe." Dom. Claude published "A Treatise of the Origin of Arms, against Menetrier," and "A genealogical History of the House of St. Colombe," which was printed in 1673.<sup>1</sup>

LACARRY (GILES), a French Jesuit, was born in 1605, and became successively professor of polite literature, philosophy, and theology; performed missions; and went through several departments of business in his society. Among all his avocations, he found time to be the author of several useful works relating to the history of his country; the most considerable of which are, 1. "Historia Galliarum sub Præfectis Prætorii Galliarum," 1672, in 4to. 2. "Historia Colonialium à Gallis in exteras Nationes missarum," 1677, in 4to. 3. "De Regibus Franciæ et Lege Salica." 4. "Historia Romana," 1671, 4to. This includes the period from Julius Cæsar to Constantine, and is supported and illustrated by medals and other monuments of antiquity. 5. "Notitia Provinciarum Imperii utriusque cum Notis," 1675, 4to. He gave also good editions of "Velleius Paterculus;" and "Tacitus de Germania," with learned notes, of which Dithman availed himself in his edition of 1726.<sup>2</sup>

LACOMBE (JAMES), a diligent French miscellaneous historian, was born at Paris in 1724. Of his numerous works, which have been all well received, the following are the best: "Abrégé chronologique de l'Histoire Ancienne," 1757, 8vo. "De l'Histoire du Nord." "De l'Histoire D'Espagne et de Portugal." "Dictionnaire portatif des Beaux Arts," 1759, 8vo. "Le Salon," 1753, 12mo. "Le Spectacle des Beaux Arts," 1757, 12mo. "Revolutions de l'Empire de la Russie," 1760, 12mo. "Histoire de Christine Reine de Suede," 1762, 12mo. This is his best work, and has merit; but the English translation of it, published at London, 1766, is said to be preferable to the original. The time of La Combe's death is not mentioned.<sup>3</sup>

<sup>1</sup> Nicéron, vol. XIV.—Moreri.—Saxii Onomast.

<sup>2</sup> Moreri.—Dict. Hist.—Saxii Onomast.

<sup>3</sup> Dict. Hist.



LACOMBE de Prezel (HONORE), brother of the former, born at Paris, 1725, was the author likewise of many dictionaries, in the taste of the times, which seems to be the age among the French for subjecting all subjects to alphabetical order. The period of his death is likewise omitted in our authority. His most useful publications are, "Dictionnaire du Citoyen," 1761, 2 vols. 8vo. "Dictionnaire de Jurisprudence," 1763, 3 vols. 8vo. "Les Pensés de Pope, avec sa vie," 1766, 12mo. "Dictionnaire de Portraits et d'Anecdotes des Hommes célèbres," 2 vols. 8vo, &c. He is not to be confounded with another author of the same time, name, and nation, who has left a very useful dictionary of old French, 1765; 1 vol. 8vo.<sup>1</sup>

LACTANTIUS (FIRMIAN), or LUCIUS CÆLIUS, or CÆCILIUS (FIRMIANUS), an eminent father of the church, was, as some say, an African, or, according to others, a native of Fermo, a town in the marche of Ancona, whence he is supposed to have taken his surname. Arnobius was his preceptor. He studied rhetoric in Africa, and with so great reputation, that Constantine the Roman emperor appointed him preceptor to his son Crispus. This brought him to court; but he was so far from giving into the pleasures or corruptions incident to that station, that, amidst very great opportunities of amassing riches, he lived so poor as even frequently to want necessaries. He is accounted the most eloquent of all the ecclesiastical Latin authors. He formed himself upon Cicero, and wrote in such a pure, smooth, and natural style, and so much in the taste and manner of the Roman orator, that he is generally distinguished by the title of "The Christian Cicero." We have several pieces of his, the principal of which is his "Institutiones Divinæ," in seven books, composed about the year 320, in defence of Christianity, against all its opposers. Of this treatise he made an abridgment, of which we have only a part, and added it to another tract, "De Ira Divina." In 1777 the late sir David Dalrymple lord Hailes, published with notes a correct edition of the fifth book "De Justitia," Edin. 12mo. Lactantius had before written a book "De Operibus Dei," in which he proves the creation of man, and the divine providence. St. Jerome mentions other works of our author, as "Two Books to Æsclepiades;" "Eight Books of

<sup>1</sup> Dict. Hist.

Letters ;" a book entitled "The Festin," composed before he went to Nicomedia ; a poem in hexameter verse, containing a description of his journey thither ; a treatise entitled "The Grammarian ;" and another, "De Persecutione." Concerning this last tract, there are various opinions. Dr. Lardner, after stating the evidence on both sides, seems inclined to deny that it was written by Lactantius. He allows, however, that it is a very valuable work, containing a short account of the sufferings of Christians under several of the Roman emperors, from the death and resurrection of Christ to Dioclesian ; and then a particular history of the persecution excited by that emperor, with the causes and springs of it ; as well as the miserable deaths of its chief instruments. The learned judge above mentioned, who published a translation of this work in 1782, Edin. 12mo, has also examined the opinions of those who have treated of its authenticity, with far more acuteness than Lardner, and concludes with Baluze, Mosheim, and other eminent critics, that the treatise "De Mortibus Persecutorum" was written by Lactantius. Lord Hailes's preface is a master-piece of critical inquiry, nor are his notes and illustrations, which occupy one half of the volume, of less merit or utility.

Some works have unquestionably been erroneously attributed to Lactantius ; as the poem called "The Phoenix," which is the production of a pagan, and not of a Christian. The poem "Upon Easter," indeed, appears to have been written by a Christian, but one who lived after the time of Lactantius ; that "Of the Passion of Christ" is not in his style. The "Arguments upon the Metamorphoses of Ovid," and the "Notes upon the Thebaid of Statius," have for their true author Lactantius Placidius the grammarian.

The character of Lactantius as a Christian writer is, that he refutes paganism with great strength of reasoning, but treats divinity too much as a philosopher. He did not understand thoroughly the nature of the Christian mysteries, and has fallen into several errors. His works have gone through a great number of editions, the first of which was published at Rome, in 1468, folio ; and the last, which is the most ample, at Paris, 1748, in 2 vols. 4to.<sup>1</sup>

<sup>1</sup> Cave, vol. I.—Dupin.—Mosheim.—Lardner's Works.—Saxii Onomast.

**LACY (JOHN)**, a dramatic writer, who flourished in the reign of king Charles II. was born near Doncaster in Yorkshire, and was at first bred a dancing-master, but afterwards went into the army, having a lieutenant's commission and warrant as quarter-master under colonel Charles lord Gerrard. The charms of a military life, however, he quitted to go upon the stage, in which profession, from the advantages of a fine person, being well shaped, of a good stature, and well proportioned, added to a sound critical judgment, and a large share of comic humour, he arrived at so great a height of excellence, as to be universally admired; and in particular was so high in the esteem of king Charles II. that his majesty had his picture painted in three several characters, viz. Teague in the "Committee," Scruple in the "Cheats," and Galliard in the "Variety;" which picture is still preserved at Windsor-castle. His cast of acting was chiefly in comedy; and his writings are all of that kind, he being the author of the four following comedies: 1. "Dumb Lady," 1672, 4to. 2. "Sir Hercules Buffoon," 1684, 4to. 3. "Old Troop," 1698, 4to. 4. "Sawney the Scot," 1698, 4to. The second of these was not brought on the stage till three years after the author's death, which happened on the 15th of September, 1681.<sup>1</sup>

**LACYDES**, a celebrated Greek philosopher of Cyrene, the disciple of Arcesilaus, and his successor in the academy, devoted himself early to study, and, in spite of poverty, became a very skilful philosopher, and very pleasing in his discourses, teaching in a garden which was given him by Attalus, king of Pergamus. This prince also invited him to court, but Lacydes replied, that the portraits of kings should be viewed at a distance. In some things, however, like the rest of his brethren, he descended from philosophy to the littlenesses of common men. He had a goose who attended him every where, and when she died he buried her as magnificently as if she had been his son or brother; and his death, which happened in the year 212 B. C. is attributed to excess in drinking. Lacydes followed the doctrines of Arcesilaus, and affirmed that we ought not to decide on any thing, but always suspend our judgment. His servants frequently took advantage of this maxim to rob him, and, when he complained of it, main-

<sup>1</sup> Biog. Dram.—Dodd's Ch. Hist.

tained that he was mistaken; nor could he, on his own principles, make any reply; but, growing weary at last of being plundered, and they still urging that he ought to suspend his judgment, he said to them, "Children, we have one method of disputing in the schools, and another of living in our families."<sup>1</sup>

LADVOCAT (JOHN BAPTIST), an useful and agreeable French writer, was born Jan. 3, 1709, at Vauxcouleurs, in Champagne, where his father was a magistrate. He studied in his native place, but particularly at Pont-a-mousson, where he was called "the prince of philosophers," an academical title given to those who distinguished themselves by their talents and application. Being intended for the church, he was sent to the seminary of St. Louis in Paris, where he remained five years. He afterwards took the degree of bachelor of divinity, was admitted of the house of the Sorbonne in 1734, and of the society in 1736, being then in his licentiate'ship; but after finishing that career with equal ardour and reputation, he was placed in the second rank, among more than 140 competitors. He took a doctor's degree June 1738, and afterwards served the curacy of Greux, and Dom-Remi, to which he had been nominated by his bishop. This prelate proposed to have M. Ladvoeat near him, fix him in his chapter, and place his whole confidence in him; but the Sorbonne did not give the bishop time to execute his plan; for one of their royal professorships becoming vacant by the resignation of M. Thierrri, chancellor of the church and university of Paris, they hastened to appoint M. Ladvoeat to it, January 11, 1740. Our new professor was unable to continue his lectures more than two years and a half, from a disorder of his lungs, thought by the physicians to be incurable, but of which he at length cured himself by consulting the best authors. In the mean time he wrote two tracts, one "on the Proofs of religion," the other, "on the Councils," both which are valued by catholics. In October 1742, he resigned his chair to be librarian to the Sorbonne, an office then vacant by the premature death of the abbé Guedier de St. Aubin, and made use of the leisure this situation afforded, to improve himself in the learned languages, which he had never neglected in the midst of his other studies. He was often consulted by Louis, duke of

<sup>1</sup> Diogenes Laertius.—Stanley's Hist. of Philosophy.—Gen. Dict.—Brucker.

Orleans, first prince of the blood, who, among other things, wished to become acquainted with the original language of the holy scriptures. M. Ladvoeat took advantage of his situation with this prince to represent to him what great and important benefits religion would derive from the establishment of a professor who should explain the holy scriptures according to the Hebrew text. M. the duke immediately comprehending all the good which would result from this professorship, realized it in 1751, and chose M. Ladvoeat to fulfil its duties; desiring that for that time only, without any precedent being drawn from it in future, the offices of librarian and professor, which till then had been incompatible, might center in one person. M. Ladvoeat was no sooner appointed to this professorship, than he considered by what means he might procure scholars to it; in which he was again seconded by the pious liberality of its august founder. The seminary of the Holy Family, endowed by Anne of Austria, offered choice subjects; the duke assembled them, and revived that seminary by paying the debts which had been necessarily contracted in repairing its buildings. The extinct, or suspended fellowships, rose to new existence, and were no longer given but to deserving competitors; an emulation for understanding scripture inspired the most indifferent, and all the students in divinity hastened to receive lectures from the Orleans professor. The example was followed by some other communities, and this school, which seemed at first likely to be deserted, had the credit of training up many men of great talents. M. Ladvoeat died at Paris, December 29, 1765, by which event the house and society of the Sorbonne lost one of its most learned members, the faculty of theology one of its most ingenious doctors, and religion one of its ablest defenders. There is scarce any kind of knowledge which he had not pursued; philosophy, mathematics, the learned languages, history, theology, the holy scripture, all fixed his attention. Assiduous and deliberate study had made the Greek and Latin fathers familiar to him: no monument of ecclesiastical antiquity had escaped his researches; but his peculiar study was to find the true sense of the sacred books; and the theses which he caused to be maintained on the Pentateuch, the Psalms, and the Book of Job, at which the most distinguished among the learned were present, prove the utility of his labours. A genius lively and penetrating, uncommon and extensive,

accurate and indefatigable; a ready and retentive memory, a delicate and enlightened feeling, a decided taste formed from the best models of antiquity, a clear and impartial judgment, a fertile, singular, and natural imagination, and a conversation, which, without seeking for ornaments of style, never failed to prove agreeable and interesting, characterized the scholar in M. Ladvoeat, and gained him the regard and esteem of all with whom he had any intercourse or connections. He was frequently consulted on the most intricate and important points, by persons of the greatest distinction in different departments, while his uniform conduct, full of candour and simplicity, tender and compassionate, honest and virtuous, rendered him, though always far from affluence, the resource of indigent men of letters, and made him a kind relation, an excellent friend, beloved by all who had any intercourse with him, and a most valuable member of society in general. His works are, "A Hebrew Grammar," 1758, 8vo; "The Historical Dictionary," 4 vols. 8vo, reprinted several times during his life; "Tractatus de Consiliis;" a "Dissertation on Psalm 67, Exurgat Deus;" "Lettres sur l'Autorite des Textes originaux de l'Ecriture Sainte;" "Jugemens sur quelques nouvelles Traductions de l'Ecriture Sainte, d'après le Texte Hébreu." The four last were published after his death. M. Ladvoeat assisted in the "Dict. Geographique," which has appeared under the name of M. the abbé de Vosgiens, the best edition of which is that of 1772, 8vo. He had planned several other works which he had not time to finish, but which were impatiently expected even in foreign countries.<sup>1</sup>

LAER. See BAMBOCCIO.

LAET (JOHN DE), an author of the seventeenth century, distinguished by his knowledge in history and geography, was born at Antwerp, and died there in 1640, leaving some very useful works behind him: 1. "Novus Orbis," Leyden, 1633, folio. He translated it himself into French; and it was printed again at Leyden in 1640, in folio. 2. "Historia Naturalis Brasilie," in folio, with cuts. 3. "De Regis Hispanie Regnis et Opibus," in 8vo. 4. "Respublica Belgarum." 5. "Gallia." 6. "Turcici Imperii

<sup>1</sup> Dict. Hist. In this article we have principally followed the account by Ladvoeat's successor in the last edition of his "Dict. Hist." Many French writers spoke disrespectfully of Ladvoeat at the time of his death; but it is to be remarked, that he was no friend to the Encyclopedists.

Status." 7. "Persici Imperii Status." The four last works are part of the little books called "Respublicæ," amounting to about forty volumes, printed by Elzevir in 24to, and treat in a general way of the climate, produce, religion, manners, civil and political government, of these several states; and have served at least as a good model for future improvements. A more considerable work employed the last years of Laet's life; an edition of "Vitruvius," which was printed also by Elzevir, 1649, in folio; accompanied with the notes of learned men, and pieces of other writers upon the same subject. Laet was engaged at one time in a controversy with Grotius, which gave the latter, according to Burigny, a good deal of uneasiness. The dispute was respecting the origin of the Americans, on which subject Grotius wrote with less knowledge of it than might have been expected. Laet printed his work with notes in 1643, and showed that his conjectures were ill-founded, and that he had even advanced some facts which were not strictly true. Grotius answered, in a piece written without temper, entitled "Adversus obtrectatorem, opaca quem bonum facit barba," but Laet's positions were not to be refuted.<sup>1</sup>

LÆTUS POMPONIUS. See POMPONIUS.

LAFITAU (JOSEPH FRANCIS), a French writer, was born at Bourdeaux, and having early entered the schools of the Jesuits, became soon distinguished by a taste for history and polite literature, and although he never arrived at the wealth of his brother, the subject of the next article, he was thought his superior in knowledge and judgment. He made himself known in the literary world by a work entitled "Les Mœurs des Sauvages, comparées aux mœurs des premiers siècles," Paris, 1723, 2 vols. 4to, and 4 vols. 12mo; and by his "Histoire des Découvertes des Portugais dans le Nouveau Monde," 1733, 2 vols. 4to, and 1734, 4 vols. 12mo. He wrote also "Remarques sur le Gin-Seng," Paris, 1728, 12mo. The author had been sent as a missionary to the Iroquois, and the account he gives of them is the most accurate that we have; his comparison between the ancients and the Americans is also very ingenious, and shews great knowledge of antiquity. One other publication of his remains to be mentioned, "Histoire de Jean

<sup>1</sup> *Chaufepie*.—*Niceron*, vol. XXXVIII.—*Burigny's Life of Grotius*,

de Brienne, empereur de Constantinople," Paris, 1727, 12mo. He died in 1755.<sup>1</sup>

LAFITAU (PETER FRANCIS), brother to the preceding, was born in 1685, at Bourdeaux. He entered among the Jesuits early in life, and distinguished himself by his talents for the pulpit; but being sent to Rome on account of the disputes concerning the bull Unigenitus, Clement XI. was so pleased with his lively sallies, that he could not part with him; and Lafitau, taking advantage of the pope's partiality, quitted his order, and was appointed bishop of Sisteron. His diocese was not much edified by him at first, but in the latter part of his life, he is said to have been an example to his clergy, and devoted himself wholly to episcopal duties. Duclos, however, gives him a shocking character for immorality. He died April 5, 1764. His attachment to the bull Unigenitus, induced him to publish some works written with more ease of style, than truth as to facts, such as "Histoire de la Constitution Unigenitus," 2 vols. 12mo; the "History of Clement XI.;" and some volumes of Sermons, and devotional tracts.<sup>2</sup>

LAGNY (THOMAS FANTET DE), an eminent mathematician, was born at Lyons in 1660. Being intended for the bar, he was sent to study the law first at the college of Lyons, and next at the university of Thoulouse; but having accidentally met with Fournier's Euclid, and a treatise on algebra, mathematics became his favourite science. In 1686 he came to Paris, was soon after appointed tutor to the duke de Noailles, elected a member of the academy of sciences, and was appointed by Louis XIV. royal hydrographer at Rochefort; but sixteen years afterwards, he was recalled to Paris, and made librarian to the king with a considerable pension. He died April 11, 1734, and in his last moments, when he no longer knew the persons who surrounded his bed, one of them, through a foolish curiosity, asked him "What is the square of 12?" to which he replied, as it were mechanically, 144. His works are, 1. "New Methods for the Extraction and Approximation of Roots," 1692, 4to. 2. "Elements of Arithmetic and Algebra," 1697, 12mo. 3. "On the Cubature of the Sphere," 1702, 12mo. 4. "A general Analysis, or Method of resolving Problems," published by Richer in 1733, 4to. 5. Several Papers in the Memoirs of the Academy.

<sup>1</sup> Dict. Hist.

<sup>2</sup> Ibid.



Lagny excelled in arithmetic, algebra, and geometry, in which he made many important discoveries.<sup>1</sup>

LAGOMARSINIUS. See MARSIGLIANO.

LAGRANGE (JOSEPH LOUIS), a very eminent mathematician and philosopher, was born at Turin, Nov. 25, 1736, where his father, who had been treasurer of war, was in reduced circumstances. In his early days his taste was more inclined to classical than mathematical studies, and his attention to the latter is said to have been first incited by a memoir that the celebrated Halley had composed for the purpose of demonstrating the superiority of analysis. From this time Lagrange devoted himself to his new study with such acknowledged success, that at the age of sixteen he became professor of mathematics in the royal school of artillery at Turin. When he had discovered the talents of his pupils, all of whom were older than himself, he selected some as his more intimate friends, and from this early association arose an important institution, the academy of Turin, which published in 1759 a first volume under the title of "Actes de la Société Privée." It is there seen that young Lagrange superintended the philosophical researches of Cigna, the physician, and the labours of the chevalier de Saluces. He furnished Foncenex with the analytical part of his memoirs, leaving to him the task of developing the reasoning upon which the formulæ depended. In these memoirs, which do not bear his name, may be observed that pure analytical style which characterizes his greatest productions. He discovered a new theory of the lever, which makes the third part of a memoir that had much celebrity. The first two parts are in the same style, and are known to be also by Lagrange, although he did not positively acknowledge them, and they were generally ascribed to Foncenex.

Lagrange, while giving up to his friend these anonymous solutions, published at the same time under his own name, theories which he promised to unfold and explain. After having given new formulæ of maxima and minima, and after having shown the insufficiency of the methods already known, he announced that he would treat of this subject, which in other respects appeared interesting to him, in a work that he was preparing, and in which from the same principles would be deduced all the mechanical pro-

<sup>1</sup> *Chaufepie*.—*Moreri*.—*Hutton's Dict.*

erties of bodies, whether solid or fluid. Thus at the early age of twenty-three, he laid the foundation of those great works which have attracted the admiration of the learned. In the same volume he applied the theory of recurring consequences and the doctrine of chances to the differential calculus, which till his attempt was worked by indirect methods, but which he established on more general principles.

Newton had undertaken to reduce the motion of fluids to calculation, and had made researches on the propagation of sound. His principles Lagrange found insufficient, and some of his suppositions inaccurate. This he demonstrated; he founded his new researches on the known laws of Dynamics; by considering only the particles in air that are in a right line, he reduced the problem to that of vibrating chords, upon which the greatest geometers had differed. He showed that their calculations were insufficient to decide the question. He therefore undertook a general solution of it by an analysis as new as ingenious, by which he reduced at the same time an indefinite number of equations, and which included continued functions. He established more firmly Bernoulli's theory of the mingling of simple and regular vibrations, showed within what limits this theory is accurate, and where it becomes erroneous. He then arrived at the construction given by Euler, a true construction, though discovered without any rigorous calculations. He also answered D'Alembert's objections. Euler perceived the merit of the new method, which he made an object of his profoundest meditations; but D'Alembert proposed numerous objections, which Lagrange afterwards answered. Euler's first notice of this memoir was by making Lagrange a member of the Academy of Berlin, which he announced to him, Oct. 20, 1759, in a letter handsomely acknowledging the merit of his discoveries.

Euler's admiration of our young mathematician involves the origin of Lagrange's discoveries, as he himself afterwards related. The first attempts to determine the *maxima* and *minima* in all indefinite integral formulæ were made by means of a curve of the quickest descent, and by the *Isoperimeters* of Bernoulli. Euler reduced them to a general method, which, however, had not that simplicity which is desirable in a work of pure analysis. Euler himself thought so, but thought at the same time that it was

conformable to truth, and that by means of sound metaphysics it might be made extremely evident; but this task, he said, he left to those who made metaphysics their study. While the metaphysicians took no notice of this appeal, Lagrange's emulation was excited, and he soon discovered the solution that Euler had despaired of, by analysis; and in giving an account of his process, he said that he considered it not as a metaphysical principle, but as a necessary result of the laws of mechanism, as a mere corollary of a more general law, which he afterwards made the basis of his celebrated work, entitled "Mecanique analytique." We see also the germ of this work in the paper he wrote when the Academy of sciences proposed as a prize question, the theory of the moon's libration, on which subject he had an opportunity to apply the principles of his analytical discoveries. He wrote also an equally able memoir on another prize subject by the same academy, the theory of Jupiter's satellites; and as the subject was not exhausted in this memoir, it was his intention to return to it and enlarge his researches, but his other more pressing engagements prevented him.

In the mean time, as the society of Turin was not quite to his taste, he had a strong desire to become personally acquainted with those scientific men at Paris, with whom he had correspondence; and an opportunity offering, he visited that city, and was kindly received by D'Alembert, Clairaut, Condorcet, Fontaine, Nollet, &c. Soon after, either from his well-known and well-earned fame, or in consequence of the recommendation of his friends, he was, in 1766, appointed director of the Berlin academy, for physico-mathematical sciences. Here, as he was a foreigner, he had some prejudices to overcome; but by a diligent application to the duties of his office, and by steering clear of all contests and parties, political or religious, he soon gained universal esteem, and enriched the memoirs of the Academy of Berlin by a vast number of highly interesting papers, which, however, are but a part of what twenty years enabled him to produce. He had among other things published his "Mecanique analytique" at Paris, to which city he again removed on the death of Frederic, which occasioned great changes in Prussia, some of which it was supposed would affect the literary world. The successor of Frederic indeed was reluctant to part with such an ornament to the academy, and granted leave of absence on

condition that Lagrange should continue to contribute to the Berlin memoirs; and the volumes for 1792, 1793, and 1803, show that he was faithful to his engagement.

In 1787 Lagrange came to Paris to take his seat in the Academy of sciences, of which he had been a foreign member fifteen years; and in order to give him the right of voting in all their deliberations, this title was changed into that of veteran pensioner. When the revolution took place, he lost his pension, which he did not so much regard as he did the dangers which threatened literature and civilization. When the new institutions were formed, such a man could not be overlooked. He was first appointed professor of the Normal school, but this was of short duration. In the Polytechnic school, however, he found an opportunity to return to the cultivation of the science of analysis, and now developed those ideas, the origin of which was contained in two memoirs that he published in 1772, in order to show the true metaphysics of the differential and integral calculus. At that time he published his "Fonctions analytiques," and "Leçons sur le Calcul," which passed through several editions. He also published about the same time his "Traité de résolution numérique des Equations," with notes on several points of the theory of Algebraic equations. He also undertook a new edition of his "Mecanique analytique," and laboured at it with all the ardour of his best days; but so much application brought on weakness and faintings, and about the end of March 1813, a decay of nature was visible, which terminated in his death on April 10.

Lagrange had naturally a good constitution, and by temperance and a tranquil placid mind, his life was prolonged to seventy-six years, almost the whole of which were devoted to scientific pursuits; and so much were his thoughts engaged on these, that in his intercourse with society, he was more frequently meditating on some favourite mathematical subject, than taking any share in conversation. When he did, his manner was timid and respectful, and he seemed to be soliciting rather than imparting that information with which his mind was so amply stored. As he had an aversion to have his portrait taken, a sketch of him was taken by stealth, from which the bust was formed now in the library of the Institute. If his fame might be supposed to rest on any selection from his numerous works, we might instance his "Mecanique

analytique," and "Fonctions analytiques," as unquestionably the most profound and important. "By means of his successful labours," says his eulogist, "mathematical science is at present like a great and beautiful palace, the foundations of which he renewed, fixed the summit, and in which it is impossible to take a step without discovering, with admiration, monuments of his genius."

Lagrange was, as before noticed, one of the founders of the academy of Turin; director, during twenty years, of the Berlin academy, foreign associate of the Academy of Sciences of Paris, member of the Imperial Institute and of the Board of Longitude; senator and count of the empire, grand officer of the legion of honour, and grand-cross of the imperial order of re-union.<sup>1</sup>

LAGUERRE (LOUIS), a painter of histories on ceilings, staircases, halls, &c. and an assistant and imitator of Verrio, was born in France; and his father being master of the menagerie at Versailles, he had Louis XIV. for his godfather, and after him he was named. At first he was intended for the church, and was placed in the Jesuits' college for education; but, having a hesitation in his speech, and having exhibited some taste in drawing, the king recommended to his parents to bring him up to the profession of painting. He then studied in the school of Le Brun, and in the royal academy of Paris; and made so much progress, that, in 1683, at the age of twenty, he came to England, and was immediately employed by Verrio upon the large work at St. Bartholomew's hospital; in which he succeeded so well, that he soon obtained considerable employment on his own account, and executed a great number of ceilings, halls, and staircases, in the houses of the principal nobility of the country, particularly at lord Exeter's at Burleigh, at Devonshire house, Piccadilly, Petworth, and Blenheim. King William gave him lodgings at Hampton Court, where he painted the "Labours of Hercules," and repaired the large pictures called "The Triumphs of Cæsar," by Andrea Mantegna. His talents were not of a cast to demand very high respect, but they were fully equal to the mode in which they were employed, which requiring a certain portion of ingenuity, is a certain waste of talents of a superior class. In a few

<sup>1</sup> From Delambre's elaborate Life of Lagrange, obligingly communicated by Br. Kelly of Finsbury-square.

years, it is probable, his name will repose for perpetuity on the records of history, and the unlucky satire of Pope, "where sprawl the saints of Verrio and Laguerre." He died in 1721, and in a place very seldom disturbed by such an event, viz. in the theatre of Drury-lane. He had gone there to see the "Island Princess" acted for the benefit of his son, who was newly entered upon the stage as a singer; but, before the play began, he was seized by an apoplexy, and carried away senseless.<sup>1</sup>

LAGUNA (ANDREW), a physician, born at Segovia in 1499, was high in the confidence of the emperor Charles V. at whose court he passed a considerable part of his life. He published "Annotations upon Dioscorides;" and an "Epitome of the Works of Galen," with a life of this author; and "A Treatise of Weights and Measures." He was a respectable critic, and died in 1560.<sup>2</sup>

LAINÉZ (ALEXANDER), a French poet, was born in 1650, at Chimay, in Hainault, and was of the same family with father Lainez, second general of the Jesuits, the subject of our next article. He was educated at Rheims, where his wit procured him an acquaintance with the chief persons of the town, and an admittance amongst the best companies. At length he came to Paris, and attended the chevalier Colbert, colonel of the regiment of Champagne, to whom he read lectures upon Livy and Tacitus. Several other officers of the army attended these lectures, making their remarks, and proposing their difficulties, which produced very agreeable and useful conversations. Having, however, a rambling disposition, he quitted this society, travelled into Greece, and visited the isles of the Archipelago, Constantinople, Asia Minor, Palestine, Egypt, Malta, and Sicily. Thence he made a tour through the principal towns of Italy, and, returning through Switzerland into France, arrived at Chimay, where he resided in obscurity for two years, until the abbé Faulkrier, intendant of Hainault, having received orders from the king to seize some scandalous libels that were handed about upon the frontier of Flanders, forced himself by violence into his chamber, on suspicion of being one of the authors of these. There he found Lainez wrapped up in an old morning-gown, surrounded with a heap of papers, all in the greatest

<sup>1</sup> Walpole's Anecdotes.—Pilkington and Strutt.—Rees's Cyclopædia.

<sup>2</sup> Moreri.—Dict. Hist.—Saggi Oratori.

confusion. He accosted him as a guilty person, and seized his papers. Lainez answered with modesty, proved the injustice of the suspicion; and the examination of his papers, which consisted of verses, and minutes of his travels, added conviction to his arguments. The abbé Faultrier was much pleased to find him innocent; and, having had this occasion of knowing his merit, took him home with him, furnished him with apparel, of which at this time he stood very much in need, gave him lodging and diet, and treated him as a friend. Four months after, Lainez followed his benefactor to Paris, and lived with him at the arsenal; but, in half a year's time, finding the little restraint this laid him under not at all agreeable to his spirit, he obtained leave to retire. This being granted, he made an excursion to Holland, to visit Bayle; and then crossed the water to England, whence, at last, he returned to settle at Paris, where he passed his days betwixt study and pleasure, especially that of the table. He was, according to Moreri, a great poet, a great classic, and a great geographer, and, if possible, a still greater drinker. Nobody exactly knew where he lodged. When he was carried homeward in any friend's chariot, he always ordered himself to be set down on the Pont-neuf, whence he went on foot to his lodgings. His friends, who were very numerous, and among them several persons of distinguished birth as well as merit, did not care where he lodged, if they could often have the happiness of his company. His conversation at once charmed and instructed them. He talked upon all kinds of subjects, and talked well upon all. He was a perfect master of Latin, Italian, Spanish, and of all the best authors in each of those languages. The greatest part of the day he usually devoted to his studies, and the rest was passed in pleasure. As one of his friends expressed his surprize to see him in the king's library at eight in the morning, after a repast of twelve hours the preceding evening, Lainez answered him in this distich extempore:

“ Regnat nocte calix, voluntur biblia mane,  
Cum Phœbo Bacchus dividit imperium.”

He died at Paris, April 18, 1710. Although he composed a great deal of poetry, we have little of it left, as he satisfied himself with reciting his verses in company, without communicating them upon paper. The greatest

part of his pieces were made in company, over a bottle, and extempore; so that they are short, but sprightly, easy, full of wit, and very ingenious. A collection of them was published at the Hague in 1753, 8vo. Almost all his papers came into the hands of Dr. Chambou, his physician.<sup>1</sup>

LAINÉZ (JAMES), a Spaniard, and celebrated general of the Jesuits, in which office he succeeded St. Ignatius 1558, after having been one of his first disciples, appeared with great distinction at the council of Trent and colloquy of Poissy; was much esteemed for his prudence, learning, and piety; refused the cardinal's hat, and died at Rome, January 19, 1565, aged fifty-three, leaving some works in Latin, on "Providence," "On the use of the Cup," and "On Women's painting and dress," &c. Father Theophilus Raynaud attributes to him also "The Declarations on the Constitutions of the Jesuits;" while others believe that Lainez drew up the constitutions themselves, alledging, in support of this opinion, that they discover too much penetration, strength of genius, and refined policy, to have been the work of St. Ignatius. In the first congregation after that saint's death, Lainez caused an absolute authority to be granted him, with a perpetuity of the generalship, and a right of having prisons; thus changing the uprightness and simplicity of the founder's maxims for a system of human policy, which guided all the undertakings of the society, and led at length to its destruction.<sup>2</sup>

LAIRE (FRANCIS XAVIER), librarian to the cardinal Lomenie, a member of various learned academies in France and Italy, professor of bibliography, and member of the Lycéum, was born in 1739, at Dole in Franche-comté, of reputable but poor parents, who, however, procured him admission into the religious house of the Minims of his native place. Here his easy access to the fine library of the order, inspired and gratified an early predilection for bibliographical researches, and laid the foundation of that general knowledge of literary history and antiquities, for which he was afterwards so much distinguished, and which he improved in the course of his travels in France, Italy, and Greece. He died at Paris in 1801. His works are, 1. "Mémoires pour servir à l'Histoire Littéraire de quelques grands hommes du 15 siècle, avec un Supplement aux Annales Typographiques de Mattaire." This, of which we

<sup>1</sup> Moreri.—Dict. Hist.

<sup>2</sup> Moreri.—Dict. Hist.



have only the French title, was published in Latin, at Naples in 1776, 4to. 2. "Specimen Historicum Typographiæ Romanæ XV sæculi," Rome, 1778, 8vo. This is the least valued of his works. 3. "Epistola ad abbatem Ugolini, &c." printed at Pavia, but in the title, Strasburgh. 4. "De l'origine et des progres de l'Imprimerie en Franche-Comte," with a catalogue of the works printed there; Dole, 1784, 12mo. 5. "Serie dell' edizioni Aldine," written in conjunction with the cardinal Lomenie, whose librarian he was, as noticed above: of this there have been three editions, at Pisa, 1790, at Padua, in the same year, and at Venice in 1792, 12mo. 6. "Index librorum ab inventa Typographia, ad annum 1500," Sens, 1791, 2 vols. 8vo. This is a catalogue of the books of the fifteenth century, belonging to the library of the cardinal Lomenie, and is our author's most useful work. Laire also published some papers on subjects of French antiquities, in the "Magasin Encyclopedique."<sup>1</sup>

LAIRESSE (GERARD), an eminent Flemish painter, was born at Liege, in 1640. His father, who was a tolerable painter, put his son first to study the belles lettres, poetry, and music, to the last of which Gerard dedicated a day in every week: but at length taught him design, and made him copy the best pictures, particularly those of Bertholet Flamael, a canon of that city. At the age of fifteen, Gerard began to paint portraits, and some historical pieces, for the electors of Cologne and Brandenburg, which contributed to make him known, and gave him great reputation. The ease, however, with which he got his money tempted him to part with it as easily, and run into expence. He was fond of dress, and making a figure in the world; he had also an ambition to please the ladies, and fancied that the liveliness of his wit would compensate in some degree for the deformity of his person. But one of his mistresses, whom he had turned off, having out of revenge wounded him dangerously with a knife, he abandoned such promiscuous gallantry, and married. While settled at Utrecht, and poor, he was seized with a contagious distemper; and, his wife lying-in at the same time, he was reduced to offer a picture to sale for present support, which, in three days' time, was bought by Vyttenburgh, a picture-merchant at Amsterdam, who engaged

<sup>1</sup> Dict. Hist.—Dibdin's Bibliomania.

him to go to that city. Accordingly Lairese settled there ; and his reputation rose to so high a pitch, that the Hollanders esteem him the best history-painter of their country, and commonly call him their second Raphael ; Hemskirk is their first. Yet his style of painting was but a compound of those of Poussin and the old French school. While he aimed at imitating the best Italian masters, he never avoided those false airs of the head and limbs, which seem rather taken from the stage than from nature ; so that his works do not rise to the level of true merit. At length, borne down with infirmities, aggravated by the loss of his eye-sight, he finished his days at Amsterdam, in 1711, at the age of seventy-one.

He had three sons, of whom two were painters and his disciples. He had also three brothers, Ernest, James, and John : Ernest and John painted animals, and James was a flower-painter. He engraved a great deal in aqua-fortis. His work consists of 256 plates, great and small, more than the half of which are by his own hand ; the others are engraved by Poole, Berge, Glauber, &c. Lairese has the credit of an excellent book upon the art, which has been translated into English, and printed both in 4to and 8vo, at London, but it is thought that it consists only of observations made by him, and published with the authority of his name.<sup>1</sup>

LAKE (ARTHUR), a pious English prelate, brother to sir Thomas Lake, knt. principal secretary of state to James I. and son of Almeric Lake or Du Lake, of Southampton, was born in St. Michael's parish, and educated for some time at the free-school in that town. He was afterwards removed to Winchester school, and thence was elected probationer fellow of New college, Oxford, of which he was admitted perpetual fellow in 1589. In 1594 he took his degrees in arts, and being ordained, was made fellow of Winchester college about 1600, and in 1603 master of the hospital of St. Cross. In 1605 he took his degrees in divinity, and the same year was installed archdeacon of Surrey. In 1608 he was made dean of Worcester, and in December 1616, consecrated bishop of Bath and Wells. He was a man of great learning and extensive reading, particularly in the fathers and schoolmen, then a common study ; and as a preacher was greatly admired. Fuller

<sup>1</sup> Argenville, vol. III.—Pilkington and Strutt.—Sir J. Reynolds's Works.

says he obtained his preferments "not so much by the power of his brother (the secretary) as by his own desert, as one whose piety may be justly exemplary to all of his order. In all the places of honour and employment which he enjoyed, he carried himself the same in mind and person, showing by his constancy, that his virtues were virtues indeed; in all kinds of which, whether natural, moral, theological, personal, or paternal, he was eminent, and indeed one of the examples of his time. He always lived as a single man, exemplary in his life and conversation, and very hospitable." Walton confirms this character; he says Dr. Lake was "a man whom I take myself bound in justice to say, that he made the great trust committed to him the chief care and whole business of his life. And one testimony of this truth may be, that he sat usually with his chancellor in his consistory, and at least advised, if not assisted, in most sentences for the punishing of such offenders as deserved church censures. And it may be noted, that after a sentence of penance was pronounced, he did very rarely or never allow of any commutation for the offence, but did usually see the sentence for penance executed; and then, as usually, preached a sermon of mortification and repentance, and so apply them to the offenders that then stood before him, as begot in them a devout contrition, and at least resolutions to amend their lives; and having done that, he would take them, though never so poor, to dinner with him, and use them friendly, and dismiss them with his blessing and persuasions to a virtuous life, and beg them for their own sakes to believe him. And his humility and charity, and all other Christian excellencies, were all like this."

This worthy prelate died May 4, 1626, and was buried in the cathedral of Wells. It does not appear that he published any thing in his life-time; but after his death, Wood informs us, there were published several volumes of his "Sermons;" an "Exposition of the first Psalm;" an "Exposition of the fifty-first Psalm," and "Meditations," all of which were collected in one vol. fol. Lond. 1629, with the title of "Sermons, with religious and divine Meditations," and a life and portrait of the author. Bishop Lake was a considerable benefactor to the library of New college, where he also endowed two lectureships, one for the Hebrew language, and another for the mathematics.<sup>1</sup>

<sup>1</sup> Ath. Ox. vol. L.—Wood's Hist. of Oxford.—Walton's Life of Bp. Sanderson.

LALANDE (JAMES DE), an able counsellor, and professor of law at Orleans, was born in that city Dec. 2, 1622. He discharged various important offices at Orleans with the greatest credit, as to abilities, and with so much integrity, as to be called the father of the people. His learning also procured him the honour of being appointed professor and dean of the university. He died at an advanced age, Feb. 5, 1703, leaving several works, the principal of which are, 1. "Commentaire sur la Coutume d'Orleans," 1677, fol. an edition which is more valued than the subsequent one of 1704, in 2 vols. fol. 2. "Traité de Ban et de l'Arriere Ban," 1674, 4to.<sup>1</sup>

LALANDE (JOSEPH JEROME FRANCIS), a very celebrated French astronomer, was born at Bourg, in the department of l'Ain, July 11, 1732. His father, who was possessed of property, intended him for the bar, and sent him to Paris to study the law, to which, for some time, he applied with so much assiduity, as to answer the most sanguine expectations of his friends, when the sight of an observatory awakened in him a propensity, which deranged the projects of his parents, and became the ruling passion of his life. He put himself under the instructions of Le Monnier, one of the then most celebrated astronomers of France, and profited so much by the lessons of his able instructor, as to afford him the highest degree of satisfaction, who, on his part, conceived for the young man a truly paternal affection, and was determined to promote his interests. An opportunity soon offered; the great astronomer Lecaille was preparing to set out for the Cape of Good Hope, in order to determine the parallax of the moon, and its distance from the earth. To accomplish this purpose, it was necessary he should be seconded by an observer placed under the same meridian, and at the greatest distance that could be conveniently chosen on the globe. Berlin was fixed on, and Le Monnier signified his intention of undertaking the business himself, but the moment when he appeared ready to depart, he had the credit to get his pupil appointed in his stead. Frederic, to whom Maupertuis had explained the delicacy and difficulty of the enterprize, could not forbear shewing some astonishment when the youthful astronomer was presented to him; "However," said he, "the Academy of Sciences has ap-

<sup>1</sup> Mereri.—Dict. Hist.—Saxii Onomasticon.

pointed you, and you will justify their choice." From that moment his age, being only eighteen, was an additional recommendation; he was admitted at court, welcomed by the academy, and became intimate with the most distinguished persons at Berlin. On his return, the account which he gave of his mission procured him free access to the Academy of Sciences, and its transactions were enriched every year by important communications from the young astronomer. The active part which he took in the labours of the academy, was not confined to the astronomical science: we have from his pen, a description of seven arts, as different from each other, as they are remote from the objects of his habitual meditations. He published the French edition of Dr. Halley's tables, and the history of the comet of 1759, and he furnished Clairault with immense calculations for the theory of that famous comet. Being charged in 1760 with the compilation of the "*Connoissance des Temps*," he entirely changed the form of that work, and of this collection he published thirty-two volumes, viz. from 1775 to 1807.

In 1764, appeared the first edition of his "*Traité Astronomique*," which he afterwards completed, and upon which his chief claim to fame rests. Lalande was the first who calculated the perturbations of Mars and Venus; and in the theory of Satellites, in which but little progress had been made, he explained a motion which Bailli claimed as his own discovery. A literary dispute arose out of this circumstance, which, however, was conducted with every regard to decency; and the probable result, as seen by disinterested spectators, was, that both had been led to the same discovery. He composed all the astronomical articles for the "*Encyclopædia of Yverdun*," those for the supplements to the "*Encyclopédie de Paris*," and those for the "*Encyclopédie Methodique*," substituting for the articles furnished by d'Alembert, and which he had compiled from the works of Le Monnier, such as were more complete and more modern, from his own observations and improved theories.

To his written works he joined oral instructions during a space of forty-six years; for from 1761 he had replaced the first master, De Lisle, in the chair of astronomy, in the college of France, and gave a new lustre to this curious part of public instruction in a celebrated school, which possessed the most distinguished professors of every kind,

and which enjoyed and merited the extraordinary privilege of out-living the tremendous storms of a revolution, and escaping the almost universal destruction which levelled all around it. As a professor, he taught with so much ability that his school became a seminary of disciples who peopled the different observatories of the world. In the midst of his other labours he drew up his "Voyage d'Italie," the most complete collection of curious objects that travellers can consult; his "Traité des Canaux;" and his "Bibliographie Astronomique," which is an immense catalogue of all the works that have appeared on the subject of that science.

In 1793, Lalande published "Abregé de Navigation historique, theorique, et pratique," containing many valuable rules and tables; and in 1802 he published a new edition of Montucla's History of Mathematics, in 4 vols. 4to, the last two volumes being prepared from Montucla's papers, with the assistance of La Place, La Croix, and other French mathematicians. He published also this year a collection of tables of logarithms, sines, tangents, &c. adapted to the pocket.

Associated to almost all the distinguished scientific societies in the world, he was their common bond of union by the correspondences which he maintained; and he promoted a circulation of intelligence from one to another. He employed the credit arising from the universal reputation which he enjoyed, for the general benefit of the sciences and their cultivators. To the extraordinary ardour and activity of his character, he joined a love for the truth, which he carried to the borders of fanaticism. Every degree of concealment appeared to him unworthy of an honest man; and he therefore, without reserve, uttered his sentiments on all occasions, and by the bluntness of his manners, he sometimes made himself enemies, who not only called in question his real merits, but who excited against him a crowd of detractors, and because they could not rival his high reputation, they attempted to blast his well earned fame. He was not without his singularities and failings, but they were trifling in comparison of his commendable qualities, yet his long and important services were frequently forgotten in the recollection of trivial failings.

Lalande has been charged with profaneness and atheism; but, says the writer of his life whom we have followed, no

authority is produced to support such charges, which, if true, ought to have been sanctioned by some sort of proof, or by well ascertained facts. The facts, however, as given in the "Biographie moderne," are these, that, "before the Revolution, Lalande made a public profession of Atheism: in 1793 he delivered a speech at the Pantheon, with the red cap on his head, against the existence of God; in 1805 he published a Supplement to the "Dictionary of Atheists," by Silvain Mareschal, in which he endeavours to prove there is no Deity; and in support of his opinion he cites not only the dead, but even living persons, one of whom, Francis de Neufchateau, president of the senate, strongly protested in the public prints against this charge." In the same work, we are likewise told, that the emperor (Bonaparte) on being informed of Lalande's conduct, enjoined him to publish nothing more with his name, in a letter dated from the palace at Schoenbrunn, Jan. 18, 1806, which was read at a general meeting of the Institute, all the classes of which had been especially summoned. The substance of this letter is, that M. Lalande, whose name had hitherto been united with important labours in science, had lately fallen into a state of childhood, which appeared now in little articles unworthy of his name, &c. Lalande, who was present, rose and said, "I will conform to the orders of his majesty." These are surely facts of the most decisive kind, and easily to be refuted, if they have no foundation. The editors of the Dict. Hist. borrowing from one of his eulogists, make a very poor defence, by saying that, "he always manifested a benevolent disposition, and approved himself a man of honour, probity, courage, full of activity for all useful things, and of love and zeal in behalf of his fellow-creatures. To imitate the great benefactor is the most worthy homage we can pay to the infinite goodness; the supreme intelligence which governs the universe." He rendered, however, inestimable service to science during his life, and consulted its interests after his death, by founding an annual prize to the author of the best astronomical memoir, or most curious observation. He died April 4th, 1807, in the 75th year of his age.<sup>1</sup>

LALLEMANT (JAMES PHILIP), a Jesuit, who died 1748, left a valuable "Paraphrase on the Psalms," 12mo,

<sup>1</sup> Rees's Cyclopædia, from the eulogies of De-Lambre and Dupont.—Dict. Hist.—Biog. Moderne.

and several other works: the principal are, "Le véritable Esprit des Disciples de S. Augustin," 1705, and 1707, 4 vols. 12mo; "Lettre d'un Abbé à un Evêque," &c.; "Moral Reflexions, with notes on the New Testament," written with a design to rival those by P. Quesnel, 12 vols. 12mo. He speaks much of this Jesuit in his "Letters to the Abbé Margon." Lallemand was among the warmest defenders of the bull Unigenitus.<sup>1</sup>

LALLOUETTE (AMBROSE), a French ecclesiastic, was born at Paris in 1653, became bachelor of the Sorbonne, and chaplain of Notre Dame, and took possession of a canonry of St. Oportune, 1721, but never enjoyed it peaceably. He undertook missions in the provinces for the re-union of the Protestants, and devoted himself with success to the care of souls, and to preaching. He died May 9, 1724, aged seventy-one. He was for some time in the congregation of the oratory. His works are, 1. "Traité de Controverse pour les nouveaux Réunis, sur la Présence réelle, sur la Communion sous une Espèce, et sur les Traduct. Fr. de l'Ecriture," 1692, 12mo. 2. "Extraits des S. S. Peres de l'Eglise, sur la Morale," in 4 parts, 16to. 3. "An Abridgment of the Life of Catherine Antoinette de Gondi," superior-general of Calvary, who died 1716, 12mo. 4. An Abridgment of the "Life of Cardinal le Camus, bishop of Grenoble," 12mo. 5. "The History and Abridgment of the pieces written for and against Plays and Operas," 12mo; a curious work: and 6. "Pensées sur les Spectacles," Orleans, 12mo, are also attributed to him.<sup>2</sup>

LAMANON (ROBERT PAUL), a member of the academy of sciences at Paris, and member of the museum in the same city, was born at Salon, in Provence, in 1752, of an old and respectable family. He was destined for the church, and sent to Paris to complete his theological studies. He rose to the dignity of canon, but by the death of his father and elder brother acquired property, which enabled him to follow the bent of his inclinations, by devoting himself to the physical sciences. He travelled through Provence and Dauphiné, and scaled the Alps and Pyrenees; "at the sight of these vast natural laboratories, the bent of his mind burst forth instantaneously; he climbed to the summit of rocks, and explored the abyss of caverns,

<sup>1</sup> Dict. Hist.

<sup>2</sup> Nicéron, vol. XXXIX.—Moreri.—Dict. Hist.



weighed the air, analysed specimens, and in this ardent fancy, having attained the secrets of creation, he formed a new system of the world." Upon his return home, he applied with great ardour to the study of meteorology, natural philosophy, and the other branches of the history of nature. He spent three years at Paris, and gave to the learned societies there many very valuable papers, particularly a memoir on the Cretans, a memoir on the theory of the winds, and a treatise on the alteration in the course of rivers, particularly the Rhone. He again visited Switzerland and Italy, going first to Turin, where he allied himself to the learned of that country: after his return, laden with the spoils of the countries which he traversed, he employed himself in the arrangement of the interesting fruits of his journey. It was at the time when Lamanon was preparing for the press his great work on the "Theory of the Earth," that the French government conceived the vast project of completing the discoveries of captain Cook; the Academy of sciences was entrusted with the care of selecting men capable of rectifying the common notions of the southern hemisphere, of improving hydrography, and advancing the progress of natural history; they invited, at the recommendation of the illustrious Condorcet, Lamanon to share the danger, and to partake in the glory of this great enterprize. He eagerly caught at the offer, hastened to Paris, refused, in a conference with the minister, the salary offered him, and taking a hasty leave of his friends, departed for Brest. On the 1st of August, 1785, the armament set sail under the orders of La Pe-rouse, an experienced commander: the commencement of the voyage was highly prosperous. After some delays, and having embraced every opportunity of making observations, the vessels arrived at the island of Maouna, one of the southern archipelago. Lamanon, eager to assure himself of the truth of the accounts of that country, debarked with Langle, the second in command. Having explored the place, and being upon the point of returning, they were attacked by the natives; a combat ensued, and they, with several of the boat's crew, fell a sacrifice to the fury of these barbarians. Thus perished Lamanon, a young man ardent in the pursuits of science, disinterested in his principles, and a zealous advocate for the interests of freedom. His eulogist, M. Ponce, said of him, "that he seemed born to bring about a revolution in science;

the depth of his ideas, the energy of his character, the sagacity of his mind, united to that lively curiosity that can draw instruction out of every thing which he saw, and which leaves nothing unexplored, would have led him to the most valuable discoveries.”<sup>1</sup>

LAMBARDE (WILLIAM), an eminent lawyer and antiquary, the eldest son of John Lambarde, alderman of London, by Juliana his wife, daughter of William Horne or Herne, of London, was born Oct. 18, 1536. Nothing is recorded concerning the early part of his education, until he entered upon the study of the law, and was admitted into the society of Lincoln's-inn, Aug. 15, 1556. Here he studied under Laurence Nowell (brother to the celebrated dean of St. Paul's), a man famous for his knowledge of antiquities and of the Saxon tongue. Lambarde profited much by his instructions, considering an acquaintance with the customs and jurisprudence of the Saxon times as very useful in his profession. The first fruits of his studies appeared in a collection and translation of the Saxon laws, under the title of “*Αρχαιονομια, sive de priscis Anglorum legibus, libri,*” 1568, 4to, republished afterwards, with Bede's “*Ecclesiastical History,*” in 1644, by Abraham Wheelock, who commends highly the elegance of Lambarde's interpretation.

In 1570 he appears to have resided at Westcombe, near Greenwich, of the manor of which he was possessed, and devoted a great share of his labours to the service of the county of Kent, but without giving up his profession of the law, or his connection with Lincoln's-inn, of which society he was admitted a bencher in 1578. He had finished his “*Perambulation of Kent*” in 1570, which after being inspected by archbishop Parker, and the lord treasurer Burleigh, was published in 1576. From a letter of his to his friend Thomas Wotton, esq. it appears that his design and researches extended much farther, and that he had already collected materials for a general account of Great Britain, of which this was but the specimen, and that he was prevented from proceeding in his plan by discovering that Camden was engaged in one similar. His materials, however, were published from the original MS. in 1730, 4to, under the title of “*Dictionarium Angliæ Topographicum et Historicum.*” Camden, in praising his

<sup>1</sup> Dr. Gleig's Supplement to the Encyclopædia Britannica.—Rees's Cyclopædia.

“Perambulation,” and acknowledging his obligations to it, calls the author “eminent for learning and piety;” by the latter quality alluding probably to his founding an hospital for the poor at East-Greenwich, in Kent, said to have been the first founded by a protestant. The queen (Elizabeth) granted her letters patent for the foundation of this hospital in 1574; and it was finished, and the poor admitted into it in October, 1576. It was to be called “The college of the poor of queen Elizabeth.” An account of its endowment and present state may be seen in our principal authority, and in Lysons’s “Environs.”

In 1579 Lambarde was appointed a justice of peace for the county of Kent, an office which he not only performed with great diligence and integrity, but endeavoured to explain and illustrate for the benefit of other magistrates, in his “Eirenarcha, or the Office of the Justices of Peace, in four books,” 1581, reprinted eleven times, the last in 1619. Sir William Blackstone, in his Commentaries, recommends this work to the perusal of students. He published also, “The Duties of Constables,” &c. 1582, 8vo, and reprinted six times. His character and writings had now recommended him to the notice of some of the greatest and most powerful people of the realm. In 1589 he had a deputation from the lord treasurer for the composition for alienations for fines, an office erected in the 18th year of queen Elizabeth. In 1592 he was appointed a master in chancery by sir John Puckering, lord keeper; and in 1597 was appointed keeper of the rolls and house of the rolls, in Chancery-lane, by sir Thomas Egerton, lord-keeper. At length, in 1600, he was personally noticed by the queen, who received him very graciously, and appointed him keeper of the records in the Tower. In consequence of this appointment, he had another interview with her majesty, Aug. 4, 1601, and presented her with an account of those records, which he called his “Pandecta Rotulorum.” In the mean time he had written, though not published, another work, entitled “Archeion, or a Discourse upon the high courts of justice in England.” It was not published until 1635, some years after his death, by his grandson, Thomas Lambarde. Of this work there are two editions of the same date, but Mr. Bridgman gives the preference to that with a preface signed T. L. which he thinks the most correct. Mr. Lambarde died Aug. 19, 1601, at his house of Westcombe, and was buried in the

parish church of Greenwich. A monument was placed over him, which, upon the rebuilding of that church, was removed to the parish church of Sevenoak, in Kent, where is now the seat and burying-place of the family. He was thrice married, but left issue only by his second wife. He left many MSS. of which Mr. Nichols has given an account; and appears to have been an accurate antiquary, and in all respects a man of learning and distinction.<sup>1</sup>

LAMBECIUS (PETER), a very learned writer, was born at Hamburgh April 13, 1628, the son of Heino Lambecius, who had married a sister of the celebrated Lucas Holstein. In his youth he afforded many proofs of diligence and genius, and after studying for some time at Hamburgh, was advised by his uncle Holstein, who also offered to defray his expences, to pursue his studies in other seminaries. With such encouragement he left Hamburgh in Dec. 1645, and went by sea to Amsterdam, where for eight months he studied the belles lettres, history, and geography, under G. J. Vossius, and Caspar Barlæus, to whom he had special recommendations from his uncle, and under other eminent teachers. It was here, too, where he first imbibed principles favourable to the Roman catholic religion, and it has been very justly accounted a blot in his character that he concealed his opinions for so many years, and held offices which he knew to be incompatible with them.

While at Amsterdam, by the advice of his uncle, he learned the art of drawing geographical charts. He also began to study jurisprudence, and after visiting Leyden, and other principal cities in the Netherlands, arrived at Paris in September 1646. Here he resided a year with cardinal Barberini, who showed him every kindness in consideration of his relationship to Holstein; and partly by his means, and Holstein's letters of recommendation, Lambecius was admitted into considerable familiarity, notwithstanding his youth, with many of the most learned men of the time. Having obtained access to the libraries, he availed himself of this opportunity to examine some manuscripts of importance, and in consequence published his "*Prodromus lucubrationum criticorum in Auli Gellii Noctes Atticas, una cum dissertatione de vita et nomine A. Gellii*," Paris, 1647, 8vo. Gronovius reprinted this

<sup>1</sup> Life by Mr. Nichols, in the *Bibl. Topog. Britan.* No. XLII.—Bridgman's *Legal Bibliography*.

in his edition of Gellius, 1706, 4to. Lambecius also collected materials, while at Paris, for an edition of the antiquities of Constantinople, which did not, however, appear until 1655, when it was printed at Paris, under the title "*Syntagma originum et antiquitatum Constantinopolitarum,*" &c. Gr. et Lat. fol.

In 1647 he went to Italy, still under the direction of Holstein, whom he met there, but who had much reason to be dissatisfied with his conduct towards him, which was not respectful. What other faults Lambecius may have been guilty of, are not clearly explained; one at least, we hope, was not true, that he disgusted his uncle by proposing to steal some manuscripts before he left Rome. After remaining nearly two years at Rome, Lambecius returned to France, and went to Toulouse, where he studied law for a year. He again went to Paris, resumed his acquaintance with his former literary friends, and consulted the libraries for materials to enrich a history of the city of Hamburgh, which he had undertaken; but at the request of his parents, he returned home in 1650. About a year after, he was appointed professor of history, and commenced his office in January 1652, with an oration on the connection of history with other sciences, "*De historiæ cum cæteris sapientiæ et literarum studiis conjunctione.*" He was now only in his twenty-fourth year. During his professorship, he took the degree of doctor of laws in France. In 1659, he was elected rector of the college of Hamburgh, and entered on the office in Jan. 1660, with an oration on the origin of the college of Hamburgh. His departure, however, from Hamburgh was approaching; for which various reasons have been assigned. It appears from the evidence produced by *Chaufepie*, that his religious principles began to be suspected; and that he was querulous and ambitious; but what, in the opinion of some, precipitated his retreat, was his marriage to an old maid, rich, but avaricious, with whom he found it impossible to live, when he found it impossible to get possession of her fortune. Perhaps all these causes might determine him to leave Hamburgh, which he did in April 1662, and arrived at Vienna, where, being introduced by *Miller*, the Jesuit, to the emperor *Leopold*, he presented to his majesty, his "*Prodromus Historiæ Literariæ,*" which he printed in 1659, and dedicated to *Leopold*, and his history of Hamburgh. The emperor received him very graciously,

and presented him with a gold chain and medal. In May he left Vienna for Italy, and on his arrival at Venice, sent to the senate of Hamburg, a formal resignation of his offices of rector and professor. From Venice he went to Rome, and made public profession of the Roman catholic religion. Here he was received into the house of his former patron cardinal Barberini, but was much chagrined to find that his uncle Holstein, who died in 1661, had made the cardinal his heir. In other respects he had no reason to be dissatisfied with his reception at Rome, being very kindly treated by Gadius, Leo Allatius, queen Christina of Sweden, the cardinals Azzolini and Chigi, and the pope himself. At Florence his reception was equally flattering on the part of Charles Dati, and Magliabecchi, who introduced him to Ferdinand II.

After these visits, he returned to Vienna Sept. 28, 1662, and, as it would appear, without any employment or resources. While sitting pensive at his inn, and ignorant which way to turn himself, he received a letter from Miller the Jesuit, mentioned above, and who was confessor to the emperor, requesting him to state in writing in what manner he wished to be employed under his majesty. Lambecius immediately returned for answer, that it had always been his greatest desire to serve the emperor and the august house of Austria, and that if his majesty would be so gracious as to admit him to court, he should endeavour to prove the sincerity of his zeal, by placing the imperial library in a better condition than it had ever been, by writing the history of Germany in general, and of the house of Austria in particuler, and by continuing the history of literature, of which he had already dedicated a specimen to his majesty. In consequence of these offers, the emperor appointed him his under-librarian and historiographer, and the same day (Nov. 27), the emperor spent three hours in shewing Lambecius his collection of medals, and made him a present of some of them: Three months afterwards, on the death of the head librarian, he was appointed to succeed him, and the emperor gave him also the title of counsellor, and bestowed, indeed, every mark of esteem upon him, conversing with him in the most familiar manner, and taking him as part of his suite in some of his travels. During the ten years that he lived at Vienna, he lodged with an advocate, who managed all his domestic concerns, and in return he made him his heir.

He died in the month of April 1680. Lambecius was unquestionably one of the most learned men of his time; but his character, in other respects, as may be collected from the preceding narrative, was not without considerable blemishes. With respect to the imperial library, he certainly performed what he undertook, and has laid the learned world under great obligations by his vast catalogue, published in 8 vols. folio, from 1665 to 1679, under the title of "*Commentariorum de augustissima Bibliotheca Cæsarea Vindobonensi, libri octo.*" To these must be added as a supplement, "*Dan. de Nessel Breviarium et supplementum commentariorum Bibl. Cæs. Vindobon.*" Vienna, 1690, 2 vols. folio. A second edition of this work was published at Vienna in 1766—82, in 8 vols. folio, "*opera et studio Ad. Fr. Kollarii,*" to which must be added "*A. F. Kollarii ad Lambecii commentariorum libros octo, Supplementum liber primus posthumus,*" Vienna, 1790, folio. In 1712 Reimann published, at Hanover, an abridgment of this catalogue in one volume, 8vo, under the title "*Bibliotheca acromatica.*" A new edition of Lambecius's "*Prodromus historiæ litterariæ,*" was published by Fabricius, at Leipsic, 1710, folio.<sup>1</sup>

LAMBERT (ANNE THERÈSE, Marchioness de), an ingenious French lady, was daughter of a master of the accounts, and born at Paris in 1647. She lost her father at three years old; and her mother re-married to the ingenious Bachaumont, who took a singular pleasure in cultivating the happy talents of his daughter-in-law. She was married to Henry Lambert, marquis of S. Bris, in 1666, and lost him in 1686. After this, she had long and painful law-suits, concerning her property, which being at length decided in her favour, she settled in Paris, and kept a house, to which it was thought an honour to be admitted. All the polite among the lettered tribe resorted thither, for the sake of conversation; for hers was almost the only house that was free from the melody of gaming; and Fontenelle has taken notice, that the delinquents in this way would frequently glance a stroke at madame de Lambert's. This lady died in 1733, aged eighty-six; having been the authoress of some very pleasing productions, indicative of good sense and elegant manners, which were collected and printed in 2 vols. 12mo, and of which there

<sup>1</sup> *Chaufepie*.—*Nicerop*, vol. XXX.—*Dibdin's Bibliomania*.—*Saxii Oronast.*

is an English translation. The principal are, 1. "Avis d'une mere à son fils, & d'une mere à sa fille." 2. "Nouvelles Réflexions sur les femmes." 3. "Traité de l'Amitié." "Her treatise upon friendship (says Voltaire) shews that she deserved to have friends." 4. "Traité de la Veillesse." These two last were published in English in 1780. 5. "La Femme Hermite;" and several small pieces of morality and literature. In 1808, a new edition of her works appeared at Paris, with a collection of her letters, of which our authority speaks with indifference.<sup>1</sup>

LAMBERT (FRANCIS), a French monk, who became a zealous protestant, was born at Avignon in 1487. At the age of fifteen he entered himself among the Franciscan friars, and continued in the community twenty years; during which time he acquired celebrity as a preacher, and was made general of the order. Much addicted to reading and reflection, in the course of his investigations he saw reason to renounce the doctrines of the catholic church, and to adopt those of the reformation; but on that account found it necessary to go to Switzerland, where he arrived in 1522. Here he became a popular preacher among the protestants, and having continued some time at Basil, he set out for Wittemberg to visit Luther, in 1523. With that eminent reformer he grew into high esteem, and it was determined he should go to Zurich, to assist in disseminating the principles of the reformation through France; but this scheme was altered for some employment in the university of Wittemberg, where he most probably continued till 1526. In the following year he was appointed divinity-professor at the university of Marpurg, and in 1530 he died, at the age of forty-three. He was author of commentaries on almost all the parts of the Old and New Testament, and of many theological and controversial pieces.<sup>2</sup>

LAMBERT (GEORGE), was an English artist, who obtained celebrity upon the revival of painting in this country. His taste led him to admire and to imitate the style of Gaspar Poussin in landscape; and he has produced several works of considerable merit; which, if they have not the brilliancy and force of Gaspar, are rich, and abound with beauties of a gentler kind. He also painted scenes from common nature; and at the Foundling hospital may

<sup>1</sup> *Chaufepie*.—*Moreri*.—*Diet. Hist.*

<sup>2</sup> *Chaufepie*.—*Nicéron*, vol. XXXIX.



be seen one be presented to that institution, which is deserving of very great praise. He was engaged to paint scenes for the play-houses, for which his pencil was peculiarly qualified, and, in concert with Scott, painted six large pictures of their settlements for the East India Company, which are placed at their house in Leadenhall-street. He died in 1765. Mr. Edwards gives some anecdotes of this artist; and, among others, relates that he was the founder of the celebrated "Beef-steak-club" in Covent-garden.<sup>1</sup>

LAMBERT (JOHN HENRY), an eminent mathematician and astronomer, was born at Muhlhausen, in the Sundgaw, a town in alliance with the Swiss cantons, Aug. 29th, 1728. His father was a poor tradesman, who, intending to bring him up to his own business, sent him to a public school, where he was taught the rudiments of learning, at the expence of the corporation, till he was twelve years old. Here he distinguished himself among his school-fellows, and some attempts were made to provide him with the means of studying theology as a profession, but for want of encouragement, he was under the necessity of learning his father's trade. In this laborious occupation, however, he continued to devote a considerable part of the night to the prosecution of his studies; and to furnish himself with candles, he sold for half-pence or farthings small drawings which he delineated while employed in rocking his infant sister in a cradle. He met with an old book on the mathematics which gave him inexpressible pleasure, and which proved that he had a genius for scientific pursuits. Seeing the turn which the young man had for knowledge, several learned men afforded him assistance and advice; and they had the pleasure of finding him improve, under their patronage, with a rapidity beyond their most sanguine expectations. He was now taken from the drudgery of the shop-board, and M. Iselin, of Basil, engaged him as his amanuensis, a situation which afforded him an opportunity of making further progress in the belles-lettres, as well as philosophy and mathematics. In 1748, his patron recommended him to baron Salis, president of the Swiss confederacy, to become tutor to his children, in which office he gladly engaged. His talents as a philosopher and

<sup>1</sup> Walpole's Anecdotes.—Strutt's Dict.—Edwards's Supplement to Walpole.—Rees's Cyclopædia.

mechanician began to display themselves in his inventions and compositions. After living eight years at Coire, he repaired, in 1756, with his pupils, to the university of Gottingen, where he was nominated a corresponding member of the scientific society in that place, and from thence he removed, in the following year, to Utrecht, where he continued twelve months. In 1758, he went with his pupils to Paris, where he acquired the esteem and friendship of D'Alembert and Messier; and from thence he travelled to Marseilles, and formed the plan of his work "On Perspective," which he published in the following year at Zurich. In 1760 he published his "Photometry," a master-piece of sagacity, which contains a vast quantity of information of the most curious and important nature. In the same year he was elected a member of the Electoral Bavarian Scientific Society. Lambert was author of many other pieces besides those which have been already mentioned: among these were his "Letters on the Construction of the Universe," which were afterwards digested, translated, and published under the title of "The System of the World." In 1764 he made an excursion to Berlin, and was introduced to Frederic II., who, sensible of his great services to science, gave directions to have him admitted a regular member of the academy; this appointment enabled him to devote himself wholly to the pursuit of his favourite studies. He enriched the transactions of several learned societies with his papers and treatises, some of which he published separately. He died Sept. 25th, 1777, when he was in the 50th year of his age. Most of his mathematical pieces were published in a collective form by himself in three volumes, in which almost every branch of mathematical science has been enriched with additions and improvements.<sup>1</sup>

LAMBIN (DENYS), a learned Frenchman, and noted commentator upon the classics, was born in 1516 at Montrevil in Picardy. Applying himself with indefatigable industry to polite literature, he made an extraordinary progress, especially in the critical knowledge of the classic authors. After some time he was taken into the retinue of cardinal Francis de Tournon, whom he attended into Italy, where he continued several years. On his return to Paris,

<sup>1</sup> Rees's Cyclopædia, from his Eulogy prefixed to the "System of the World," 1800.—Philosophical Magazine, a longer account, vol. XLVI.

he was made king's professor of the belles lettres, which he had taught before at Amiens. He published commentaries upon Plautus, Lucretius, Cicero, and Horace; he translated, into Latin, Aristotle's morals and politics, and several pieces of Demosthenes and Æschines. He died, in 1572, of grief, for the loss of his friend Peter Ramus, who perished in the massacre of the protestants on the infamous vespers of St. Bartholomew. Lambin was not without apprehensions of suffering the same fate, notwithstanding he was otherwise a good catholic. He was married to a gentlewoman of the Ursin family, by whom he had a son, who survived him, and published some of his posthumous works.

The character of his genius is seen in his writings, by which he acquired the reputation of a man of great learning and critical sagacity, although some have complained that the prodigious heap of various readings, with which he loaded his commentaries, render them very tedious. His Horace, however, is very highly esteemed, and his Cicero has lately been justly applauded and defended against Gruter, by Beck. Nor is his Plautus less esteemed; in his Lucretius only he is thought prolix and conjectural. Of these classics, the best editions are, of the Horace, that of Venice 1566; 2 vols. 4to; of the Cicero, that of Paris, 1566, 2 vols. fol.; of the Plautus, Paris, 1577; and of the Lucretius, Paris, 1563, 4to. He published also an excellent edition of Cornelius Nepos, at Paris, 1569, 4to. His other works are: "De Utilitate Linguæ Græcæ & recta Græcorum Latine interpretandorum Ratione." "Oratio de Rationis Principatu & recta Institutione." "Oratio habita pridie quam Lib. tert. Aristotelis de Republica explicaret." "De Philosophia cum Arte dicendi conjungenda Oratio." "Annotationes in Alcinoium de Doctrina Platonis." "Vita Ciceronis ex ejus Operibus collecta." "Epistolæ præfatoriæ." "Epistolæ familiares." "Aristotelis Politica & Libri de Moribus, Lambino Interprete." "Adversariæ Demosthenis & Æschinis Orationes in Linguam Latinam translatae," &c.<sup>1</sup>

LAMI, or LAMY (BERNARD), a learned priest of the Oratory, was born at Mans in 1640; and educated among the religious of the congregation of the oratory at Paris, and at Saumur. From 1661 to 1667, he taught the classics

and the belles lettres, and in the latter of these years he was ordained priest. He taught philosophy at Saumur and at Angers, till 1676, when he was deprived of his professorship for being a Cartesian, and his enemies having obtained a *lettre de cachet* against him, he was banished to Grenoble, where cardinal le Camus had established a seminary, for the education of ecclesiastics, and having a great esteem for Lami, appointed him professor of divinity. He died January 29, 1715, at Rouen. He left many valuable works: the principal are, “*Les Elémens de Géométrie, et de Mathematiques,*” 2 vols. 12mo; “*Un Traité de Perspective,*” 1700, 8vo; “*Entrétiens sur les Sciences, et sur la Méthode d’Etudier,*” 1706, 12mo; an introduction to the Holy Scriptures, entitled “*Apparatus Biblicus,*” 4to. The abbé de Bellegarde has translated it under the title of “*Apparat de la Bible,*” 8vo, and there is an English translation, by Bundy, in 4to, with fine plates, Lond. 1723, 4to. He published also a valuable work, the labour of thirty years, entitled, “*De Tabernaculo fœderis, de Sancta Civitate Jerusalem, et de Templo ejus,*” folio; “*Démonstration, ou Preuves évidentes de la Vérité et Sainteté de la Morale Chrétienne,*” 1706 to 1711, 5 vols. 12mo. He wrote also several works concerning the time in which our Saviour kept the passover, &c. the largest of which is his “*Harmonia sive concordia Evangelii,*” &c. Lyons, 1699, 2 vols. 4to; with a Commentary, and a Geographical and Chronological Dissertation. He asserts in this work, that John the Baptist was imprisoned twice; that Christ did not eat the paschal lamb, nor celebrate the passover at his last supper; and that Mary Magdalen, and Mary the sister of Lazarus, were the same person; which three opinions involved him in a long series of disputes with many among the learned. Pere Lami also left “*A System of Rhetoric,*” 1715, 12mo; “*Réflexions sur l’Art Poétique,*” 12mo; “*Traité de Méchanique, de l’Equilibre,*” 1687, 12mo, &c. It was Lami’s practice to travel on foot, and he composed his Elements of Geometry and Mathematics in a journey from Grenoble to Paris, as cardinal Quirini assures us in his Memoirs.<sup>1</sup>

LAMI (DOM. FRANCIS), a pious and learned Benedictine of the congregation of St. Maur, was born in 1636 of a

<sup>1</sup> Moreti.—Dupin —Diet. Hist.—Saxii Onomasticon.

noble family at a village called Montyreau, in the diocese of Chartres. He went first into the army, but entered the Benedictine order, 1659, and applied so closely to his studies, that he became an able philosopher, a judicious divine, and one of the best writers of his time. He died April 4, 1711, at St. Denis. His works are numerous, and much esteemed in France. They are, 1. "Traité de la connoissance de soi-même," 1700, 6 vols. 12mo; 2. "De la Vérité évidente de la Religion Chretienne;" 3. "Nouvel Athéisme renversé," against Spinoza, 12mo, and in the refutations of Spinoza, collected by the abbé Lenglet, Brussels, 1731, 12mo; 4. "L'Incrédule amené à la Religion par la Raison;" 5. "Letters, theological and moral;" 6. "Lettres Philosophiques sur divers sujets;" 7. "Conjectures Physiques sur divers effets du Tonnerre," 1689, with an addition published the same year; this little tract is very curious; 8. "De la connoissance et de l'amour de Dieu;" 9. "La Rhetorique de College, trahie par son Apologiste," against the famous Gibert, professor of rhetoric in the Mazarine college; 10. "Les Gémissemens de l'Ame sous la Tyrannie du Corps;" 11. "Les premiers Elémens, ou entree aux connoissances solides," to which is added an essay on logic in form of dialogues: each of these works is in one vol. 12mo; 12. "A Letter to Mallebranche on disinterested love," with some other Letters on philosophical subjects, 1699, 8vo; 13. "A Refutation of M. Nicole's system of universal grace," &c. &c. His style in all these is generally polished and correct.<sup>1</sup>

LAMI (JOHN), an Italian ecclesiastic, and able philologist, was born at Santa-croce, between Pisa and Florence, Feb. 6, 1697. His father, Benedict Lami, a learned physician, died when he was an infant, but this loss was in a great measure supplied by the care which his mother took of his education. After learning with great facility the elements of Greek, Latin, history, and geography, he was placed at the college of Prato, where he studied so hard as to injure his health. Having recovered this in some degree, he pursued his studies at Pisa, and with such success that in 1718 he was unanimously appointed vice-rector. He was afterwards appointed chaplain to the grand duke of Tuscany, professor of ecclesiastical history in the university of Florence, and keeper of the Ricardi library. He

<sup>1</sup> Niceron, vol. III.—Moreri.—Dict. Hist.

died at Florence, Feb. 6, 1770. He was not more remarkable for learning than for wit. One day at Florence, shewing some Swedish gentlemen the ancient palace of the dukes of Medicis, "There," said he, "behold the cradle of literature;" then, turning to the college of the Jesuits, "and there behold its tomb." The Jesuits he neither loved nor flattered, and was often engaged in controversies with them. His principal works are, 1. "De recta patrum Nicenorum fide Dissertatio," Venice, 1730, reprinted with additions at Florence, 1770, 4to. 2. "De recta Christianorum in eo quod mysterium divinæ Trinitatis adinet sententia libri sex," Florence, 1733, 4to. 3. "De eruditione Apostolorum liber singularis," Florence, 1738. A very much enlarged edition of this curious work on the antiquities of the primitive church, was printed in 1766, 4to. 4. "Deliciæ eruditorum, seu veterum anecdoton opusculorum collectanea," Florence, a miscellany published from 1736 to 1769, forming 18 vols. 8vo, in which are many essays from his own pen. 5. "Meursii opera," Florence, 12 vols. folio. 6. An edition of "Anacreon," Florence, 1742, 12mo. 7. "Memorabilia Itolorum eruditione præstantium, quibus vertens sæculum gloriatur," *ibid.* 1742—1748, 2 vols. 8. "Dialogi d'Aniceto Nemesio," 1742: this was written in defence of his work on the antiquities of the primitive church, in which some of his opponents discovered a tendency towards Socinianism. 9. "Sanctæ ecclesiæ Florentinæ monumenta," Florence, 1758, 3 vols. fol. 10. "Lezioni d'antichità Toscane, e specialmente della città di Firenze," *ibid.* 1766, 2 vols. 4to.<sup>1</sup>

LAMOIGNON (WILLIAM DE), marquis de Baviile, &c. first president of the parliament of Paris, and one of the most eminent magistrates of his age, was born October 20, 1617, at Paris, of a noble and ancient family, which has produced many persons of merit. He was son of Christian de Lamoignon, president of the parliament at Paris, seigneur de Baviile, &c. and admitted counsellor to the same parliament 1635, master of the requests 1644, and first president 1658. His prudence, amiable temper, affability, talents for public affairs, and love of learning and learned men, gained him universal esteem. The extent of his genius, and his great eloquence, were admired in his "Remonstrances," and the harangues which he deli-

<sup>1</sup> Fabroni Vitæ Itolorum.

vered at the head of the parliament. Nor were his abilities less conspicuous in the verbal process of the ordinances of April 1667, and August 1670, nor in his "Resolutions," which we have on several important points of the French law, 1702, 4to. He died December 10, 1677, aged sixty, regretted by all persons of worth. M. Flechier spoke his funeral oration, and Boileau justly mentions him with the highest encomiums.<sup>1</sup>

LAMOIGNON (CHRISTIAN FRANCIS DE), eldest son of the preceding, was born at Paris in 1644, carefully educated by his father, and at a proper age placed in the Jesuits' college, under the particular tuition of the celebrated father Rapin, whose favourite disciple he was. Having finished his studies, he travelled through different countries, and in 1666 was admitted a counsellor of parliament. In 1674 he was appointed to the office of advocate general, which he held during the space of twenty-five years, with the highest and most unblemished reputation, distinguished as much for his eloquence, as by his zeal for justice and the public good. In 1690 the king nominated him to a post of more ease, and better adapted to his health, but his love of employment retained him several years longer at the bar, till at length, being urged as well by his own feelings, as the representations of his family and friends, he sought for an honourable repose. He then indulged in the love of letters, and, in 1704, was admitted a member of the academy of inscriptions, of which he was soon appointed the president. In this station he displayed as much talent and readiness in discussing a literary question as he had formerly done a point of jurisprudence. He died in 1709. Many of his speeches were published, but the only work which he sent to the press was "A Letter on the Death of father Bourdaloue." He was father to the chancellor Lamoignon, and grandfather to Lamoignon-Malesherbes, of whom an account will be given hereafter.<sup>2</sup>

LAMOTTE HOUDART. See MOTTE.

LAMOTTE (JOHN), the son of Francis Lamotte, a native of Ypres, in Flanders, fled thence into England from the persecution of the duke of Alva, and settled at Colchester, where he had a principal hand in establishing the

<sup>1</sup> Perrault des hommes illustres.—Moreri.—Dict. Hist.

<sup>2</sup> Moreri.—Dict. Hist.

manufacture of "sayes and bayes." He afterwards became a wealthy merchant of London, and was chosen alderman of the city. None of his contemporaries maintained a fairer character, or had a more extensive credit. His piety was exemplary; and his charities, in his life-time, almost without example, extending to the distressed protestants in foreign parts, as well as to multitudes of miserable objects in the three kingdoms. He died much lamented, July 13, 1655. He was grandfather to the facetious Dr. William King.<sup>1</sup>

LAMOTTE (WILLIAM), an eminent French surgeon and accoucheur, was of Valogne, in Normandy. He studied his profession at Paris, where he attended the practice of the celebrated hospital, l'Hotel-Dieu, during five years. He was distinguished particularly by his skill and success as an accoucheur, not only at his native town, but throughout the neighbouring country, during a long period. No dates are given of his birth or death, but he is said to have left three sons, two of whom were physicians, and the third succeeded him in his own department. His first publication, entitled "Traité des accouchemens naturels, non naturels, et contre nature," was first published in 1715. It went through many editions, and was translated into several languages; and was generally deemed the best treatise of the time, after that of Mauriceau, which Lamotte censured. It contained an account of four hundred cases, with judicious practical reflections, the result of thirty years' practice. His next publication was a "Dissertation sur la Generation, et sur la Superfétation;" containing also an answer to a book entitled "De l'Indecence aux Hommes d'accoucher les Femmes, et sur l'Obli-gations aux Mères de nourrir leurs Enfants," Paris, 1718. He denied the occurrence of superfætation, and combated the opinions of the ovarists, and the doctrine of animalcules: and in his reply to Hecquet, he relates a number of untoward accidents, occasioned by the ignorance of midwives. In 1722 he published "Traité complet de Chirurgie, contenant des Observations sur toutes les Maladies chirurgicales, et sur la maniere de les traiter," which has been several times reprinted. The last edition was published in 1771, with notes by professor Sabatier. This was a valuable practical work, but disfigured by the egot-

<sup>1</sup> Beller's Life of Lamotte, 4to, 1656.—Clark's Lives of eminent persons, 1683, fol.



ism of the author, and his contempt for his professional brethren.<sup>1</sup>

LAMPE (FREDERIC ADOLPHUS), a German protestant divine, was born at Dethmold, in the county of La Lippe, in Westphalia, Feb. 19, 1683. After being taught the learned languages at Bremen, he studied at Franeker and Utrecht, and fixing on divinity as a profession, became the pupil of Campejus, Vitringa, and other eminent lecturers of that period. His theological course being completed, he officiated successively in the churches of Weezen, Tenteburgh, and Bremen. In 1709 he officiated as second pastor at the latter place, and in 1719 was appointed first pastor. In 1720 he accepted the office of theological professor at Utrecht, but was not constituted minister of the church, as the author of his funeral eulogy seems to intimate. His only duty was to preach each alternate Sunday in German, and besides this he held no ecclesiastical function. In 1726 he was appointed professor of church history, but the year following he was again invited to Bremen, where he was not only made ordinary professor of divinity, but rector of the college, and pastor of the church. These honours, however, he enjoyed for no long time, being cut off by a hæmorrhage, in the forty-sixth year of his age, Dec. 8, 1729, and at a time when his health, which had been injured while at Utrecht, seemed to be re-established.

Professor Lampe was a man of great learning in ecclesiastical history and antiquities, and published various works which procured him a high reputation among his contemporaries. Thirty-one articles are enumerated by Burman, which were published some in Latin and some in German. His first publication was "De Cymbalis veterum libri tres," Utrecht, 1703, 12mo, a work, says Dr. Burney, of great learning and research, and containing much precious information for a classical antiquary. Another of his works was an excellent compendium of church history, entitled "Synopsis historiæ sacræ et ecclesiasticæ, ab origine mundi ad præsentia tempora, secundum seriem periodorum deductæ," Utrecht, 1721, 12mo, of which a third edition appeared in 1735. This book is not uncommon in this country, and was used by Dr. Doddridge as the ground work of his course of lectures on ecclesiastical history, and

<sup>1</sup> Rees's Cyclopædia, from E'oy and Haller.

as a text book for his students. His other works consist of sermons, and commentaries on various parts of holy writ, the most considerable of which is his commentary on the gospel of St. John, "Commentarius Analytico-exegeticus evangelii secundum Joannem," Amst. 1724, and 1725, 3 vols. 4to. Fabricius pronounces this a very learned work. It was afterwards translated into German. As professor Lampe obtained very early reputation for learning, Klefeker has given him a place in his "Bibliotheca eruditorum præcocium."<sup>1</sup>

LAMPRIDIUS (ÆLIUS or ACTIUS), a Latin historian, flourished under the emperors Dioclesian and Constantine, in the fourth century. We have of his writing, the lives of four emperors, viz. Commodus, Antoninus, Diadmenus, and Heliogabalus; the two last of which he dedicated to Constantine the Great. The first edition of Lampridius, which was printed at Milan, ascribes to him the life of Alexander Severus; though the manuscript in the Palatine library, and Robert a Porta of Bologna, give it to Spartian. As they both had the same surname, Ælius, some authors will have them to be one and the same person. Vopiscus says, that Lampridius is one of the writers whom he imitated in his "Life of Probus."<sup>2</sup>

LAMPRIDIUS (BENEDICT), of Cremona, a celebrated Latin poet in the sixteenth century, followed John Lascaris to Rome, and there taught Greek and Latin. After the death of pope Leo X. in 1521, he went to Padua, where he also instructed youth, more for the profit than the reputation of that employment, in which, however, he was eminently successful. He was then invited to Mantua by Frederic Gonzaga, who appointed him tutor to his son, and there he is said to have died in 1540, or a few years after. Lampridius, we are told, was of so timid a nature, that his friends could never prevail on him to speak in public. We have epigrams and lyric verses of this author, both in Greek and Latin, which were printed separately, and also among the "Deliciæ" of the Italian poets. In his odes he aimed to imitate Pindar; but he wanted the force of that unrivalled poet.<sup>3</sup>

LANCASTER (NATHANIEL, D. D.) was many years rector of Stamford Rivers, near Ongar, in Essex; and author of the celebrated "Essay on Delicacy," 1748. In

<sup>1</sup> Burman's Trajectum Eruditum.—Bibl. Germanique, vol. XXII.

<sup>2</sup> Vossius de Hist. Lat.—Saxii Onomast.

<sup>3</sup> Tiraboschi.—Moreri.

speaking of Dr. Lancaster, Mr. Hull the comedian, who was his nephew, (in a note on "Select Letters between the late Dutchess of Somerset, Lady Luxborough," &c. &c. 1768, 2 vols. 8vo), says, "He was a man of strong natural parts, great erudition, refined taste, and master of a nervous, and at the same time elegant style, as is obvious to every one who has had the happiness to read the Essay here spoken of. His writings were fewer in number than their author's genius seemed to promise to his friends, and his publications less known than their intrinsic excellence deserved. Had he been as solicitous as he was capable to instruct and please the world, few prose writers would have surpassed him; but in his latter years he lived a recluse, and whatever he composed in the hours of retired leisure, he (unhappily for the public) ordered to be burned, which was religiously (I had almost said irreligiously) performed. He was a native of Cheshire; and in his early years, under the patronage and friendship of the late earl of Cholmondely, mixed in all the more exalted scenes of polished life, where his lively spirit and brilliant conversation rendered him universally distinguished and esteemed; and even till within a few months of his decease (near seventy-five years of age) these faculties could scarce be said to be impaired. The Essay on Delicacy (of which we are now speaking) the only material work of his which the editor knows to have survived him, was first printed in 1748, and has been very judiciously and meritoriously preserved by the late Mr. Dodsley in his *Fugitive Pieces*." Notwithstanding Mr. Hull's assertion, that his uncle wrote nothing but the "Essay," a sermon of his, under the title of "Public Virtue, or the Love of our Country," was printed in 1746, 4to. He was also author of a long anonymous rhapsodical poem, called "The Old Serpent, or Methodism Triumphant," 4to. The doctor's imprudence involved him so deeply in debt, that he was some time confined for it, and left his parsonage-house in so ruinous a condition, that his successor Dr. Beadon was forced entirely to take it down. He died June 20, 1775, leaving two daughters, one of whom married to the rev. Thomas Wettenhall, of Chester, chaplain of a man of war, and vicar of Walthamstow, Essex, from 1759 till his death, 1776.<sup>1</sup>

<sup>1</sup> Nichols's *Bowyer*.—*Genl. Mag.* vol. LIV. p. 345, 493.—Hull's *Select Letters*, vol. I. p. 7, and vol. II. p. 132.

**LANCELOT (CLAUDE)**, an useful French writer, born at Paris in 1619, had a principal hand in some very excellent works, which the Solitaires of Port Royal projected for the education of youth. He taught the belles lettres and mathematics in their school at Paris. He was afterwards charged with the education of the prince of Conti; but, being removed upon the death of the princess his mother, he took the habit of St. Benedict in the abbey of St. Cyran. Certain intestine troubles arising within these walls, he became a victim among others; and was banished to Ruimperlay, in Lower Brittany, where he died in 1695, aged seventy-nine. His principal works are, 1. "Nouvelle Méthode pour apprendre la Langue Latine," 1644, 8vo. This has been looked upon as a judicious extract, from what Valla, Scaliger, Scioppius, and above all; Sanctius; have written upon the subject. Lancelot is said to have been the first who threw off the ridiculous custom of giving boys rules to learn Latin in the Latin language. 2. "Nouvelle Méthode pour apprendre le Grec," 1656, in 8vo. These two grammars have been translated into English, under the title of "Port-Royal Grammars." He was also author of "The Garden of Greek Roots," 12mo; "An Italian Grammar," 12mo; "A Spanish Grammar," 12mo; the "Dissertations, Remarks, and Sacred Chronology" in the Bibles printed by Vitré; "The general and rational Grammar," 12mo. This excellent work was planned by M. Arnauld, but Lancelot composed the greatest part; it was published by M. Duclos with remarks, 1756, 12mo; "Delectus Epigrammatum," of which the preface only is by M. Nicole, 12mo; "Mémoires pour servir à la vie de M. de S. Cyran," in two parts, the second entitled "L'Esprit de M. de S. Cyran," 2 vols. 12mo. He is accused of having written these memoirs with great partiality and prejudice. "Relation du voyage d'Alet," 12mo. This is an eulogy on the famous bishop of Alet.<sup>1</sup>

**LANCISI (JOHN-MARIA)**, a celebrated physician, was born at Rome in October 1654. His parents were rather low in rank, but cherished the disposition for learning which he early displayed; and having finished his classical studies, he went through the course of philosophy in the Roman college, and then commenced the study of divinity. He had always evinced a great taste for natural history,

<sup>1</sup> Nicéron, vol. XXXV.—Chaufepic.—Saxii Onomasticon,

which at length induced him to abandon the study of divinity, and apply himself entirely to that of medicine, and after a regular course he was created doctor in philosophy and medicine in 1672. In 1675, he was appointed physician to the hospital of the Holy Ghost, in Sassia, where he pursued his clinical inquiries with great accuracy and acuteness: but he quitted this situation in 1678, and was received a member of the college of St. Saviour; and his talents and acquirements being soon acknowledged, he was appointed professor of anatomy in the college de la Sapienza, in 1684, and continued his duties as a teacher for thirteen years with great reputation. In 1688, pope Innocent XI. chose Lancisi for his physician and private chamberlain; and some time afterwards gave him a canon's stall in the church of St. Lawrence: but on the death of the pope, in 1689, he resigned it. He was now in high public estimation, attended Innocent XII. during his whole illness, was elected physician to the conclave, and was immediately appointed first physician and private chancellor to the succeeding pope Clement XI. He was indefatigable in the discharge of all his duties, as well as in the pursuit of his studies, reading and writing at every interval of leisure, and in his attendance on the learned societies of the time. He died in January, 1720, at the age of 65. He was a man of small stature, with a lively countenance, and cheerful disposition; his manners were extremely engaging; and he was possessed of much knowledge of mankind. His ardour for the advancement of his art was extreme and unceasing. He collected a library of more than twenty thousand volumes, which he presented in his life-time to the hospital of the Holy Ghost, for the use of the public, particularly the young physicians and surgeons who attended the patients in that hospital. This noble benefaction was opened in 1716. He published an edition of his works, entitled, "*Mar. Lancisi archiatri pontificij Opera, quæ hactenus prodierunt omnia, &c. Genevæ, 1718,*" 2 vols. 4to. The first volume contains the following pieces: "*De subitaneis mortibus; Dissertatio de nativis deque adventitiis Romani cœli qualitibus; De noxiis Paludum effluviis.*" The contents of the second volume are, "*Dissertatio historica de Bovilla Peste ex Campaniæ fimbis, an. 1713;*" "*Latio importata, &c. 1715;*" "*Dissertatio de recta medicorum studiorum instituenda;*" "*Humani corporis anatomica synopsis;*" "*Epistola ad J. Bap-*

tist. Bianchi de humorum secretionibus et genere ac precipue bilis in hepate separatione;" "An acidum ex sanguine extrahi queat?" (the negative had been maintained by Boyle); "Epistolæ duæ de triplici intestinorum polypo; de physiognomia," and many small pieces, in Italian as well as Latin.<sup>1</sup>

LANCRINCK (PROSPER HENRY), an artist of the English school, though of German extraction, was probably born about 1628. His father, a soldier of fortune, came with his wife and this only son into the Netherlands; and that country being then embroiled in a war, procured a colonel's command, which he enjoyed not many years, dying a natural death at Antwerp. His widow, a prudent woman, so managed her small fortune, as to maintain herself suitably to her husband's quality, and give her son a liberal education, designing him for a monastery; but early discovering his turn for painting, she, although with reluctance, placed him with a painter, from whom he learned the rudiments of his art; but his chief instruction was derived from the city-academy of Antwerp. His advances in the science were very great, especially in landscape, in which he had the advantage of Mr. Van Lyan's collection of curious pieces of all the eminent masters of Europe. Here he selected as his favourite models Titian and Salvator Rosa.

His mother dying, he came to his fortune young; and, passing over to England, met with a reception suitable to his merit. Admiral sir Edward Sprag, a patron of the art, recommended him to several persons of quality, among whom was sir William Williams, whose house was finally adorned with this master's pictures, but not long after unfortunately burnt; so that, of this great painter, there are but very few finished pieces remaining, he having bestowed the greatest part of his time, while in England, on that gentleman's house. He was also much courted by sir Peter Lely, who employed him in painting the grounds, landscapes, flowers, ornaments, and sometimes the draperies, of those pictures by which he intended to gain esteem. Lancriuck's performances in landscape were admired for invention, harmony, colouring, and warmth, and he was particularly successful in his skies, which were thought to excel the works of the most eminent painters

<sup>1</sup> Fabroni Vita Italorum.—Niceron, vol. XII.—Rees's Cyclopædia.

in this article. Besides the specimens in the possession of Mr. Henly, of Mr. Trevox, and Mr. Austen, the father of which last was his great friend and patron, he painted a ceiling at the house of Richard Lent, esq. at Causham in Wiltshire, near Bath, which was much admired. He practised also drawing after the life, and succeeded well in small figures, which were a great ornament in his landscapes, and in which he imitated the manner of Titian. Lancrinck is said to have shortened his days by too free indulgence, and died in August 1692, leaving a well-chosen collection of pictures, drawings, prints, antique heads, and models, most of which he brought from abroad.<sup>1</sup>

LANDEN (JOHN), an eminent mathematician, was born at Peakirk, near Peterborough in Northamptonshire, in January 1719. He became very early a proficient in the mathematics, as we find him a contributor to the "Ladies Diary" in 1744, to which useful publication he continued to send articles until a few years before his death. In the "Philosophical Transactions" for 1754, he wrote "An investigation of some theorems, which suggest several very remarkable properties of the circle, and are at the same time of considerable use in resolving Fractions, &c." In 1755, he published a small volume, entitled "Mathematical Lucubrations," and containing a variety of tracts relative to the rectification of curve lines, the summation of series, the finding of fluents, and many other points in the higher parts of the mathematics. The title "Lucubrations," was supposed to intimate that mathematical science was at that time rather the pursuit of his leisure hours, than his principal employment: and indeed it continued to be so during the greatest part of his life: for about the year 1762 he was appointed agent to earl Fitzwilliam; an employment which he resigned only two years before his death.

About the latter end of 1757, or the beginning of 1758, he published proposals for printing by subscription "The Residual Analysis," a new branch of the algebraic art; and in 1758 he published a small tract entitled "A Discourse on the Residual Analysis," in which he resolved a variety of problems, to which the method of fluxions had usually been applied, by a mode of reasoning entirely new; and

<sup>1</sup> Walpole's Anecdotes.—Biog. Brit. Supplement, in art. Lely.

in the "Philosophical Transactions" for 1760 he gave a "New method of computing the sums of a great number of infinite series." In 1764 he published the first book of "The Residual Analysis," in which, besides explaining the principles on which his new analysis was founded, he applied it, in a variety of problems, to drawing tangents, and finding the properties of curve lines; to describing their involutes and evolutes, finding the radius of curvature, their greatest and least ordinates, and points of contrary flexure; to the determination of their cusps, and the drawing of asymptotes: and he proposed, in a second book, to extend the application of this new analysis to a great variety of mechanical and physical subjects. The papers which formed this book lay long by him; but he never found leisure to put them in order for the press.

In 1766, Mr. Landen was elected a fellow of the royal society, and in the "Transactions" for 1768 he wrote "A specimen of a new method of comparing Curvilinear Areas;" by means of which many areas are compared, that did not appear to be comparable by any other method; a circumstance of no small importance in that part of natural philosophy which relates to the doctrine of motion. In the 60th volume of the same work, for 1770, he gave "Some new theorems" for computing the whole areas of curve lines, where the ordinates are expressed by fractions of a certain form, in a more concise and elegant manner than had been done by Cotes, De Moivre, and others who had considered the subject before him.

In the 61st volume, for 1771, he has investigated several new and useful theorems for computing certain fluents, which are assignable by arcs of the conic sections. This subject had been considered before, both by Maclaurin and d'Alembert; but some of the theorems that were given by these celebrated mathematicians, being in part expressed by the difference between an hyperbolic arc and its tangent, and that difference being not directly attainable when the arc and its tangent both become infinite, as they will do when the whole fluent is wanted, although such fluent be finite; these theorems therefore fail in these cases, and the computation becomes impracticable without farther help. This defect Mr. Landen has removed, by assigning the limit of the difference between the hyperbolic arc and its tangent, while the point of contact is supposed to be removed to an infinite distance from the vertex



of the curve. And he concludes the paper with a curious and remarkable property relating to pendulous bodies, which is deducible from those theorems. In the same year he published "Animadversions on Dr. Stewart's Computation of the Sun's Distance from the Earth."

In the 65th volume of the Philosophical Transactions, for 1775, he gave the investigation of a general theorem, which he had promised in 1771, for finding the length of any curve of a conic hyperbola by means of two elliptic arcs: and he observes, that by the theorems there investigated, both the elastic curve and the curve of equable recess from a given point, may be constructed in those cases where Maclaurin's elegant method fails.

In the 67th volume, for 1777, he gave "A New Theory of the Motion of bodies revolving about an axis in free space, when that motion is disturbed by some extraneous force, either percussive or accelerative." At that time he did not know that the subject had been treated by any person before him, and he considered only the motion of a sphere, spheroid, and cylinder. After the publication of of this paper, however, he was informed, that the doctrine of rotatory motion had been considered by d'Alembert; and upon procuring that author's "Opuscles Mathematiques," he there learned that d'Alembert was not the only one who had considered the matter before him; for d'Alembert there speaks of some mathematician, though he does not mention his name, who, after reading what had been written on the subject, doubted whether there be any solid whatever, beside the sphere, in which any line, passing through the centre of gravity, will be a permanent axis of rotation. In consequence of this, Mr. Landen took up the subject again; and though he did not then give a solution to the general problem, viz. "to determine the motions of a body of any form whatever, revolving without restraint about any axis passing through its centre of gravity," he fully removed every doubt of the kind which had been started by the person alluded to by d'Alembert, and pointed out several bodies which, under certain dimensions, have that remarkable property. This paper is given, among many others equally curious, in a volume of "Memoirs," which he published in 1780. That volume is also enriched with a very extensive appendix, containing "Theorems for the calculation of Fluents;" which are more complete and extensive than those that are found in any author before him.

In 1781, 1782, and 1783, he published three small tracts on the "Summation of Converging Series;" in which he explained and shewed the extent of some theorems which had been given for that purpose by De Moivre, Stirling, and his old friend Thomas Simpson, in answer to some things which he thought had been written to the disparagement of those excellent mathematicians. It was the opinion of some, that Mr. Landen did not shew less mathematical skill in explaining and illustrating these theorems, than he has done in his writings on original subjects; and that the authors of them were as little aware of the extent of their own theorems, as the rest of the world were before Mr. Landen's ingenuity made it obvious to all.

About the beginning of 1782 Mr. Landen had made such improvements in his theory of rotatory motion, as enabled him, he thought, to give a solution of the general problem mentioned above; but finding the result of it to differ very materially from the result of the solution which had been given of it by d'Alembert, and not being able to see clearly where that gentleman in his opinion had erred, he did not venture to make his own solution public. In the course of that year, having procured the Memoirs of the Berlin academy for 1757, which contain M. Euler's solution of the problem, he found that this gentleman's solution gave the same result as had been deduced by d'Alembert; but the perspicuity of Euler's manner of writing enabled him to discover where he had differed from his own, which the obscurity of the other did not do. The agreement, however, of two writers of such established reputation as Euler and d'Alembert made him long dubious of the truth of his own solution, and induced him to revise the process again and again with the utmost circumspection; and being every time more convinced that his own solution was right, and theirs wrong, he at length gave it to the public, in the 75th volume of the Philosophical Transactions for 1785.

The extreme difficulty of the subject, joined to the concise manner in which Mr. Landen had been obliged to give his solution, to confine it within proper limits for the Transactions, rendered it too difficult, or at least too laborious a task for most mathematicians to read it; and this circumstance, joined to the established reputation of Euler and d'Alembert, induced many to think that their solution was right, and Mr. Landen's wrong; and there did not

want attempts to prove it; particularly a long and ingenious paper by the learned Mr. Wildbore, a gentleman of very distinguished talents and experience in such calculations; this paper is given in the 80th volume of the Philosophical Transactions for 1790, in which he agrees with the solutions of Euler and d'Alembert, and against that of Mr. Landen. This determined the latter to revise and extend his solution, and give it at greater length, to render it more generally understood. About this time also he met by chance with the late Frisi's "*Cosmographia Physica et Mathematica*;" in the second part of which there is a solution of this problem, agreeing in the result with those of Euler and d'Alembert. Here Mr. Landen learned that Euler had revised the solution which he had given formerly in the Berlin Memoirs, and given it another form, and at greater length, in a volume published at Rostoch and Gryphiswald, in 1765, entitled "*Theoria Motus Corporum Solidorum seu Rigidorum*." Having therefore procured this book, Mr. Landen found the same principles employed in it, and of course the same conclusion resulting from them, as in M. Euler's former solution of the problem. But notwithstanding that there was thus a coincidence of at least four most respectable mathematicians against him, Mr. Landen was still persuaded of the truth of his own solution, and prepared to defend it. And as he was convinced of the necessity of explaining his ideas on the subject more fully, so he now found it necessary to lose no time in setting about it. He had for several years been severely afflicted with the stone in the bladder, and towards the latter part of his life to such a degree as to be confined to his bed for more than a month at a time: yet even this dreadful disorder did not extinguish his ardour for mathematical studies; for the second volume of his "*Memoirs*," lately published, was written and revised during the intervals of his disorder. This volume, besides a solution of the general problem concerning rotatory motion, contains the resolution of the problem relating to the motion of a top; with an investigation of the motion of the equinoxes, in which Mr. Landen has first of any one pointed out the cause of sir Isaac Newton's mistake in his solution of this celebrated problem; and some other papers of considerable importance. He just lived to see this work finished, and received a copy of it the day before his death, which happened on the 15th of January 1790, at Milton,

near Peterborough, in the seventy-first year of his age. Though Mr. Landen was one of the greatest mathematicians of the age, his merit, in this respect, was not more conspicuous than his moral virtues. The strict integrity of his conduct, his great humanity, and readiness to serve every one to the utmost of his power, procured him the respect and the esteem of all who knew him.<sup>1</sup>

LANDINUS (CHRISTOPHER), an Italian scholar, philosopher, and poet, was born at Florence in 1424. After having pursued his elementary studies at Volterra, he was constrained, in obedience to his father, to apply to jurisprudence; but by the favour of Cosmo and Peter de Medici, which he had the happiness to obtain, he was enabled to devote his time to philosophy and polite literature. He became particularly partial to the Platonic philosophy, and was one of the principal ornaments of the academy which Cosmo de Medici had founded. In 1457, he was appointed professor of the belles lettres at Florence, and considerably enlarged the reputation of that seminary. About the same time he was chosen by Peter de Medici to instruct his two sons, Julius, and the afterwards celebrated Lorenzo. Between Landinus and Lorenzo a reciprocal attachment took place; and such was the opinion that the master entertained of the judgment of his pupil, that he is said frequently to have submitted his works to his perusal and correction. Landinus became, in his old age, secretary to the seignory of Florence; but in his sixty-third year, he was relieved from the laborious part of this office, and allowed to retain his title and emoluments. He then retired to a residence at Prato Vecchio, from which his ancestors sprung. There he employed the remainder of his days in study, and died in 1504. He left several Latin poems, some of which have been printed, and some remain in manuscript. His notes on Virgil, Horace, and Dante, are much esteemed. He translated into Italian Pliny's "Natural History," and published some learned dissertations both in Latin and Italian. It is said that he was rewarded for his critical labours on Dante by the donation of a villa, on the hill of Casentino, in the vicinity of Florence, which he enjoyed under the sanction of a public decree. His edition of Horace was published in 1482. His philosophical opinions appear in his "Disputationes Camaldu-

<sup>1</sup> Gent. Mag. vol. LX.—Hutton's Dictionary.

enses," a work of which Mr. Roscoe has given an ample account. It was first published without a date; but, according to De Bure, in 1480, folio, and reprinted at Strasburgh in 1508. Landinus's fame, however, rests chiefly on the advances he made in classical criticism.<sup>1</sup>

LANDUS (BASSIANUS), an Italian physician, was a native of Placentia, and studied at Padua, where he took his doctor's degree in 1554. He then practised with great reputation in his native place, where he was one night assassinated, in 1562, by a soldier, for what reason, unless for the purpose of robbery, is not stated. He left some learned works, the principal of which are, 1. "De humana historia, vel de singularum hominis partium cognitione," Basil, 1542, 8vo. 2. "Iatrologia," in dialogues on the art of medicine, *ibid.* 1543, 4to.<sup>2</sup>

LANE (SIR RICHARD), *knt.* lord chief baron of the exchequer, was born in the latter part of the sixteenth century, and was the son of Richard Lane of Courtenhall in Northamptonshire, by Elizabeth his wife, daughter of Clement Vincent of Harpole, in the same county. He studied law in the Middle Temple, with great success, and being called to the bar, became eminent in his profession. In the 5th Charles I. he was elected Lent reader of his inn, but the plague which broke out about that time, prevented his reading. In 1640 he was counsel for the unhappy earl of Strafford; and soon after was made attorney to prince Charles. As the Long-parliament grew more capricious and tyrannical in its proceedings, he began to be alarmed for his property, and entrusted his intimate friend Bulstrode Whitlocke, with his chamber in the Middle Temple, his goods and library; and leaving London, joined the king at Oxford, where, in 1643, he was made serjeant at law, lord chief baron of the exchequer, a knight, and one of his majesty's privy council. The university also conferred on him the degree of LL. D. "with more," says Wood, "than ordinary ceremony." In the latter end of the following year, he was nominated one of his majesty's commissioners to treat of peace with the parliament at Uxbridge, and on Aug. 30, 1645, he had the great seal delivered to him at Oxford, on the death of Edward lord Littleton. In May and June 1646, he was one of the

<sup>1</sup> Tiraboschi.—Giuguené Hist. Lit. d'Italie.—Roscoe's Lorenzo.—Saxii Onomasticon.

<sup>2</sup> Moreri.—Biog. Universelle in art. Bassianus.

commissioners appointed to treat with the parliament for the surrender of the garrison of Oxford, and soon after went abroad to avoid the general persecution of the royalists which the parliament meditated. He died in the island of Jersey in 1650, or 1651. Wood tells a strange story of the fate of the goods he entrusted to Whitlocke. He says, that during sir Richard's residence abroad, his son applied to Whitlocke, who would not own that he knew such a man as sir Richard, and kept the goods. That this story is not without foundation, appears from Whitlocke's receipt for his pension, &c. printed by Peck, to which he adds, "And I have likewise *obtained* some bookes and manuscripts, which were the lord Littleton's; and some few bookes and manuscripts, which were sir Richard Lane's; in all worth about 50*l*."—Sir Richard Lane's "Reports in the court of Exchequer in the reign of king James," were published in 1687, folio.<sup>1</sup>

LANFRANC, archbishop of Canterbury in the eleventh century, was an Italian, and born in 1005 at Pavia, being son of a counsellor to the senate of that town; but, losing his father in his infancy, he went to Bologna. Hence, having prosecuted his studies for some time, he removed into France in the reign of Henry I. and taught some time at Avranches, where he had many pupils of high rank. In a journey to Rouen, he had the misfortune to be robbed, and tied to a tree on the road, where he remained till next day, when being released by some passengers, he retired to the abbey of Bec, lately founded, and there took the monk's habit in 1041. He was elected prior of this religious house in 1044; and opened a school, which in a little time became very famous, and was frequented by students from all parts of Europe. Amongst others, some of the scholars of Berenger, archdeacon of Angers, and master of the school at Tours, left that, and went to study at the abbey of Bec. This, it is said, excited the envy of Berenger, and gave rise to a long and violent controversy between him and Lanfranc, on the subject of the eucharist. (See BERENGARIUS). In 1049, Lanfranc took a journey to Rome, where he declared his sentiments to pope Leo IX. against the doctrine of Berenger; for Berenger had written him a letter, which gave room to suspect Lanfranc

<sup>1</sup> Ath. Ox. vol. II.—Clarendon's History.—Peck's Desiderata.—Lloyd's Memoirs, folio, p. 593.

to be of his opinion. Soon after, he assisted in the council of Vereuil, where he expressly opposed Berenger's notions. He returned a second time to Rome in 1059, and assisted in the council held at the Lateran by pope Nicholas II. in which Berenger abjured the doctrine that he had till then maintained. Lanfranc now obtained a dispensation from the pope, for the marriage of William duke of Normandy with a daughter of the earl of Flanders his cousin. On his return to France, he rebuilt his abbey at Bec; but was soon removed from it by the duke of Normandy, who in 1062 made him abbot of St. Stephen's at Caen in that province, where he established a new academy, which became no less famous than his former one at Bec. This duke, coming to the crown of England, sent for Lanfranc, who was elected archbishop of Canterbury in 1070, in the room of Stigand, who had been deposed by the pope's legate. He was no sooner consecrated to this see, than he wrote to pope Alexander II. begging leave to resign it; which not being complied with, he afterwards sent ambassadors to Rome to beg the pall; but Hildebrand answering, in the pope's name, that the pall was not granted to any person in his absence (which was not strictly true, as it had been sent to Austin, Justus, and Honorius), he went thither to receive that honour in 1071. Alexander paid him a particular respect, in rising to give him audience: this pontiff, indeed, had a special regard for him, having studied under him in the abbey of Bec; and kissed him, instead of presenting his slipper for that obeisance, nor was he satisfied with giving him the usual pall, but invested him with that pall of which he himself had made use in celebrating mass. Before his departure, Lanfranc defended the metropolitical rights of his see against the claims of the archbishop of York, and procured them to be confirmed by a national council in 1075, wherein several rules of discipline were established. At length, presuming to make remonstrances to the Conqueror upon some oppressions of the subjects, though he offered them with a becoming respect, the monarch received them with disdain; and asked him, with an oath, if he thought it possible for a king to keep all his promises? From this time, our archbishop lost his majesty's favour, and was observed afterwards with a jealous eye. He enjoyed, however, the favour of William II. during the remainder of his life.

Some years before this, Gregory VII. having summoned him several times to come to Rome, to give an account of his faith, at length sent him a citation to appear there in four months, on pain of suspension: Lanfranc, however, did not think proper to obey the summons. He died May 28, 1089.

Several of our ancient historians who were almost his contemporaries, speak in very advantageous terms of the genius and erudition of Lanfranc; and some of them who were personally acquainted with him, represent him as the most learned man of the age in which he flourished. His charity is said to have been so great, that he bestowed in that way no less than 500*l.* a year, a very great sum in those days, and equal to 7500*l.* in ours. Besides this he rebuilt the cathedral of Canterbury, re-established the chapter there, founded the hospitals of St. Nicholas at Herbaldown and St. John at Canterbury, repaired several churches and monasteries in his diocese, obtained a restoration of the estates of the church which had been alienated, and maintained the ecclesiastical immunities. A remarkable suit, which he carried against Odo, bishop of Bayeux and earl of Kent, put him in possession of five and twenty estates, which had been usurped by that prelate. Lanfranc, besides his piece against Berenger already mentioned, wrote several others, which were published in one volume, folio, in 1647, by father Luke D'Achery, a Benedictine monk, of the congregation of St. Maur. They consist of commentaries on the epistles of St. Paul, and on the Psalms; a treatise on confession, letters, &c.<sup>1</sup>

LANFRANCO (GIOVANNI), an eminent Italian painter, was born at Parma, in 1581. His parents, being poor, carried him to Placenza, to enter him into the service of the count Horatio Scottè. While he was there, he was always drawing with coal upon the walls, paper being too small for him to scrawl his ideas on. The count, observing his disposition, put him to Agostino Caracci; after whose death he went to Rome, and studied under Annibale, who set him to work in the church of St. Jago, and found him capable of being trusted with the execution of his designs; in which Lanfranco has left it a doubt whether the work be his or his master's. His genius lay to painting in fresco in

<sup>1</sup> Tanner's Bibl.—Dupin.—Moreri.—Henry's Hist. of Great Britain, vol. V. p. 279; VI. p. 126, 8vo edit.



spacious places, as appeared by his grand performances, especially the cupola of Andrea de Laval, in which he has succeeded much better than in his pieces of a less size. His taste in design he took from Annibalè Caracci; and as long as he lived under the discipline of that illustrious master, he was always correct; but, after his master's death, he gave a loose to the impetuosity of genius, without regarding the rules of art. He joined with his countryman Sisto Badalocchi, in etching the histories of the Bible, after Raphael's painting in the Vatican; which work, in conjunction with Badalocchi, he dedicated to his master Annibale. Lanfranco painted the history of St. Peter for pope Urban VIII. which was engraved by Pietro Santi; he executed other performances, particularly St. Peter walking on the water, for St. Peter's church, and pleased the pope so much, that he knighted him.

Lanfranco was happy in his family: his wife, who was very handsome, brought him several children, who, being grown up, and delighting in poetry and music, made a sort of Parnassus in his house. His eldest daughter sang finely, and played well on several instruments. He died in 1647, aged sixty-six. His genius, heated by studying Correggio's works, and, above all, the cupola at Parma, carried him even to enthusiasm. He earnestly endeavoured to find out the means of producing the same things; and, that he was capable of great enterprizes, may be discovered by his performances at Rome and Naples. Nothing was too great for him: he made figures of above 20 feet high in the cupola of St. Andrea de Laval, which have a very good effect, and look below as if they were of a natural proportion. In his pictures he endeavoured to join Annibale's firmness of design to Correggio's taste and sweetness. He aimed also at giving the whole grace to his imitation; not considering, that nature had given him but a small portion. His ideas indeed are sometimes great enough for the greatest performances; but his genius could not stoop to correct them, by which means they are often unfinished. His easel pieces are not so much esteemed as what he painted in fresco; vivacity of wit and freedom of hand being very proper for that kind of painting. His grand compositions are full of tumult; but the expression is neither elegant nor moving. His colouring was not so well studied as that of Annibale; the tints of his carnations and his shadows are a little too black. He was ignorant of

the *claro oscuro*, as well as his master; though, as his master did, he sometimes endeavoured to practise it. He was, as M. Fuseli has observed, "a machinist in art of the first order, and taught his successors the means of filling the eye at a great distance, by partly painting and partly leaving it to the air to paint."<sup>1</sup>

LANG (JOHN MICHAEL), an able Protestant divine, was born March 9, 1664, at Ezelwangen, in the duchy of Sultzbach. He was extremely well skilled in the oriental languages, and appointed professor of divinity at Altorf; but having made himself enemies there, quitted his office, and settled at Prentzlow, where he died June 20, 1731. His works most held in estimation are, "Philologia Barbaro-Græca," Noribergæ, 1708, 4to; "Dissertationes Botanico-Theologicæ," Altorfii, 1705, 4to, and several Treatises in Latin, on the Mahometan religion, and the Koran, "De Fabulis Mohammedicis," 1697, 4to.<sup>2</sup>

LANGBAINE (GERARD), a learned English writer, was son of Mr. William Langbaine, and born at Bartonkirke, in Westmoreland, about 1608. He had the first part of his education in the free-school at Blencow, in Cumberland, whence he was removed to Queen's-college, in Oxford, in 1626; where being admitted a poor servitor, he became afterwards a scholar upon the foundation, and thence a fellow of the college. He became B. A. in 1630, M. A. in 1633, and D. D. in 1646. He had acquired a good reputation in the university some years before he appeared in the literary republic; when his edition of Longinus was printed at Oxford, 1636, in 8vo. This was followed by several other publications, which were so many proofs of his loyalty to Charles I. after the breaking out of the civil wars, and of his zeal for the church of England, in opposition to the covenant. These writings, with his literary merit, made him very popular in that university, so that, in 1644, he was unanimously elected keeper of their archives, and in 1645, provost of his college; both which places he held till his death, Feb. 10, 1657-8. He was interred about the middle of the Inner chapel of Queen's-college, having a little before settled 24*l.* per annum on a free-school at the place of his nativity.

Our author was much esteemed by several learned men of his time, and held a literary correspondence with Usher

<sup>1</sup> D'Argenville, vol. II.—Pilkington and Strutt.—Reynolds's Works.

<sup>2</sup> Bibliothèque Germanique, vol. XXIII.—Moreri.

and Selden. He was screened from the persecutions of the then prevailing powers, to whom he so far submitted as to continue quiet without opposing them, employing himself in promoting learning, and preserving the discipline of the university, as well as that of his own college. With what spirit he did this, is best seen in the following passages of two letters, one to Usher, and the other to Selden. In the first, dated from Queen's-college, Feb. 9, 1646-7, he gives the following account of himself: "For myself, I cannot tell what account to make of my present employment. I have many irons in the fire, but of no great consequence. I do not know how soon I shall be called to give up, and am therefore putting my house in order, digesting the confused notes and papers left me by several predecessors, both in the university and college, which I purpose to leave in a better method than I found them. At Mr. Patrick Young's request, I have undertaken the collation of Constantine's Geoponics with two MSS. in our public library, upon which I am forced to bestow some vacant hours. In our college I am *ex officio* to moderate divinity-disputations once a week. My honoured friend Dr. Duck has given me occasion to make some inquiry after the law; and the opportunity of an ingenious young man, come lately from Paris, who has put up a private course of anatomy, has prevailed with me to engage myself for his auditor and spectator three days a week, four hours each time. But this I do *ut explorator*, *non ut transfuga*. For, though I am not solicitous to engage myself in that great and weighty calling of the ministry after this new way, yet I would lothe to be *λειποτάκτις* as to divinity. Though I am very insufficient to make a master-builder, yet I could help to bring in materials from that public store in our library, to which I could willingly consecrate the remainder of my days, and count it no loss to be deprived of all other accommodations, so I might be permitted to enjoy the liberty of my conscience, and study in that place. But if there be such a price set upon the latter as I cannot reach without pawning the former, I am resolved. The Lord's will be done." The other letter to Selden, is dated Nov. 8, 1653; "I was not so much troubled to hear of that fellow, who lately, in London, maintained in public that learning is a sin, as to see some men, who would be accounted none of the meanest among ourselves here at home, under pretence of piety, go about to

banish it the university. I cannot make any better construction of a late order made by those whom we call visitors, upon occasion of an election last week at All-Souls college to this effect, that for the future, no scholar be chosen into any place in any college, unless he bring a testimony, under the hands of four persons at least (not electors) known to these visitors to be truly godly men, that he who stands for such a place is himself truly godly; and by arrogating to themselves this power, they sit judges of all men's consciences, and have rejected some, against whom they had no other exceptions, (being certified by such to whom their conversations were best known, to be unblameable, and statutely elected, after due examination and approbation of their sufficiency by that society), merely upon this account, that the persons who testified in their behalf are not known to these visitors to be regenerate. I intend (God willing) ere long to have an election in our college, and have not professed that I will not submit to this order. How I shall speed in it, I do not pretend to foresee; but if I be baffled, I shall hardly be silent." Dr. Langbaine's works were, 1. his *Longinus*, Oxon. 1636 and 1638, 8vo. 2. "Brief Discourse relating to the times of Edward VI.; or, the state of the times as they stood in the reign of King Edward VI. By way of Preface to a book intituled *The true subject to the rebel: or, the hurt of sedition, &c.* written by sir John Cheek." Oxford, 1641, in 4to. To this Dr. Langbaine prefixed the life of sir John Cheek. 3. "Episcopal Inheritance; or, a Reply to the humble examination of a printed abstract; or the answers to nine reasons of the House of Commons against the votes of bishops in Parliament," Oxford, 1641, 4to. To which is added, "A determination of the late learned Bishop of Salisbury (Davenant) Englished." These two pieces were reprinted at London in 1680. 4. "A Review of the Covenant: wherein the original, grounds, means, matter, and ends of it are examined; and out of the principles of the remonstrances, declarations, votes, orders and ordinances of the prime covenanters, or the firmer grounds of scripture, law, and reason, disproved," 1644. It was reprinted at London, 1661, in 4to. 5. "Answer of the Chancellor, master and scholars of the university of Oxford, to the petition, articles of grievance, and reasons of the city of Oxford; presented to the committee for regulating the University of

Oxford, 24 July 1649," Oxford, 1649, 4to; reprinted in 1678, with a book entitled "A defence of the rights and privileges of the University of Oxford," &c. published by James Harrington, then bachelor (soon after master) of arts, and student of Christ-church, at Oxford, 1690, 4to.

6. "Quæstiones pro more solenni in Vesperis propositæ ann. 1651," Oxford, 1658, 4to. Published by Mr. Thomas Barlow, afterwards Bp. of Lincoln, among several little works of learned men.

7. "Platoniorum aliquot, qui etiamnum supersunt, Authorum, Græcorum, imprimis, mox & Latinorum, syllabus alphabeticus," Oxford, 1667, 8vo, drawn up by our author at the desire of archbishop Usher, but left imperfect; which being found among his papers, was, with some few alterations, placed at the end of "Alcini, in Platoniam Philosophiam Introductio," published by Dr. John Fell, dean of Christ-church.

8. There is also ascribed to our author, "A View of the New Directory, and a Vindication of the ancient Liturgy of the Church of England: in answer to the reasons pretended in the ordinance and preface for the abolishing the one, and establishing the other," Oxford, 1645, 4to, pages 112.

Dr. Langbaine also published, 1. "The Foundation of the university of Oxford, with a Catalogue of the principal founders and special benefactors of all the colleges, and total number of students," &c. London, 1651, 4to, mostly taken from the Tables of John Scot of Cambridge, printed in 1622.

2. "The Foundation of the University of Cambridge, with a Catalogue," &c. printed with the former Catalogue, and taken from Mr. Scot's Tables. He likewise laboured very much in finishing archbishop Usher's book, entitled "Chronologia Sacra," but died when he had almost completed it, which was done by Barlow. He translated into Latin "Reasons of the present judgment of the university concerning the solemn League and Covenant," and assisted Dr. Robert Sanderson, and Dr. Richard Zouch, in the drawing up of those Reasons. He translated into English "A Review of the Council of Trent, written in French by a learned Roman catholic," Oxford, 1658, fol. in which is represented the dissent of the Gallican church from several conclusions of the Council. He left behind him thirteen 4tos, and eight 8vos, in manuscript, with innumerable collections in loose papers, collected chiefly from ancient manuscripts in the Bodleian library, &c. He had also made several catalogues of ma-

manuscripts in various libraries, and of printed books likewise, with a view, as was supposed, to an universal Catalogue. Dr. Fuller tells us that he took a great deal of pains in the continuation of Brian Twyne's "Antiq. Academ. Oxon." and that he was intent upon it when he died. But Mr. Wood observes, that Dr. Thomas Barlow and Dr. Lamplugh, who looked over his library after his death, assured him that they saw nothing done towards such a design. Dr. Langbaine assisted Dr. Arthur Duck in composing his book "De usu & autoritate Juris Civilis Romanorum in Dominiis Principum Christianorum," London, 1653, 8vo. In Parr's collection of Usher's letters, are several letters of our author to that prelate.<sup>1</sup>

LANGBAINÉ (GERARD), son of the preceding, was born in Oxford July 15, 1656; and after being educated in grammar-learning, was bound apprentice to a bookseller in St. Paul's church-yard, London. But he was soon called thence on the death of an elder brother, and entered a gentleman-commoner of University-college in 1672; where, as Wood informs us, he became idle, a great jockey, married, and spent a considerable part of his property; but afterwards restrained his folly, and lived some years a retired life, near Oxford, employing his time in researches into the history of dramatic poetry. His literature, Mr. Warton says, chiefly consisted in a knowledge of the novels and plays of various languages, and he was a constant and critical attendant of the play-houses for many years. Such a pursuit was at that time neither creditable nor profitable; and accordingly, in 1690 we find him glad to accept the place of yeoman beadle of arts, and soon after he was chosen esquire beadle of law, probably out of respect to his father's memory.

About this time, he published "An Appendix to a catalogue of all the graduates in divinity, law, and physic," &c. written by R. Peers, superior beadle of arts and physic. Langbaine's appendix contains the names of all who proceeded from the 14th of June 1688, where Peers left off, to the 6th of August 1690. He did not survive this long, some disorder carrying him off in June 1692. But he is best known as the author of the "Account of the English dramatic poets." His first attempt in this way was

<sup>1</sup> Ath. Ox. vol. II.—Gen. Dict.—Lloyd's Memoirs, fol. p. 517.—Usher's Life and Letters.

by a republication of a catalogue of plays collected originally by Kirkman, a London bookseller, and appended to "Nicomede," a translation of a play from Corneille in 1671. This Langbaine followed in 1688 by "Momus Triumphans," which appeared afterwards under the title of "A new Catalogue of English Plays," &c. The author at length digested his work anew, with great accessions and improvements, which he entitled "An Account of the English Dramatic Poets," &c. Oxford, 1691, 8vo, reprinted by Gildon in 1699. Langbaine's own collection amounted, as he says, to "above 980 English plays and masques, besides drolls and interludes." The copy of his "Account" in the British Museum, with Oldys's MS notes, is well known to every student of dramatic history.<sup>1</sup>

LANGELAND. See LONGLAND.

LANGHAM (SIMON DE), archbishop of Canterbury, and cardinal, was probably born at Langham in Rutlandshire, whence he took his name, but the date is nowhere specified. He became a monk of St. Peter, Westminster, in 1335, and soon attained a considerable degree of eminence among his brethren. In 1346 he officiated at the triennial chapter of the Benedictines, held at Northampton, by whom in 1349 he was elected prior, and two months after abbot. The revenues of this monastery having been much wasted in his predecessor's time, the new abbot directed his attention to a system of œconomy, and partly by his own example, and partly by earnest persuasion, was soon enabled to pay off their debts. When he began this reformation of the abuses which had crept into the cloister, he (knowing the disposition of his fraternity) thought that those which respected the articles of provision were of the first importance. He therefore took care that their *misericordia*, or better than ordinary dishes, and those dinners which were somewhat similar to what in our universities have obtained the names of *Exceedings* and *Gaudy-days*, should be common to the whole society; and not, as had formerly been the practice, confined to a few, to the extreme mortification of the rest. To effect this purpose, he relinquished the presents which it had been usual for preceding abbots, at certain times, to accept.

When he had by these means gained the love and esteem of the major part of the brotherhood, he carried the work

<sup>1</sup> Ath. Ox. vol. II.—Warton's Hist. of Poetry—an article corrected and improved by an able critic in Gent. Mag. vol. LXXVI. p. 37.

of reformation to matters of greater importance. He formed a code of laws upon more liberal principles than those by which the monastic orders were in general governed; and although, like all legislators, he met with considerable difficulty and opposition in their promulgation, yet he ultimately triumphed. He repressed the insolent, reduced the refractory, punished the wicked, and in a short time not only established order in a place which had been formerly the scene of confusion, but had so entirely gained the good opinion of the society, that, as Flete observes, his character was, "even by the old monks who had been his enemies, thought equal to that of the founder, Edward the confessor."

The king, Edward III. perceiving his talents and sagacity, promoted him in 1360 to the place of lord treasurer, and in 1361 he was chosen bishop of London; but the see of Ely becoming vacant at the same time, he chose the latter, and was consecrated March 20, 1361-2, and employed its revenues to the encouragement of learning, and to the relief of the poor. As his character in this high office began more fully to appear, the king became partial to Langham, and in Feb. 1364 removed him from the post of lord treasurer to that of chancellor, and in July 1366, he was, by papal provision, but at the express desire of the king, promoted to the see of Canterbury. The most remarkable event which occurred during his administration was, his undertaking to execute the bull promulgated by the pope Urban the Fifth, "for the correction of the abuse of the privilege of pluralities." Archbishop Langham was indefatigable in his inquiry through his diocese; and the result of it was, "the reformation of a great many ecclesiastics who held an enormous number of livings, some of them twenty or thirty, with the cure of souls."

His conduct hitherto had been becoming his station, but we have now to record one action of his which, as Anthony Wood says, it is impossible to defend. This was the removal of the celebrated John Wickliff from his situation as head of a hall at Oxford, called Canterbury-hall, founded by his predecessor Simon Islip. Whether his holding tenets which might then be deemed heretical was the archbishop's true reason for ejecting him, does not appear. That which he avowed was, that having a desire that the hall should be a college for the education of monks, he thought a secular priest (between whom and the monastic



order it is well known a considerable jealousy subsisted) would be an improper person for their governor. But although this might have been the opinion of the prelate, it does not appear to have been that of the society; the fellows of which convened a meeting, in which they drew up a spirited remonstrance against the tyranny of their superior. This was so ill received by him, and their subsequent conduct considered as so contumacious, that he sequestered a large portion of their revenue. War was now declared on both sides. The society appealed to the pope, the archbishop sent an agent to Rome to answer for him; and he had interest enough to induce his holiness to confirm the decree by which Wickliff and some other refractory members of the fraternity were removed, and their places filled with those who were more steady adherents to monachism, and consequently more devoted to the will of the archbishop.

In Sept. 1368, the pope promoted Langham to the dignity of cardinal, as it is said, without solicitation, and merely because he thought a man of his talents would be an ornament to the sacred college. The king, however, was not pleased with this promotion, probably because he had not been consulted, and ordered the temporalities of the archbishopric to be seized, as if the see were vacant, which, on promotion to the dignity of cardinal, was a natural consequence, unless the party had conditioned to hold his preferments. Langham, as far as can be discovered, made no opposition to the king's pleasure, but merely attended at court to ask leave to retire to Otford; which being granted, he reduced his establishment, repaired to his rural mansion, and continued for some months to live very privately.

He remained in this situation till, his affairs calling him to the papal court, he set out for Montefiacone, where he was honoured with the title of St. Sixtus, and a short time after provided with ecclesiastical dignities in this kingdom, to the amount of more than 1000 pounds *per annum*, an immense sum in that age. They consisted of the deanery of Lincoln, the archdeaconry and treasurership of Wells, the archdeaconry of York, and the prebendary of Wistow in that cathedral.

The death of pope Urban happened at a period, as it was thought, critical to the affairs of the cardinal, as well as to those of the two kingdoms of England and France, as he

had just appointed him to mediate a peace between them. But Gregory the Eleventh, who succeeded Urban, as sensible of his merit as his predecessor, confirmed his appointment, and even enlarged his powers. This treaty failing, as had been foreseen by the cardinal, he proceeded from Melun, the place where he had met cardinal de Beauvois, to England with the sense of the French court upon the negotiation. Although unsuccessful in this business, he had, whilst abroad, an opportunity of displaying his diplomatic talents, which had a more fortunate issue. Through his mediation a peace was made betwixt the king and the earl of Flanders, who had been at variance upon the account of the earl's breaking his engagement to marry his daughter to Edmund earl of Cambridge, and betrothing her to Philip, the brother of Charles the Fifth, king of France.

In the beginning of 1372, cardinal Langham left England in order to return to the pope; and when he arrived at Avignon, he found that his conduct had, during the course of his mission, been misrepresented to the pope, but he so amply satisfied his holiness on that point, that, in the same year, he elevated him to the dignity of cardinal bishop of Præneste. On the death of Wittelsey, who succeeded him as archbishop of Canterbury, the monks endeavoured to persuade the king to allow Langham to return; but the king was enraged at their insolence, and in this was seconded by the pope, who preferred employing the cardinal at Avignon, where the affairs of the holy see rendered his presence necessary. From this situation, however, Langham had a strong desire to remove, and visit his native country, where he had projected some architectural plans, and meant to devote a large sum of money to the rebuilding of the abbey at Westminster. With this view he procured some friends at court to solicit leave to return, and their applications were successful; but before he could know the issue, he died suddenly of a paralytic stroke, July 22, 1376. His body was, according to the direction of his will, first deposited in a new-built church of the Carthusians, near the place of his decease, where it remained for three years. It was then with great state and solemnity removed to Saint Benet's chapel, in Westminster abbey, where his tomb with his effigy upon it, and the arms of England, the monastery of Saint Peter, and

the sees of Canterbury and Ely, engraved in tablets around it, still remains.

By his will he bequeathed a large donation to the support of the fabric of the Abbey at Westminster. The whole of his benefactions to this place, including the sums he paid to discharge the debts of his predecessors, and what he gave in his life-time for the celebration of his anniversary, to found chantries, and to the fabric, amounted to the enormous sum of 10,800*l.* as we learn from the subsequent verses :

“ Res *Æa* de Langham tua Simon sunt data quondam,  
Octingentena librarum millia *dēna*.”

The character of this prelate, as given by Flete, the historian of the abbey, is, “ that he was a man of great capacity, very wise, and very eloquent:” a character which, even allowing for the prejudice of monachism toward so eminent a benefactor to the church, will not be disputed, if we consider also that he filled some of the highest departments of the state, under a monarch who is, by all historians, allowed to have been as eminent for his wisdom and discernment as he was for his courage and military glory.<sup>1</sup>

LANGHORNE (DANIEL), an English antiquary, and a native of London, was admitted of Trinity college, Cambridge, Oct. 23, 1649, where he became scholar in 1652, took the degree of B. A. in 1654, and that of M. A. in 1657. He continued there probably till 1662, when he had a licence from the bishop of Ely for officiating in Trinity church in that city, and was elected fellow of Corpus Christi the year following. This occasioned him to proceed B. D. in 1664, when he was appointed one of the university preachers ; and continued his studies there until his institution to the vicarage of Layston cum Capella de Alsewych in Hertfordshire, Sept. 3, 1670, which vacated his fellowship next year. He held this benefice to the time of his death in 1681. He was the author of “ *Elenchus Antiquitatum Albionensium*,” Lond. 1673, 8vo, with an appendix in 1674 ; and of “ *Chronicon Regum Anglorum*,” Lond. 1679, 8vo. A continuation of this was promised, which his death prevented. The MS. of it was said to be in a private hand, under the title of “ Dan.

<sup>1</sup> Wharton's *Anglia Sacra*.—Tanner.—Life by Mr. Moser, in *Europ. Mag.* 1797.

Langhornii Chronici Anglorum Continuatio, vel Pars Secunda, ab A. C. 800 ad 978."<sup>1</sup>

LANGHORNE (JOHN), an English poet and miscellaneous writer, the son of a clergyman beneficed in Lincolnshire, was born at Kirkby Steven, in Westmoreland, in the month of March 1735. His father dying when he was only four years of age, the care of his education devolved on his mother, who initiated him in the first principles of knowledge with such tender anxiety as left a pleasing and indelible impression on his memory. He celebrated her virtues on her tomb, and more particularly by a beautiful monody inserted among his poems. When of sufficient age, he was placed at a school at Winton, and afterwards at Appleby, where he recommended himself to the good opinion of Mr. Yates, his master, not only by speedily dispatching the usual school tasks, but by performing voluntary exercises, which he submitted to his revisal. By this employment of his leisure hours, he probably excelled his companions, and we are told that at the age of thirteen he was able to read and construe the Greek Testament.

He did not leave this school until his eighteenth year, when, having no means of defraying the expences of an university education, he engaged himself as private tutor in a family near Ripon. He had attained a thorough knowledge of the classical languages, and during his residence in this neighbourhood, began to write verses, the greater part of which his more mature judgment led him to destroy. One of these pieces, however, "Studley Park," has been very properly snatched from oblivion by his biographer, and now stands at the head of his poems in the late edition, not indeed as the best, but as the earliest specimen of his powers. It appears that he had some expectations from the possessor of this beautiful place, which were not gratified; and he therefore thought proper to omit it in the subsequent editions of his poems.

His next occupation was that of an assistant at the free school of Wakefield, then superintended by Mr. Clarke; and while here he took deacon's orders, and became, it is said, "a popular preacher." In 1759, Mr. Clarke recommended him as preceptor to the sons of Robert Cracroft, esq. of Hackthorn, near Lincoln. Mr. Cracroft had nine

<sup>1</sup> Masters's History of C.C.C.C.—Buhun's additions to Wheare's "Method of Reading Histories," p. 154.

sons, and Mr. Langhorne must have been fully employed in the family; yet he added to theirs the tuition of Mr. Edmund Cartwright, a young gentleman of a poetical turn, who afterwards published an elegy, entitled "Constantia," on the death of his preceptor's wife. During his residence at Hackthorn, our author published a volume of his poems, for the relief of a gentleman in distress; and in the same year a poem, entitled "The Death of Adonis," from the Greek of Bion. Public opinion gave him no encouragement to reprint this last, but he derived from it the advantage of being noticed as a critic of considerable acumen in Greek poetry.

In 1760 he entered his name at Clare-hall, Cambridge, in order to take the degree of bachelor of divinity, which he supposed, by the statutes of the university, any person in orders is empowered to do without residence; but in this it is probable he did not succeed, as his name is not to be found among the Cambridge graduates. His being included in Mr. Cole's list is, however, a proof that he entered of Clare-hall; and while here, he wrote a poem on the king's accession, and another on the royal nuptials, which he afterwards inserted in "Solyman and Almena." In the same year, he published "The Tears of the Muses," a poem to the memory of Handel; with an "Ode to the River Eden," &c.

While employed on the education of the sons of Mr. Cracroft, he became enamoured of the amiable disposition and personal charms of Miss Anne Cracroft, one of that gentleman's daughters. He had given her some instructions in the Italian language, and was often delighted by her skill in music, for which he had a very correct ear. A mutual attachment was the consequence of these many opportunities and coincidences in polite accomplishments, which Mr. Langhorne was eager to terminate in marriage. But the lady, who knew that a match so disproportioned as to fortune would be opposed by her family, gave him a denial, as firm and as gentle as her good sense and secret attachment would permit. For this, however, Mr. Langhorne was not prepared, and immediately left his situation, in hopes of recovering a more tranquil tone of mind in distant scenes and different employment. In 1761 he officiated as curate to the rev. Abraham Blackburn of Dagenham, and obtained the friendship of the Gillmans, a very amiable family in that place. While endeavouring

to forget his heart's disappointment, he found some relief in penning a "Hymn to Hope," which he published this year in London, 4to; and in the course of the next, he gave further vent to his thoughts in "The Visions of Fancy, four Elegies," 4to; "Letters on Religious Retirement," 8vo; and "Solyman and Almena," a fiction in the manner of the Eastern Tales, but not much to be praised for invention. The "Letters" are of a sentimental, melancholy cast, with a considerable mixture of lighter and more entertaining matter. In the same year he published "The Viceroy," a poem in honour of lord Halifax, then lord lieutenant of Ireland. Here, as in the case of "Studley Park," our author appears to have expected to find a patron, but lord Halifax did not condescend to notice what, it must be confessed, flatters him with too much artifice; and Langhorne, when he collected his poems, retained only a favourite fragment of this unlucky piece, omitting altogether the name of Halifax, or Viceroy. The whole, however, is given in the last edition of the "English Poets," as originally written.

His "Letters on Religious Retirement" were dedicated, with rather more success, to bishop Warburton, who returned a complimentary letter, in which he encouraged our author to make some attempt in the cause of religion. This is supposed to have produced, in 1763, "The Letters that passed between Theodosius and Constantia," a fiction founded on a well-known story in the Spectator. The style of these letters is in general elegant, but in some parts too florid. The "Letter on Prayer" is very equivocal in its tendency. This year also gave birth to a poem, meant to be philosophical, entitled "The Enlargement of the Mind," part first, in which we find some noble sentiments expressed in glowing and elevated language. His next publication, about the same time, called "Effusions of Friendship and Fancy," 2 vols. 12mo, was a work of considerable popularity. It is indeed a very pleasing miscellany of humour, fancy, and criticism, but the style is often flippant and irregular, and made him be classed among the imitators of Sterne, whom it was too much the fashion at that time to read and to admire.

In 1764, having obtained the curacy and lectureship of St. John's Clerkenwell, he was enabled to reside in London, where only literary talents meet with ready encouragement, and where he was already ranked among the

elegant and pleasing poets of the day, and had given ample proof of ease and versatility in the choice and management of his subjects. His first publication this year was a continuation of "Theodosius and Constantia," of much the same character as the former work, but enlivened by more variety. As he appears to have aspired to promotion through the popularity of his talents in the pulpit, he now gave a specimen of what had pleased his congregation, in two volumes of "Sermons." His biographer has taken some pains to defend these against the censure of the late Mr. Mainwaring of St. John's, Cambridge, in his "Dissertation" prefixed to his Sermons, (1780). But it appears to us that they abound in the false pathos, and that the reasoning, where any occurs, is very superficial. They have, however, the advantage to those who dislike sermons of every kind, that they are perhaps the shortest ever published.

About this time his son informs us that he engaged with Mr. Griffiths as a writer in the Monthly Review; and that this engagement, with scarcely any intermission, continued to his death. We suspect there is some mistake in this account, although the secrecy which very properly prevails in the management of a Review, will not allow us to rectify it. That Mr. Langhorne was a writer in the Monthly Review has been repeated from so many quarters, that there seems no reason to doubt it; but a dispute relating to a work hereafter mentioned, which took place between Mr. Langhorne and the editor of the Review, affords some ground to think that his connexion with it had ceased about 1769.

But whatever may be in this, his employment as a critic we are told, procured him many acquaintances among literary men, while the vein of ridicule which he indulged in treating several of the subjects that fell under his consideration, created him many enemies, who in their turn endeavoured to depreciate his performances. As no judgment can now be pronounced on the articles which he wrote, it is impossible to say whether this vein of ridicule was employed as the just chastisement of arrogance and immorality, or substituted for fair and legitimate criticism. Illiberality has not often been imputed to the journal in which he wrote; and as to his enemies, we know of none more formidable than Churchill, Kelly, and Kenrick, two of whom were libellers by profession. Smollett, whose

jealousy of the Monthly Review led him often to disgrace his talents by invidious attacks on the supposed writers belonging to it, bestows almost uniform praise on Langhorne's various works.

In 1765, his productions were, "The Second Epistle on the Enlargement of the Mind;" an edition of the poems of the elegant and tender Collins, with a criticism and some memoirs; and letters on that difficult subject, "The Eloquence of the Pulpit." He had now occasion to exert his own talents before a more enlightened auditory than he had ever yet addressed, having been appointed by Dr. Hurd (bishop of Worcester) to the office of assistant preacher at Lincoln's-inn chapel. In the following year we do not find that any thing original came from his pen. He prepared for the press, however, an enlarged edition of his "Effusions of Friendship and Fancy," and a collection of his "Poems," in 2 vols. 12mo. The principal article of these, not before published, is a dramatic poem, or tragedy, entitled "The Fatal Prophecy." This was his only attempt in this species of poetry, and was universally accounted unsuccessful. He had the good sense to acquiesce in the decision, and neither attempted the drama again, nor reprinted this specimen.

During Churchill's career, our author endeavoured to counteract the scurrility he had thrown out against Scotland in his "Prophecy of Famine," by an elegant poem entitled "Genius and Valour." This provoked Churchill to introduce his name once or twice with his usual epithets of contempt, which Langhorne disregarded, and disregarded his own interest at the same time, by dedicating this poem to lord Bute, a minister going out of place! It produced him, however, a very flattering letter, in 1766, from Dr. Robertson, the celebrated historian, and principal of the university of Edinburgh, requesting him to accept a diploma for the degree of D. D. He was farther consoled by the approbation of every wise and loyal man, who contemplated the miseries of disunion, and the glaring absurdity of perpetuating national prejudices.

In 1767, after a courtship of five years, Dr. Langhorne obtained the hand of Miss Cracroft, to whom he had ever been tenderly attached, and with whom he had kept up a correspondence \* since his departure from Hackthorn. By

\* This correspondence, his son informs us, he published after her death, under the title of "Letters to Eleonora," from a sacred compliance with



what means her family were reconciled to the match, we are not told, but some fortune accompanied it, as the living of Blagdon, in Somersetshire, was purchased for him, and there he went immediately to reside. His happiness, however, with this lady, was of short duration, as she died in child-birth of a son, May 4, 1768. She was interred in the chancel of Blagdon-church, with the following lines on her monument, written by her husband :

“ With Sappho's taste, with Arria's tender heart,  
 Lucretia's honour, and Cecilia's art,  
 That such a woman died surprize can't give,  
 'Tis only strange that such a one should live.”

He afterwards composed a more elegant and pathetic tribute to her virtues, which may be found among his poems. The allusion to the cause of her death is an original thought, introduced with great skill and tenderness.

During Mrs. Langhorne's life, he produced one poem only, entitled “ Precepts of Conjugal Happiness,” addressed to Mrs. Nelthorpe, a sister of his wife. To this lady he committed the care of his infant child, who lived to acknowledge her friendship, and to discharge the duties of an affectionate son, by the late “ Memoirs of his Father,” prefixed to an elegant edition of his poems. In the “ Precepts of Conjugal Happiness,” there is more good sense than poetry. It appears to have been a temporary effusion on which he bestowed no extraordinary pains. Not long after Mrs. Langhorne's death, our author went to reside at Folkstone, in Kent, where his brother, the Rev. WILLIAM Langhorne, then officiated as minister, a man of a very amiable character. He was born in 1721, and presented by the archbishop of Canterbury to the rectory of Hakinge, with the perpetual curacy of Folkstone, in 1754 ; and on this preferment he passed the remainder of his life. He published “ Job,” a poem, and a poetical Paraphrase on a part of Isaiah, neither of which raised him to the fame of a poet, although they are not without the merit of correctness and spirit. He died Feb. 17, 1772, and his brother wrote some elegant lines to his memory, which are inscribed on a tablet in the chancel of

her request. The publication we have not seen, but the accounts of it in the critical journals are very unfavourable. The Monthly Reviewer says that the author “ has posterously ventured

to impress his reader with sensations and emotions which he himself did not feel.” This perhaps may strengthen our conjecture on the termination of his connexion with this Review.

Folkstone church. Between these brothers the closest affection subsisted; each was to the other "more the friend than brother of his heart." During their residence together at Folkstone, they were employed in preparing a new translation of Plutarch's Lives; and our poet, who became about this time intimate with Scott, the poet of Amwell (who likewise had just lost a beloved wife from a similar cause) paid him a visit at Amwell, where he wrote the monody inscribed to Mr. Scott.

Amidst these engagements he found leisure to give to the world two productions strongly marked by the peculiarities of his style and turn of thinking; the one entitled "Frederick and Pharamond, or, The Consolations of Human Life," 8vo; the other, "Letters supposed to have passed between M. de St. Evremond and Waller." In this last, while he was allowed to have preserved their characters tolerably, he was at the same time accused, by the critic in the Monthly Review, of taking frequent opportunities to compliment himself on the merit of the letters he had written for St. Evremond and Waller. This produced a complaint from Langhorne, which was answered by the Reviewer, respectfully indeed, but not in the manner that might have been expected from an associate. It is from this circumstance that we have been led to conjecture that his connexion with the Review ceased when he left London in consequence of his obtaining the living of Blagdon. "Frederick and Pharamond" was begun with a view to alleviate the afflictions of a friend, and pursued perhaps to alleviate his own. It attempts that by argument which is rarely accomplished but by time.

The translation of "Plutarch" by the brothers appeared in 1770, and soon became a very popular book. In 1771, Dr. Langhorne gave another proof of the variety on which he exercised his fancy in a favourite little volume, entitled the "Fables of Flora." In this, although he claimed too hastily the merit of combining for the first time imagery, description, and sentiment, yet he has certainly enlarged the province of fable, and given proof of a wide range of imagination. It cannot, however, be denied that the moral is not always sufficiently pointed, that the style is too much ornamented, and the general cast of sentiment too obscure for the persons into whose hands Fables are usually placed. In answer to the objection made to the language of flowers, his son very justly remarks that "in-

personation may certainly be applied with as much reason to the vegetable as to the animal creation, if the characteristic attributes of each plant or flower are faithfully marked, and the unity of the fable is maintained."

Towards the latter end of the year 1771, Dr. Langhorne went to reside for a few months at Potton, in Bedfordshire, where he wrote his "Origin of the Veil," which, however, was not published for some time after. In 1772, he paid a visit to his native country, and married a second wife, the daughter of — Thomson, esq. a magistrate near Brough, and soon after took her with him on a tour through part of France and Flanders, the scenery of which afforded new topics for his muse. Late in the Spring he returned to Blagdon, where he was put into the commission of the peace: and having considered the usual practice of the duties of that office, he imparted his sentiments on the subject in a species of didactic and satirical poem, entitled "The Country Justice," in three parts, published in 1774, 1775, and 1777. This humane endeavour to plead the cause of the poor and wretched against oppression and neglect does great honour to his feelings, which, indeed, in all his works, are on the side of benevolence and virtue. It is said to have been written in consequence of the suggestion, and as to facts, probably with the assistance, of Dr. Burn, the well-known author of a digest of the laws relating to justices of the peace. In 1772, Dr. Langhorne presented the public with a liberal translation of that part of Denina on the ancient republics of Italy which contains the author's reflections on the admission of the Italian states to the franchises of Rome\*.

In 1776, he lost his second wife, who died, like the former, in child-bed, five years after her marriage, and left a daughter, whom he consigned by his will to the protection of his friend Mrs. Gillman. What impression this second interruption to domestic happiness produced on his mind we are not told. In this year, however, we find him again employing the press on a translation of Milton's "Italian Sonnets," and on two occasional sermons. In 1777, at the request of the Bouverie family, who highly respected

\* The author's object in this publication is not very obvious. In our days it might be of more importance to discuss the question, by what means

the Romans acquired their superiority, and were enabled to extend their conquests,

Mr. Langhorne, Dr. Moss, bishop of Bath and Wells, presented him with a prebend in the cathedral of Wells.

His last production was the tale of "Owen of Carron;" which, with some beauties, has less of his usual energy and vigour: it is uncertain whether this was owing to the nature of the poem, in which he conceived it necessary to imitate the ballad simplicity, or to a languor of body and mind. The death of the honourable Charles Yorke, from whom he had great expectations, is said to have made a lasting impression on him; but, as Mr. Yorke died in 1770, this seems wholly improbable. His biographer passes over his last days without notice of his situation or employments. We are merely told that he died on April 1, 1779, in the forty-fifth year of his age.

In 1804, his son published an edition of his poems, in two elegant volumes 12mo, with memoirs of the author. To these we are indebted for the principal part of this sketch. If we may judge from his writings, Dr. Langhorne was a man of an amiable disposition, a friend to religion and morals, and, though a wit, he never descends to grossness or indelicacy. His memory has not been followed by any worse objection than that he was of a social turn, and during the latter part of his life more addicted to convivial indulgences than is consistent with health. This, however, is a serious objection, and not much lessened by the supposition that he was driven to this unhappy species of relief by having twice lost the chief source of domestic happiness. Ease, elegance, and tenderness, are the most striking features of his poetry: nor is he deficient in invention; an attentive perusal will discover many original sentiments, and spirited flights, which the critics of his day pointed out with high praise. He is very seldom a copyist; his style, as well as his sentiments, whatever their merit, are his own. His prose works are various enough to convince us that he was either a laborious writer, or possessed of great fertility of imagination; and the latter will probably be the safest conjecture. But, although a scholar of high attainments, he has rarely brought learning to his aid. His mind was stored with remarks on men and manners, which he expressed in various and desultory modes, so as to give an air of novelty to every thing he wrote. But we find nothing very profound. He appeared so frequently before the public as to secure a considerable degree of fame: what he announced was expected with eagerness,

and what he published was read with pleasure; but as his abilities were confined to the lighter provinces of literature, there are few of his productions which will be honoured by permanent popularity.<sup>1</sup>

LANGIUS, or LANGE (JOHN), an eminent physician, was born at Loewenburg, in Silesia, in 1485. After studying, with singular zeal, at Leipsic, Bologna, and Pisa, in the latter of which universities he was honoured with the degree of M. D. he began practice at Heidelberg, where he soon acquired the esteem of the public, and was nominated first physician to four successive electors palatine; one of whom, Frederic II., he accompanied in his travels through the greater part of Europe. He attained the age of eighty, notwithstanding his excessive use of cheese, which made a part of all his meals, asserting that physicians were mistaken in decrying it as indigestible. He died at Heidelberg in June 1565.

The most esteemed of his works is entitled "Medicinarium Epistolarum Miscellanea," first published at Basle, in 1554, 4to, and reprinted with additional epistles. The work was full of the various learning of the times; and he in a great measure anticipated Sydenham in recommending the cool regimen in inflammatory diseases. His other works are, "De Syrmaismo et ratione purgandi per vomitum, ex Egyptiorum invento et formula," 1572, 8vo. "De Scorbuto Epistolæ duæ," 1624; together with the treatise of Sennertus on the same subject. "Consilia quædam et experimenta," 1676, 4to, together with the Consilia Medicinalia of Velschius.<sup>2</sup>

LANGIUS (JOSEPH), a learned mathematician of the sixteenth century, was a native of Keiserberg in Upper Alsatia, and was professor of Greek and mathematics at Friburg about the year 1610. Two years after, he wrote his "Elementale Mathematicum," which, according to Vossius, was not printed until five years afterwards. It was, in 1625, much improved and published by Isaac Habrecht, a philosopher and physician. Langius's previous works were, an edition of "Martial," Strasburgh, 1595, 12mo, and a "Florilegium," in 1598, 8vo, which, at the distance of some years, was followed by a folio, entitled, "Polyanthea nova." This, which Bayle reckons the third compilation of the kind, was printed at Geneva,

<sup>1</sup> Johnson and Chalmers's English Poets, 1810.

<sup>2</sup> Rees's Cyclopædia, from Eloy.

in 1600, and often since. Langius also published an edition of "Juvenal and Persius," at Friburgh, in 1608. A "Tyrocinium Græcarum Literarum," in 1607; and a collection entitled "Adagia, sive Sententiæ proverbiales." We have no account of his personal history, unless that, after living many years in the Protestant communion, he became a Roman Catholic; but when he died is not specified.<sup>1</sup>

LANGIUS (RODOLPH), a gentleman of Westphalia, and provost of the cathedral church of Munster towards the end of the fifteenth century, distinguished himself by his learning, and by his zeal for the restoration of polite literature. He went through his first studies at Deventer, and was afterwards sent into Italy, where, under the greatest masters in literature, Laurence Valla, Maphæus Vegius, Francis Philephus, and Theodore Gaza, he acquired an elegant Latin style both in verse and prose. His fellow-travellers in this journey were Maurice count of Spiegelberg and Rodolph Agricola, who, on their return to Germany, were the first to introduce proper methods of classical teaching, and to restore the purity of the Latin language. Langius being sent to the court of Rome by the bishop and chapter of Munster, under pope Sixtus IV. acquitted himself with great credit, and came back with letters from this pope and from Lorenzo de Medici, which gave him so much consequence in the eyes of his countrymen, that he was enabled more successfully to banish from the schools the ignorance which prevailed there. He was obliged, however, to struggle some years with those who objected that the introduction of a new method of teaching was dangerous; but at length he overcame those prejudices, and persuaded his bishop to found a school at Munster, the direction of which was committed to learned men, to whom he pointed out the method they were to follow, and the books they were to explain, and gave them the use of his fine library. This school being thus established a little before the end of the fifteenth century, became very flourishing, and served as a nursery of literature to all Germany till the Revolutions which were occasioned at Munster by the anabaptists in the year 1554. Langius died in 1519, at the age of fourscore. He published some poems at Munster, 1486, 4to, by which, says Bayle, it appears

<sup>1</sup> Gen. Dict.—Vossius de Scient. Math.—Saxii Onomast.

that there were Latin poets of some reputation in Germany before Conrad Celtes. Rodolph Agricola dedicated his Latin translation of Plato's "Axiochus" to Langius.<sup>1</sup>

LANGLAND. See **LONGLAND**.

LANGRISH (BROWNE), a physician of the last century, of whom no memorial, except the present scanty one, has been preserved, distinguished himself as an advocate for the mechanical theories of physiology and medicine, and by the numerous experiments with which he supported those doctrines, which a more accurate investigation of the nature of the animal economy has exploded. Dr. Langrish, however, cannot be denied the merit of ascertaining several interesting facts with respect to the nature of the circulating powers. He died in London, Nov. 29, 1759, and left the following works: "A new essay on Muscular Motion, founded on Experiments, &c." 1733, 8vo; "Modern Theory of Physic," 1738, 8vo; "Physical Experiments upon Brutes," 1745, 8vo; "Croonian Lectures on Muscular Motion," 1747, and a "Treatise on the Small-pox," 1758.<sup>2</sup>

LANGTOFT (PETER), an English chronicler, so called from Langtoft in Yorkshire, flourished in the thirteenth, and beginning of the fourteenth century, and was a canon regular of the order of St. Austin at Bridlington in Yorkshire. He translated out of the Latin into French verse, Bosenham or Boscam's Life of Thomas à Becket, and compiled likewise in French verse, a Chronicle of England, copies of which are in several libraries. He begun his chronicle as early as the old fable of the Trojans, and brings it down to the end of the reign of Edward I. He is supposed to have died about the beginning of Edward II. or soon after. Robert de Brunne, as we have already mentioned in his article (see **BRUNNE**), gave an English metrical version of Langtoft, which was edited by Hearne in 1725, 2 vols. 8vo.<sup>3</sup>

LANGTON (STEPHEN), archbishop of Canterbury in the thirteenth century, a native of England, was educated at the university of Paris, where he afterwards taught divinity, and explained the Scriptures with much reputation. His character stood so high, that he was chosen chancellor of that university, canon of Paris, and dean of Rheims.

<sup>1</sup> Gen. Dict.—Saxii Onomast.

<sup>2</sup> Rees's Cyclopædia, from Eloy.

<sup>3</sup> Hearne's Preface.—Warton's Hist. of Poetry.

He was afterwards sent for to Rome by pope Innocent III. and created a cardinal. In 1207, the monks of Canterbury having, upon a vacancy taking place in that see, made a double return, both parties appealed to the pope, and sent agents to Rome to support their respective claims. His holiness not only determined against both the contending candidates, but ordered the monks of Canterbury, then at Rome, immediately to proceed to the election of an archbishop, and, at the same time, commanded them to choose cardinal Stephen Langton. After various excuses, which the plenitude of papal power answered, by absolving these conscientious monks from all sorts of promises, oaths, &c. and by threatening them with the highest penalties of the church, they complied; and Langton was consecrated by the pope at Viterbo. As soon as the news arrived in England, king John was incensed in the highest degree both against the pope and monks of Canterbury, which last experienced the effects of his indignation. He sent two officers with a company of armed men to Canterbury, took possession of the monastery, banished the monks out of the kingdom, and seized all their property. He wrote a spirited letter to the pope, in which he accused him of injustice and presumption, in raising a stranger to the highest dignity in his kingdom, without his knowledge. He reproached the pope and court of Rome with ingratitude, in not remembering that they derived more riches from England than from all the kingdoms on this side the Alps. He assured him, that he was determined to sacrifice his life in defence of the rights of his crown; and that if his holiness did not immediately repair the injury he had done him, he would break off all communication with Rome. The pope, whom such a letter must have irritated in the highest degree, returned for answer, that if the king persisted in this dispute, he would plunge himself into inextricable difficulties, and would at length be crushed by him, before whom every knee must bow, &c. All this may be deemed insolent and haughty, but it was not foolish. The pope knew the posture of king John's affairs at home; he knew that he had lost the affections of his subjects by his imprudence; his only miscalculation was respecting the spirit of the people; for when, which he did immediately, he laid the kingdom of England under an interdict, and two years after excommunicated the king, he was enraged to find that the great barons and their fol-



lowers adhered with so much steadiness to their sovereign, that, while he lay under the sentence of excommunication, he executed the only two successful expeditions of his reign, the one into Wales, and the other into Ireland; a proof that if he had continued to act with firmness, and had secured the affections of his subjects by a mild administration, he might have triumphed over all the arts of Rome. Such, however, was not the policy of John; and in the end, he submitted to the most disgraceful terms. In 1213, cardinal Langton arrived in England, and took possession of the see; and though he owed all his advancement to the pope, yet the moment he became an English baron, he was inspired with a zealous attachment to the liberties and independence of his country. In the very year in which he came over, he and six other bishops joined the party of the barons, who associated to resist the tyranny of the king; and at length they were successful in procuring the great charter. Langton was equally zealous in opposing the claims of the papal agents, particularly of the pope's legate, who assumed the right of regulating all ecclesiastical affairs in the most arbitrary manner. In the grand contest which took place between king John and the barons about the charter, the archbishop's patriotic conduct gave such offence to the pope, that, in 1215, he laid him under a sentence of suspension, and reversed the election of his brother Simon Langton, who had been chosen archbishop of York. Yet in the following year we find Langton assisting at a general council held at Rome; and during his absence from England at this time, king John died. In 1222, he held a synod at Oxford, in which a remarkable canon was made, prohibiting clergymen from keeping concubines publicly in their houses, or from going to them in other places so openly as to occasion scandal. In the following year, he, at the head of the principal nobility, demanded an audience of king Henry III. and demanded of him a confirmation of the charter of their liberties. Their determined manner convinced the king that their demand was not to be refused, and he instantly gave orders for the assembling of parliament. The archbishop shewed, in several instances, that he was friendly to the legal prerogatives of the crown; and by a firm conduct, in a case of great difficulty, he prevented the calamity of a civil war. He died in 1228, leaving behind him many works, which prove that he was deserving the character of

being a learned and polite author. He wrote "Commentaries" upon the greatest part of the books of the Old and New Testament. He was deeply skilled in Aristotelian dialectics, and the application of them to the doctrines of Scripture. The first division of the books of the Bible into chapters is ascribed to this prelate. The history of the translation of the body of Thomas à Becket was printed at the end of that archbishop's letters, at Brussels, 1682; and there are various MSS. of his in our public libraries. His letter to king John, with the king's answer, may be seen in d'Achery's Spicilegium.

M. la Rue, in his "Dissertation on the Lives and Works of several Anglo-Norman poets of the Thirteenth Century," has placed our metropolitan at the top of his list; and has taken the first proof of his poetical talents from the stanza of a song, introduced in one of his sermons, written upon the holy virgin. In the same MS. which contains this sermon, are two other pieces attributed to the cardinal. The first is a theological drama, in which Truth, Justice, Mercy, and Peace, debate among themselves, what ought to be the fate of Adam after his fall. The second is a Canticle on the "Passion of Jesus Christ," in 123 stanzas, making more than 600 verses, in which the historical details are brought forward in a quick succession, and in a manner as interesting as the subject. But as the author was provided with all the facts, and had nothing left to his care but the versification, there is less imagination and poetry in this piece than in the preceding, the idea of which is borrowed from Ps. lxxx. v. 10, and which he has worked up with equal taste and delicacy.<sup>1</sup>

<sup>1</sup> Wharton's *Anglia Sacra*.—Cave, vol. II.—Tanner.—Dupin.—Henry's *Hist. of Great Britain*.—Archæologia, vol. XIII.

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